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ANUEL

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The Roman Missal

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FROM THE

MISSALE ROMANUM:

AS CORRECTED UNDER A DECREE OF THE TRIDENTINE COUNCIL, ISSUED BY COMMAND OF POPE ST. PIUS V., REVISED BY SUBSEQUENT POPES, AND REFORMED BY AUTHORITY OF POPE PIUS X.

Twenty-first Edition,

WITH APPENDICES FOR ENGLISH-SPEAKING COUNTRIES, THE ROMAN, BENEDICTINE, SERVITE AND JESUIT CLERGY, AND A COLLECTION OF PRAYERS.

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Note.

In the 'Notes and Directions,' pp. iii to xvii, a Summary is given of the Rubrics as revised by the Decree of October 28, 1913. The consequent changes in the Proper of the Season, and in that of the Saints, have been embodied in this Edition.

A list of the principal changes made in the General or 'Universal' Church Calendar will be found immediately following the Table of Contents; and the General Calendar, page xix, is given as revised under that Decree. The English and other Calendars have been similarly revised.

The Note, on certain days in the 'Proper of Saints,' that 'In England' a given feast is observed, does not imply more than that the feast is observed in certain Dioceses.

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The Lenten Week-day Masses, and Holy Week and Whitsun-Eve Services: pages S.1 to S.102.

General Church Calendar:

A List of the Principal Changes made by the Decree of October 28, 1913.

Consequent on the precedence now given to the Sunday Office and Mass (see Note V., p. xii), the feasts hitherto assigned in the General Church Calendar to certain Sundays have now been assigned to the following days:

The M.H. Name of Jesus to the Sunday falling on January 2, 3, 4, or 5; and, such Sunday failing, then to January 2.

The Solemnity of St. Joseph, to the Wednesday before the 3rd Sunday after Easter.

The Vigil and the feast of St. John the Baptist's Nativity to their old dates of June 23 and 24.

The feast of Our Lord's Most Precious Blood from the 1st Sunday in July to July 1.

St. Joachim to August 16, vice St. Hyacinth moved to August 17: St. Laurence's Octave-day being commemorated on the 17th.

The feast of the VII. Dolours B.V.M., from the 3rd Sunday in September to September 15.

The feast of the M.H. Rosary to October 7, but its popular observance to be on the 1st Sunday in October.

As to Dedication - Anniversaries, see Note VII., Clause 2, p. xv.

Feasts Outside the General Calendar.

Excepting where other provision may be made by the Holy See, the undermentioned dates have been fixed by Papal Decree of April 28, 1914, for the celebration, when such celebration is duly authorized, of the following feasts, viz.:

The Holy Family, January 19; M.H. Redeemer, July 15;

M.P. Heart of B.V. Mary, Saturday after the Octave of Corpus Christi;

B.V. Mary of Perpetual Succour, June 27; Joys of B.V. Mary, August 27;

B.V. Mary of Consolation, Saturday after the feast of St. Augustine, August 28;

Maternity of B.V. Mary, October 11; Purity of B.V. Mary, October 16.

Index of Feasts and Saints.

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A. = Augustinian; *Ben.* or *B.* = Benedictine; *Carm.* or *C.* = Carmelite; *Dom.* or *D.* = Dominican; *Engl.* = England; *Fr.* = Franciscan; *Ir.* = Ireland; *J.* = Jesuit; *R.* = Roman Clergy; *S.* = Scotland; *Ser.* = Servite; *V.M.* = Votive Mass.

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Notes and Directions:

Including a Summary of the Decrees issued under Pope Pius the Tenth's 'Constitution' of Nov. 1, 1911, and his 'Motu Proprio' of Oct. 23, 1913.

I. Of the Celebration of Mass generally.

The Missal.

THE Missal, or Mass-Book, is the Book of the Rites, Ceremonies, and Prayers prescribed for the celebration of the Eucharistic Sacrifice of the Body and Blood of Christ, offered, under the forms of Bread and Wine, in remembrance of His Passion and Death. This Sacrifice is the principal act of worship of the Catholic Church, and, in its Liturgy, is commonly called the *Mass*, from the Latin *Missa*.

Mass. Uses of the word.

Though the term Mass primarily signifies the actual Sacrifice, it is also used in a rubrical sense to denote the rites, ceremonies, and prayers with which the Sacrifice is celebrated: as, for instance, High Mass, Low Mass. In the Missal, the term Mass more especially denotes those portions of the Prayers for Mass which vary from day to day, as distinguished from those which always remain unchanged. Thus, the direction in the Missal, '*Mass*, Protexisti,' signifies that the varying portions of Mass are those of which the Introit begins with the word 'Protexisti,' being those prescribed for the feast of a Martyr occurring in Easter-time. The portions of Mass which never vary are contained in the 'Order' or 'Ordinary of the Mass;' those which vary according to the Season or Feast, in the 'Proper of the Season,' and the 'Proper' or 'Common of Saints.'

The Roman Missal.

The Liturgy contained in the Roman Missal is that which, in its essential forms, has from time immemorial been used by the Roman Church. In the earliest ages, the service of Mass was contained in several books, one of which, the Sacramentary, developed, about the eighth century, into the Missal. Eight centuries later, when, in the course of time, the text of the Missals had become considerably corrupted, and there was no proper uniformity in the celebration of Mass, Pope St. Pius V., acting under a decree of the Council of Trent, caused the text to be carefully corrected and brought back to primitive and approved forms. This

Missal was issued in 1570, and its use strictly enjoined in all Churches and Religious Orders unable to show a prescription of two hundred years for their own Missals. It was revised and re-issued by Pope Clement VIII. in 1604, and again, in 1634, by Pope Urban VIII. Many feasts have since been added, but the Prayers and Rubrics of the Mass itself remain unchanged. Modifications in the observance of minor feasts were made by Pope Leo XIII. in 1882; whilst among the rubrical changes made by Pope Pius X. in 1911 and 1913 may be specially noted the restored precedence of the Sunday Office and Mass.

The Roman Missal is now practically used throughout the Catholic world, although, exceptionally, the Oriental Churches, the Church of Milan, and one or two Religious Orders (as, for instance, the Dominicans), continue, by authorized prescription, to celebrate Mass after their own Rites.

Advantages, and Obligation, of Hearing Mass.

The Sacrifice of the Mass is the great means of obtaining the grace and blessing of Almighty God. When a Priest celebrates Mass, all the faithful living and departed share with him in the benefits derived therefrom. But the Priest himself, and those for whom he particularly prays, as also, in a minor degree, those present at the Mass, have a special share in these benefits. Hence, in what is called 'saying Mass' for a person, the Priest so to speak transfers to that person, in so far as the latter is competent to receive it, a special share of the graces and blessings vouchsafed by Almighty God. All Catholics are bound to assist at Mass on Sundays and on what are termed Holidays of Obligation: and Bishops and Priests having the cure of souls, are bound to say Mass for their people on those days, and on others formerly 'of obligation,' now called 'days of devotion.'—In England and Scotland, and generally in newly erected Dioceses and in Districts administered by Vicars Apostolic, Bishops alone have, properly speaking, the cure of souls.

Frequency of Celebration.

In the first ages, Mass was celebrated only once each day in the same church. In some places, no Mass at all was said on the weekdays in Lent; whilst in others, all through the year, it was said only on Sundays; or on Sundays, Saturdays, and the feasts of the Martyrs. Later on, in the West, these limitations disappeared, and it became the custom, speaking generally, not only for all Priests to celebrate Mass daily, but for Priests to celebrate several times a day, as often indeed as each thought good. Sun-

vivals of the early restrictions remain to this day in the single Mass said on Maundy Thursday and Holy Saturday, and the omission of Mass on Good Friday; the subsequent latitude being represented by the three Masses which Priests may say on Christmas and All Souls' Days.

The present custom is for Priests to say Mass daily, although there is no obligation; but a Priest cannot, for his private devotion, say more than one Mass each day, except on Christmas and All Souls' Days. Authority, however, to 'duplicate,' that is to say two Masses—and sometimes even to say three Masses—on Sundays and Holidays of Obligation, is given where there is a scarcity of Priests, and where, if there were no duplication, numbers of people would be unable to hear Mass.

Hour of Celebration. In the first ages there was no fixed time for the celebration of Mass. Later on, the hour, on Sundays and festivals, was after the Office (or 'Hour') of Terce, or about 9 a.m.; on certain week-days, after Sext, or soon after mid-day; on fast-days, after None, or about 3 p.m. At present, and for several centuries back, the hours during which Mass can be celebrated have been limited in the West (that is, practically, by those using a Latin Liturgy), to between dawn and mid day; and even on days when the Rubrics still direct that Mass is to be said after Sext or None, Mass is not celebrated in the afternoon, but those Offices are anticipated instead.

Distinctions in Rite &c. The differences in the rites and ceremonies used at Mass, and the circumstances in which Mass is celebrated, give rise to distinctions which may be classed and described as follows:

(*a*) In a *High* or *Solemn Mass* (in Latin, *Missa Solemnis*), the Priest (termed the 'Celebrant') is assisted by a Deacon and a Subdeacon (whose functions during Mass are now generally performed by Priests acting in their stead for the time being); six or more candles are lighted on the Altar, besides others borne by acolytes: incense and music are used: portions of the Mass are sung by the Priest and his assistants, each singly, and other portions by the choir.

(*b*) A *Pontifical Mass* is a High Mass celebrated by a Bishop (or a mitred Abbot) with special ceremonies.—Certain Prelates of the Pope's Household have the privilege of occasionally celebrating High Mass very much after the manner of Bishops.

(*c*) A *Missa Cantata* is in the nature of a High Mass

and in Churches where the Clergy are insufficient, takes the place of the *Missa Solemnis*. The Celebrant sings certain parts, but he is not assisted by Deacon or Subdeacon; and if incense is used, it is by privilege.

(*d*) A *Low Mass* (*Missa Privata*) is one the whole of which is read, and not sung, by the Celebrant. There is neither incense, liturgical singing, nor any of the solemnities of High Mass.

(*e*) The *Parochial Mass* is the principal Mass, whether High or Low, on Sundays, in a Parish Church. Parishioners are exhorted to assist when possible at this Mass, during which the Parish Notices and Banns of Marriage are usually published, and a sermon is preached.

(*f*) The *Conventual Mass* is the Mass said or sung in conjunction with the Breviary Office, by the Chapter and Clergy of a Cathedral or Collegiate Church, or the community of a Monastery or Convent. It is said, according to the Office of the day, after either Terce, Sext, or None, and is offered for Benefactors. A *Capitular Mass* is the Conventual Mass of a Cathedral or Collegiate Chapter.

(*g*) A *Votive Mass* is one said, outside the Office of the day, for a particular purpose, public or private, as, for instance, for the needs of the Church, the preservation of public peace, the safety of travellers, the sick, *&c.*

(*h*) A *Requiem Mass*, so called from the first word of the Introit, is a Mass for the Dead.—(A *Dirge*, so called from the first word of the first Anthem, 'Dirige Domine,' is the Office of Matins and Lauds for the Dead—also called 'Vigilia,' the Watches, from being sung at night.)

The Altar. In the early Church, especially during the persecutions, Mass was said over the tombs of the Martyrs: the marble slab which covered the sepulchre serving as the altar-stone. In these days, an altar at which Mass is celebrated must either be of stone and contain (in a shrine or otherwise) the relics of Martyrs, —or, if the altar is not of stone, there must be placed on the altar a stone slab containing relics of at least two Martyrs, and large enough to receive the Host, and most of the Chalice. The Altar or Slab must be consecrated by a a Bishop, or by an Abbot empowered by the Holy See. The Altar must be covered with three linen cloths, and on it must be placed a Cross (Crucifix), with at least one candle on each side of it. Under the Cross should be placed the card of the 'Secret' prayers; and on the Epistle side, a stand for the Missal.

In the early Church the term 'Confession' came to be used for a Martyr's tomb, or for the altar over the tomb. So that now, 'St. Peter's Confession' may mean either his tomb or the altar above it in St. Peter's at Rome.

The Vestments. The Vestments which the Priest uses in the celebration of Mass, and which he puts on over his cassock, are: (*a*) the Amice, a white linen cloth, placed first on the head, and then laid about the neck and shoulders; (*b*) the Alb, of white linen, with sleeves, reaching from head to foot, and gathered together at the loins by (*c*) the Girdle; (*d*) the Maniple, which hangs over the left arm; (*e*) the Stole, which hangs down from the neck, and is crossed over the breast; and (*f*) the Chasuble, the distinctive vestment for Mass, which covers the Priest before and behind, as far as the knees.

A Bishop, in addition to the above, wears other vestments; and during some of the less solemn portions of Mass his head is covered by the mitre, and at times he holds the crozier.

The Deacon and Subdeacon are vested in amice, alb, and girdle: over these the Deacon wears the maniple, the stole from the left shoulder, and a Dalmatic in place of the Chasuble. The Subdeacon is without stole, and wears the 'Tunicella,' a vestment in these days almost similar to the deacon's dalmatic. But on the Sundays in Advent and Lent (excepting *Gaudete* and *Lætare*), and on certain week-days, they either wear folded chasubles in lieu of dalmatics, or dispense with the outer vestment.

Colour of the Vestments. The colour of the maniple, stole, chasuble and dalmatics, as well as of the veil covering the chalice, varies with the day or feast.

White,—more especially the colour of joy, and originally the only colour employed,—is used on festivals of Our Lord other than those commemorating His Passion; on the Sundays after Easter; on the feasts of the B.V. Mary, of Angels, and of Saints who are not Martyrs, and during the Octaves of these feasts; and generally when another colour is not prescribed.

Red is used during Whitsuntide; on the feasts commemorating Our Lord's Passion; and generally on the feasts of Apostles and Martyrs, and during their Octaves.

Purple or *Violet* is used on the Sundays and Week-days in Advent, and from Septuagesima to Easter; and, generally, on Vigils and Ember-days, and during Blessings and Processions but not in festive Processions or those of the Blessed Sacrament

Green is used on the Sundays and Weekdays from the Octave of the Epiphany to Septuagesima Sunday, and from Trinity Sunday to Advent, all exclusively; but not when Mass is of a feast, or during an Octave.

Black is used on Good Friday, and in Masses and Offices of the dead.

Ordination of a Priest. A candidate for the Priesthood, after proper examinations, receives first the Tonsure (becoming then a Cleric); next the four Minor Orders; then the Subdiaconate and Diaconate; and lastly, when twenty-five years old, the Priesthood. The Tonsure and all the Orders are conferred by a Bishop, the Tonsure being conferred at any place or time; but the times appointed for ordination to the Major Orders are the Saturdays in the four Ember-weeks, Saturday before Passion-Sunday, and Holy Saturday: and these Orders are conferred publicly, and, if possible, in the Cathedral.

Consecration of a Bishop. A Bishop-Elect, when the necessary authority has been received from the Pope, is consecrated with great solemnity by at least three Bishops—one being the consecrator, the others Assistants. The day chosen is normally a Sunday or the feast of an Apostle (Bishops being successors of the Apostles).—The Cathedral of a diocese is the Church in which the Bishop has his throne, or 'chair' (Greek, *kathedra*).—An Archbishop receives from the Pope the 'Pallium,' a circular strip of wool with pendants, which he wears round the neck when celebrating High Mass, but only on certain days—speaking generally, the feasts of obligation and those now of devotion. An Archbishop who has received the Pallium has the right of having a Cross borne before him.

Consecration of a Church. The Consecration or Dedication of a Church is performed by a Bishop, with the greatest solemnity: a Sunday or feast-day being preferably chosen for the ceremony. Among the acts is the placing of twelve crosses round the Church—three on each wall—at a height of about ten feet. Before each cross a candle burns during the Offices of the whole Octave of the Dedication, and of the anniversary Octaves thereof.

Stations. See page x.

II The Ecclesiastical Year: its Seasons and Feasts.

1. *The Year.* The Jewish Year was a lunar year of 12 months, or 52 weeks—beginning in March—with compensations to bring it into some harmony with the solar year. Such too was the old Roman Year, till about 50 B.C., when Julius Cæsar substituted a solar year of 365 days and 6 hours—the time taken by the sun to go through the Zodiac. As these 6 hours in four years made up one day, it was provided that every fourth year should have 366 days. Such a year, 'leap year,' was called 'Bissextile,' because in it the 24th February, the 'Sexto Kalendas Martii,' or 6th day before March of the Roman Calendar, was twice repeated. But, as in reality the solar year consists of only 365 days, 5 hours and 48 minutes, the addition of one day every four years was more than the compensation required, and, in the course of sixteen centuries, resulted in the Calendar Equinoxes being ten days behind their actual occurrence. To rectify this, Pope Gregory XIII. directed (1) that in 1582 October 4th should be immediately followed by the 15th; and (2) that thenceforth certain years which had hitherto been leap years should cease to be so. This reform was not adopted in England till 1752; whilst the Greeks and Russians still keep to the 'Old Style.'

The Ecclesiastical Year. The Ecclesiastical Year begins with the First Sunday of Advent—the Sunday nearest the feast of St. Andrew the Apostle (30 November). It may be divided into the 'Seasons' of Advent, Christmas, Epiphany, After-Epiphany, Septuagesima, Lent, Passion tide, Easter, Pentecost or Whitsuntide, and After-Pentecost. In addition to, and independent of, these Seasons and the festivals connected with them, there are many feasts commemorative of Our Lord and the Blessed Virgin Mary, as also the almost daily feasts of Martyrs and other Saints.

Moveable and Fixed Feasts. Of the Festivals and Seasons, some are moveable, others fixed. The Moveable Feasts, properly so called, depend upon Easter-Day, which, by a decree of the Nicene Council (A.D. 325), must be celebrated 'on the Lord's Day first following the fourteenth Moon of the First Month.'—in other words, on the first Sunday *after* the full Moon which happens on or after the 21st day of March. A Table, showing the dates on which the principal Moveable Feasts occur

between the years 1911 and 1940 is given at p. xviii, whilst the Calendar, p. xix, shows the days which, in the normal course, are assigned to the celebration of the fixed festivals.

III. Classification, *&c.*, of Sundays and Feasts.

In respect of classification,

Sundays are classed as greater ('major') of the 1st and 2nd class, and lesser ('minor') or ordinary Sundays.

Ferias, as 'major' or 'minor': the major being subdivided into privileged and non-privileged.

Feasts, as doubles, semi-doubles, or simples; the doubles being subdivided into 1st class, 2nd class, greater, and lesser.

A table showing the precedence of Sundays and feasts will be found on p. xviie.

Doubles. They are so called from the doubling of the Anthems on these feasts: that is, from the Anthems being sung or said in their entirety before as well as after the Psalms and Canticles of Matins, Lauds, and Vespers; whilst on Semi doubles and Simples the first words only of the Anthems are said before, though the whole is said after, the Psalms and Canticles.

Octaves. Some of the greater feasts are observed (*a*) either during eight consecutive days, or (*b*) only on the first and eighth day. This observance is in either case termed an Octave, the first and last days being specially observed. The middle days, or days from the second to the seventh inclusive, are termed 'days within the Octave' (*infra Octavam*). Note IX., p. xvii.

Feria. Liturgically, 'Feria' has several meanings: (*a*) 'festum feriatum,' a holidaying-feast, a day on which there is the obligation of abstaining from servile work and of hearing Mass; (*b*) 'Feriæ,' the seven days of the week, beginning with Sunday as 'feria prima,' and so on to Saturday as 'feria septima'; but Sunday is always called 'Dominica,' the Lord's Day, and Saturday, 'Sabbatum,' the Sabbath; (*c*) in the Breviary and Missal, 'feria' is the equivalent of the English 'week-day' as opposed to Sunday, and likewise the day on which the Office and Mass are neither of a Sunday, Feast, Octave, or Vigil.

Stations. Before the Mass of certain Sundays, feasts, and week-days, a note is placed stating that the '*Station*' is at such or such a church. The explanation is that from an early age it was the custom in Rome to visit processionally the shrines and churches connected with the Martyrs. Such visits were called Stations; and the days and

churches now marked in the Missal as Stations are those finally fixed by Pope St. Gregory the Great (A.D. 590 to 604). The procession, *&c.*, has only been suspended since 1870; but otherwise this celebration is kept up in the traditional way.

IV. The 'Ordering' of Mass.

1. *Mass 'of the Season' or 'of the Feast.'* Normally, Mass, on any given day, should agree with the office of the Breviary, and be either (*a*) of the Season, or (*b*) of the feast shewn in the Calendar as occurring on that day. Out of the normal course, Votive Masses are said for a public or private purpose, and also special or common Masses for the Dead.

2. By 'Mass of the Season,' or 'Mass of the Sunday' or 'Feria' (*i.e.*, week-day), is meant the proper or common Mass which, in that portion of the Missal called 'the Proper of the Season,' is, day by day, provided for all the Sundays and week-days of the year. By 'Mass of the Feast' or 'Saint' is meant the proper or common Mass provided in the 'Proper' or 'Common of Saints' for the fixed feasts shewn in the Calendar.

3. *Clashing of Feasts.* It, however, constantly happens that there is not only the proper or common Mass provided for the current Sunday, feast, or week-day of the Season, but also the Mass of some feast which by the Calendar falls on the same day: and in such collisions, the settlement of the question which of the two Masses should be said, depends on the relative rank or class of the days clashing.

4. Speaking generally, when two feasts—and here the term feast includes Sundays, Feasts, Ferias, Vigils, *&c.*—fall on the same day, the Mass said is that of the feast which is higher in rank; the other feast is either (*a*) transferred, (*b*) commemorated, or (*c*) altogether omitted, *i.e.*, suppressed. Thus, if superseded,

a. Doubles of the 1st and 2nd class are transferred.
b. Sundays and major-ferias are always commemorated.
b or *c.* Greater and lesser doubles, semi-doubles, octaves, vigils, simples, and ferias, are either commemorated or suppressed, according to the dignity of the feast which is taking precedence.

5. *Commemorations.* A commemoration is made by the Collect, Secret, and Post-Communion Prayers of the feast or feria which is to be commemorated, being said after the respective Collect, Secret, and Post-Communion of the Mass of the day.—When there are two or more commemorations, they usually follow the order of precedence shown in the Table, p. xviie.

6. *Suppressions.* When in any given year a non-transferable feast is suppressed—that is, when it cannot be kept or commemorated on its proper day, no notice is taken of it during that year.

The Table and Key on pages xviif and xviig will facilitate the application of these Notes.

V. Precedence of the Sunday.

1. *Precedence.* The Mass to be said on a Sunday is the 'Dominical Mass,' the Mass of the Lord's Day—that is, the Mass provided in the Proper of the Season for every Sunday of the Year. No feast other than that of the M.H. Trinity (assigned to the 1st Sunday after Pentecost), and the feast of the M.H. Name of Jesus (assigned to the Sunday falling between Jan. 2 and 5 inclusively), is, or can be, permanently assigned to a Sunday.

2. *1st & 2nd Class Doubles.* But, accidentally, the Mass of a feast is said instead of the Sunday Mass—

(*a*) When a double of the 1st or 2nd class, or a feast of Our Lord of lower rank, happens to fall on a 'Minor' Sunday (viz., falls on a Sunday not included in groups a, b, e of the Table, p. xviie).

(*b*) When a double of the 1st class happens to fall on a Sunday which is not a Sunday of the 1st class (viz., falls on a Sunday not included in groups a, b of the Table, p. xviie).

(*c*) Feasts of our Lord are: Dedications of Churches and their Anniversaries; feasts connected with His life, Passion, Cross, and Attributes.

(*d*) Thus, a 1st class Sunday never gives way to any feast. And when any other Sunday does give way to a feast, the Sunday must invariably be commemorated (Note IV., Cl. 5, p. xii), and its Gospel be said as a last Gospel, in the Mass of the feast.

(*e*) 1st and 2nd class doubles, when superseded, are transferred (Note VII., Cl. 4, p. xvi).

3. *Greater Doubles and Lesser Feasts.* A greater or lesser double, a semi-double, or a simple feast, falling on a Sunday, is commemorated or suppressed as provided in Note VII., Clause 6, *a* and *b*, p. xvi.

4. *Vigils falling on a Sunday.* With the exception of Christmas Eve, and the Vigil of the Epiphany, Vigils are not observed on a Sunday, but moved back to the previous day, and either observed, commemorated, or suppressed, as if originally falling on that day.

But a Saint's feast noted for commemoration in the Mass of the Vigil, is not transferred, but either commemorated or omitted on the Sunday.

5. *Feasts popularly solemnized.* *a.* Nevertheless, when a feast, whether 'Universal' or local, which in the past was permanently assigned to some Sunday, is still 'externally solemnized' on such Sunday—that is, popularly observed with special devotion, although outside the liturgical 'Office' for such Sunday—then, if the feast be a double of the 1st class, or that of the M.H. Rosary (now assigned to October 7), and the superseding Sunday be not a 'major' Sunday: all Masses, other than the Conventual or Parochial Mass, may be said of the feast popularly solemnized.—Should such popular observance be in respect of a 2nd class double (other than the Rosary feast), then one Mass only, either High or Low, may be of the feast.

b. When the feast popularly observed falls on a Major Sunday, or on a Sunday on which there is being celebrated a feast of higher rank than the popular feast, no Mass can be of the popular feast; but a commemoration of it (united to the Collect of the day under one conclusion) may be made on all but the Universal 1st class feasts of Our Lord (those in group a, Table, p. xviie).

c. Similarly, when the liturgical celebration of the Patronal feast of a place, or of the Dedication or Titular feast of a Church, falls on a week-day, its 'external' or popular solemnization may be transferred to the next Sunday, and observed as provided in the two preceding clauses.

6. *Omitted Sunday.* When, as occurs in certain years, the combined Sundays after Epiphany and Pentecost number twenty-nine only, instead of the thirty provided for, then the omitted Sunday's Mass —(viz., either (*a*) that of one of the six Sundays after Epiphany; or (*b*) in the rare years when Easter falls on April 24 or 25, the 23rd Sunday after Pentecost)—is to be said on the (*a*) Saturday before Septuagesima, or (*b*) on that before the last Sunday after Pentecost: such Saturday is then observed as a semi-double, with all the superseding and other privileges of a minor Sunday, and with the *Gloria in excelsis, Credo,* and the Trinity Preface.

7. *Superseded Sunday.* When the Sunday's Mass has been accidentally superseded by that of a feast, and, within the current week, there is a day not occupied by any double, semi-double, or simple feast, then the superseded Sunday's Mass is said on such day; but the *Gloria in excelsis* (except in Easter-time), *Credo,* and the Trinity Preface are not said.—Private Votive and Low Requiem Masses are not allowed on such a day.

8. *Colour of Vestments* When on a Sunday the Sunday Mass is said, the colour of the Vestments, *&c.*, is to be the colour proper to the Sunday, and not that proper to any feast commemorated; and the Trinity Preface, or that of the current season, is to be said.

9. *Reassigned Feasts.* A list of the dates to which have now been assigned the feasts of the Universal Church, hitherto assigned to a Sunday, will be found on p. ia.

All the four Sundays in Lent are now 1st class Major Sundays.

The Table on page xviif will in nearly all cases facilitate the application of the preceding Notes and Directions.

VI. Week-days.

1. Speaking generally, Mass on a week-day will be that of the feast entered in the General or local Calendar as occurring on that date, but when such a feast clashes with some movable feast or privileged day, one or other of the clashing feasts is either transferred, commemorated, or suppressed, as explained in Note VII., Clauses 4 to 8, p. xvi, and Tables, pp. xviie, xviif, and xviig.

2. But when a greater or lesser double, or a semi-double feast, falls on a Lenten week day, an Ember-day, Rogation Monday, or a Vigil, then Low Masses may be either of such feast with a Commemoration and last Gospel of such Lenten or other aforesaid day: or they may be of the Lenten or other said day, with a Commemoration of the feast.

As to Requiem and Votive Masses on these days, see Note X., Cl. 6, 7, 8, p. xvii*b*. ; and Note XI

3. As to Requiem and Votive Masses during the year generally, see Notes X. and XI., pp. xvii*a* and xvii*b*.

4. Simple feasts give way to Major Ferias, and are only commemorated.

5. As to cases where, both in the General and in the local Calendars, feasts are assigned to the same day, see Note VII., Clauses 5 and 8, pp. xvi and xvi*a*.

VII.—Saints' and Other Feast-Days.

1. *Assignation.* The feasts of Saints, as well as other feasts, are assigned in the General, local, and other Calendars to the dates, where possible, on which they appear in the Martyrology; and if not appearing there, or if the date of a Saint's death—termed liturgically 'Natal day,' that is, 'birthday to heaven'—is not known, then to some date approved by the Holy See.

2. *Dedication-Anniversaries.* Similarly, the celebration of the Dedication-Anniversary of a Cathedral or other Church is to be assigned to the Calendar date on which the Dedication actually took place, if known; otherwise, to a date duly fixed by the Bishop. But the Dedication-Anniversaries of the Churches of a Diocese (whether celebrated individually, or collectively on one day), and that of the Cathedral (which is binding on the whole Diocese), are not to be observed on the same day.

3. *Feasts clashing.* It is, therefore, possible that both the General ('Universal') Church Calendar, and the Diocesan or other local Calendar, may show feasts entered for the same day; and thus, besides possibly clashing with a Sunday, feasts may also clash with each other.

4. *1st & 2nd Cl. doubles :— with Sunday*

A 1st class double clashing with a Greater ('Major') 1st class Sunday (marked † in groups **a**, **b**, Table, p. xviie);—and, similarly, a 2nd class double clashing with any Greater Sunday (marked † and ‡ in groups **a**, **b**, **e**, Table, p. xviie) —is transferred to the first subsequent day that is neither a Sunday, nor a double of the 1st or 2nd class, an Octave of the 2nd Order, nor any privileged day which excludes 1st and 2nd class doubles (viz., groups **a** to **f**, Table, p. xviie).—This usually will mean a transfer to the Monday immediately following; but Holy, Easter, and Whitsun weeks are closed to the celebration of 1st and 2nd class doubles; as also are the Octaves of the Epiphany and Corpus Christi to the transfer of such feasts.

The feasts of the Annunciation, of the Finding of the Cross, of St. Joseph on March 19, of Sts. Andrew, Thomas, Matthias, Mark, Philip, and James, and other similar feasts, are transferred in the way provided in the previous clause.

As to the 'External or Popular Solemnization' on a Sunday of Patronal, Titular, and similar feasts see Note V., Clause 5, p. xiii.

5. *—with each other.*

When two 1st or 2nd class doubles fall on the same day, the feast that is lower in rank or dignity (see Tables, pp. xviid and xviie) is transferred to a subsequent day, as provided in the previous clauses.

6. *Greater and lesser doubles, Semi-doubles, Simples.*

A greater or lesser double, a semi-double, or a simple feast, when clashing with a Sunday, a higher-ranked feast, or a privileged day (groups **a** to **h**, Table, p. xviie) is never transferred, but either commemorated or suppressed, as follows:

(*a*) A simple feast, when clashing with a Sunday, a Major Feria, or a feast of higher rank, is generally commemorated, but not in any Mass of Palm Sunday, nor of a 1st class double, nor in the High Mass of a 2nd class double.

(*b*) A greater or lesser double, or a semi-double feast, of the General Church Calendar, (1) when clashing with a Sunday, is commemorated (Palm Sunday excepted); (2) when clashing

whether accidentally or permanently, with a 2nd class double, it is commemorated in both High and Low Masses of the superseding feast; (3) it is likewise commemorated, but in Low Masses only, of a superseding 1st class double: provided such 1st class double is not one of the principal primary feasts of Our Lord binding on the whole Church (those in group a, Table, p. xviie), in which case a commemoration is not made.

7. *Local Greater Doubles, etc.* So likewise is to be commemorated or suppressed a greater or lesser double or semi-double feast, which is special to a Nation (country), Diocese, Church, Locality, Religious Order, or Institute, when such a feast is accidentally superseded by a Sunday or a 1st or 2nd class double, whether the supersession occur in some particular Church or extends to the whole Country, Diocese, &c. — But if the suppression would be perpetual, the local feast is to be tranferred permanently to the first subsequent day in the Calendar not already occupied by a double or semi-double feast, a privileged Vigil, or day within an Octave of the 2nd Order. - Note IX., p. xvii.

8. *'Universal' and Local Greater Doubles, &c., on same day.* When, both in the General Church Calendar and in the Diocesan (or other local) Calendar, greater or lesser double, or semi-double feasts are found assigned to the same day, then (*a*) if one of the feasts, whether in the General or Local Calendar, is higher in rank or dignity, then the Breviary Office and the High or Principal Mass is of the higher feast, the other being commemorated; whilst (*b*) if the feasts be of equal rank, the Office and the High or Principal Mass will generally be of the Diocesan or other local feast, the other being commemorated.

But Low or private Masses, in both cases, (*a*) or (*b*), may, at the Priest's pleasure, be of either feast, with a commemoration of the other.

9. *Secondary Patrons.* If a Secondary Patron, or other Saint special to a Locality, be entered in the Calendar jointly with other Saints, the local Saint is not to be separated from them; but the feast of the joined Saints is to be celebrated either as a greater or lesser double or semi-double, in accordance with the Rubrics, unless holding a higher rank in the Calendar.

VIII. Conventual Masses.

1. *Cathedrals and some Churches.* In Cathedral and Collegiate, as also in Monastic and other Conventual Churches where there is the obligation on the Clergy of assisting at Mass day by day 'in choir,' —if, either normally or by transfer, a Saint's or other feast falls on a week-day in Lent, an Ember day, or a Vigil—then, two or more Masses are said: one, after Terce, of the feast, the others after Sext or None, of the feria or other day aforesaid; but of these Masses only one, the Conventual Mass agreeing with the Breviary Office for the day, is to be said 'in choir.' The other, or others, also formerly of obligation in choir, are now said out of choir.

2. This modification does not, however, extend to the additional Masses to be said (*a*) on St. Mark's, the Rogation, and Christmas days; (*b*) on the following anniversaries: viz., of the Pope's Creation and Coronation; of the Bishop's Election, Consecration, or Translation; of the Bishop last deceased; of the Commemoration of all deceased Bishops and Canons; nor (*c*) to any Foundation Mass.

3. On the first Feria (or simple feast) in any month out of Advent, Lent, and Easter, there is said after Prime, but out of Choir, a Requiem Mass (the 'Common Mass'), in addition to the Mass of the day in choir.

4. See page xviii.

IX. Octaves. (See the Note, p. x.)

Octaves are either privileged, common, or simple—

1. The privileged are of three 'Orders':

(*a*) 1st Order.—Easter and Pentecost. Mass is always of the Octave. 1st and 2nd class doubles, which may come to fall on days of the Octave, are transferred to after the Octave; feasts of lower rank are suppressed if falling on the Sunday, Monday, or Tuesday, and commemorated if falling on the remaining days.

(*b*) 2nd Order.—Epiphany and Corpus Christi. Mass is always of the Octave, unless there fall on any of the middle days any 1st class double; or, on the last day, a 1st class double binding on the whole Church: in either of which cases the Mass is of such feast,—but the Octave must always be commemorated; 2nd class doubles

are transferred to after the Octave, and feasts of lower rank are commemorated.

(*c*) 3rd Order.—Christmas and Ascension. Mass is of the Octave unless when a double or semi-double feast falls on any of the middle days, or a 1st or 2nd class double falls on the last day: in which case Mass is of the feast, but always with a commemoration of the Octave.

2. Common Octaves are the Octaves of such non-privileged, or local, or secondary 1st class doubles as may have an Octave attached. The middle days give way to doubles and semi-doubles, the Octave being commemorated on all but superseding 1st and 2nd class doubles. The last day, if superseded by a 1st or 2nd class double, is commemorated, provided such feast is not a 1st class double feast of our Lord binding on the whole Church.

3. Simple Octaves are the Octaves of such doubles of the 2nd class as have an Octave attached, but there is no observance of the middle days; whilst the Octave-day ranks only as a simple, though taking precedence of other simples.

4. *Octave not transferable.* It sometimes happens that Patronal and similar feasts having an Octave, fall upon privileged days (p. xvii*e*, a, b, c, f), and have therefore to be transferred. In such cases the Octave is not transferred with the feast, but is either partially or totally omitted. It is totally omitted when the feast is transferred to, or beyond, the day which would in the normal course have been the last day of it's Octave. It is partially omitted when the feast is transferred to a day within the Octave, in which case only the remaining days of the Octave are observed.

5. Moreover, such days of any Patronal or similar Octave as fall between December 17 and 25, between Ash Wednesday and Low Sunday, or Whitsun-eve and Trinity Sunday, inclusively, are suppressed.

X. Masses for the Dead.

The Sacrifice of the Mass may at all times be specially offered for the Faithful Departed: but the singing or saying of *Requiem* ("Black") Masses, is governed by rules of which the principal may be summarized as follows:

1. On November 2, All Souls' Day. As to its observance and possible transfer, see 'The Proper of Saints,' November 2. Neither Breviary Office nor Mass other than for the Dead is said on All Souls' Day: which, rubrically, ends after None and High Mass.

2. On the day of death, or day to count as such. Requiem Masses may be sung or said, but not if the day be a Sunday, a holiday of obligation, a 1st or 2nd class feast, or a feria which excludes 1st class feasts; or if the Blessed Sacrament be exposed.

3. When the Body of the Deceased is present in Church. A Requiem Mass may be sung: but not if the day be one of the principal feasts (marked * on page xviib), or if the Blessed Sacrament be solemnly exposed. Where, however, owing to poverty, or insufficient Clergy and Cantors, a sung Mass is not possible, a Low Mass may be said instead.

4. On the 3rd, 7th, 30th ('Month's Mind') day after death or burial, and on Anniversaries. A Requiem Mass may be sung: but not if the day be a Sunday or holiday, a day included in clauses a to g of the Table, p. xviib, within a privileged Octave (Note IX.); nor if the Blessed Sacrament is solemnly exposed.

5. But in Parish Churches where one Mass only is celebrated, a Requiem Mass cannot be sung or said on any holiday or day of devotion on which the Parish Priest is bound to say Mass for his people; nor on Ash Wednesday, Whitsun Eve if the Font is blessed, or St. Mark's and the Rogations if there is a Procession.

6. 'Common' or Ordinary Requiem Masses may be sung or said on semi-double and simple feasts: but not on Sundays nor during the privileged Octaves; nor during Lent (except as in Clause 8), nor on an Ember-day, a Vigil, or Rogation Monday; nor on the Saturday or other week-day on which an omitted or superseded Sunday's Mass should be said (Note V., Clauses 6 and 7); nor when the Blessed Sacrament is exposed..

7. A Priest, however, can secure the indulgences of the 'Privileged Altar' by saying the Lenten or other aforesaid ferial Mass, and inserting, before the last of the Collects for the day, a Collect for the Dead for whom the Mass is being applied (with corresponding Secret and Post-Communion).

8. During Lent a Low Requiem Mass is sanctioned on the first day in each week which, in the Calendar of the particular Church, is not occupied by a double feast.

XI. Votive Masses.

1. A solemn Votive Mass, when the occasion is one of great importance, may be sung on all days, except the principal feasts, fasts, Octaves, and Vigils. A low Votive Mass, whether public or private, is prohibited not only on the above days, but also on

Sundays, on doubles, and likewise on the Lenten and other days named in Clause 6 of Note X.

2. The Votive Offices and Masses sanctioned by Indult of July 5, 1883, as optional substitutes for certain Ferial Offices and Masses, and all similar Votive Offices and Masses, are abolished.—This does not affect the saying of certain Votive Masses granted under special conditions, like that of the Sacred Heart.

Note VIII., *continued from page* xvii.

4. Moreover, when, on a Monday out of Lent and Easter, the Office is of a Feria which has not a Mass of its own, then, after Prime, a Requiem Mass (the 'Common Mass') may be sung as the Conventual Mass of the day, instead of the Mass corresponding with the Office of the Feria.

In addition to the division of the feasts referred to in Notes II and III, pages ix, x—namely, the division of feasts according to 'rank' (Latin, *ritus*), as doubles, semi-doubles, and simples, a further distinction has been made by separating double and semi-double feasts into '**primary**' and '**secondary**.'

Of the **primary 1st class doubles**, first in order of precedence come those which are common to, and obligatory on, the whole (or 'Universal') Church; and next, those especially solemn for a particular church, parish, diocese, locality, or religious order—namely (*a*) a Church's Dedication, and its Anniversary; (*b*) the Anniversary of the Dedication of the diocesan Cathedral; (*c*) a Church's Titular feast; (*d*) the Titular of the diocesan Cathedral; (*e*) the Principal Patron of a town, diocese, province, or country; (*f*) the Titular or Founder of a Religious Order or Congregation. These feasts are comprised in the groups a, b, c, d, Table, page xviie.

Of other 1st class doubles, that of the Sacred Heart of Jesus is **secondary**.

Of the **2nd class doubles** entered in the General Calendar, the following are **Primary**—viz., the Circumcision, Transfiguration, Dedication of St. Saviour's; the Purification, Visitation, and Nativity B.V.M.; St. Michael's Dedication; the feasts of the 11 Apostles; St. Mark, St. Luke, St. Stephen, H. Innocents, St. Laurence, St. Joachim, St. Anne.—The other 2nd class doubles are **Secondary**.

Of the **greater doubles**, the following are **Primary**—viz., the Octave-day of every primary 1st class double; the Dedications of St. Peter's and of St. Paul's, and of St. Mary of the Snows; the Presentation B.V.M., ; the Guardian Angels; the Beheading of St. John Baptist; St. Barnabas, St. Benedict, St Dominic, St. Francis Assisi, St. Francis Xavier; a Minor (*i.e.*, Secondary) Patron—Other greater doubles are **Secondary**.

Of **lesser doubles** and **semi-doubles**, the 'natal' day of a Saint is a **primary** feast; and practically every Saint's day is either the actual 'natal-day' (*i.e.*, the day of death, and therefore of 'birth' to heaven), or the day counting as such. But the feasts of St. Francis's Stigmata, of St. Stephen's Finding, and the Octave-day of a secondary 2nd class double are **secondary**. So likewise those feasts both of Our Lord and of the B.V.Mary under some particular Title; and of the Saints (other than their 'natal-day') under a Title such as the Finding, Translation, Patronage, and the like.

These rules apply generally to the feasts which are special to a country, locality, religious order, *&c.*

The Tables on pages xviie and xviif show the precedence of the feasts and days of the Ecclesiastical Year.

The Feasts of the Ecclesiastical Year are, with reference to the Table, p. xviif, grouped in the following order.

Abbreviations: † 1st, ‡ 2nd class Sundays; * principal feasts; d1, d2, double of the 1st or 2nd class; dlo, a feast with an Octave; gd, greater-double; d, lesser-double; sd, semi-double; pmf, mf, privileged and ordinary major ferias.

Privileged and other days.

a. Christmas Eve, *d.*
* Christmas Day, *dlo.*
Circumcision, *d2.*
* Epiphany, *dlo.*
† Palm Sunday, *sd.*
* Maundy Thursday, *d1.*
* Good Friday, *d1.*
* Holy Saturday, *d1.*
*† Easter Sunday, *dlo.*
Easter Monday, *d1.*
Easter Tuesday, *d1.*
* Ascension, *dlo.*
Whitsun-Eve, *sd.*
*† Whit-Sunday, *dlo.*
Whit-Monday, *d1.*
Whit-Tuesday, *d1.*
*† Trinity Sunday, *d1*
* Corpus Xti, *dlo.*

b. † 1st Sunday in Advent, *sd.*
Ash Wednesday, *pmf.*
† Sundays in Lent, *sd.*
† Passion Sunday, *sd.*
† Low Sunday, *gd.*
Monday to Wednesday in Holy Week, *pmf.*
Wednesday to Saturday in Easter and Whitsun Weeks, *sd.*

c. *Annunciation, *d1.*
* Assumption, *dlo.*
* Immac. Concept., *dlo.*
* St. John Baptist, *dlo.*
* St. Joseph, *d2*, March 19.
* St. Joseph, *dlo*, Wedy. before 3rd Sun. Easter.
* Sts. Peter & Paul, *dlo.*
* All Saints, *dlo.*

d. *A Church's Dedication & its Anniversary, *dlo.*
* The Cathedral's Dedicat. & its Anniversary, *dlo.*
* A Church's Titular, *dlo.*
* The Cathedral's Titular, *dlo.*
* A Principal Patron, *dlo.*

da. Secondary 1st class doubles. (The Sacred Heart.)

e. ‡ 2nd, 3rd, 4th Sunday in Advent, *sd.*—Septuagesima, Sexagesima, Quinquagesima, Sundays, *sd.*

f. Octaves of Epiphany and Corpus Xti: middle days, *sd*; last day, *gd.* *See Note IX.*, p. xvii.

g. Doubles of the 2nd class.

h. Minor Sundays, *sd.* (those not included in a, b, e.)—Epiphany Vigil, *sd.*—Octave-day of the Ascension, *gd.*

For privileged Octaves of the 3rd Order, see *Note IX.*, p. xvii.

i. The last day of a Common Octave, *gd.*

k. Greater doubles.

l. Lesser doubles: usually described as 'doubles.'

m. Semi-doubles.—Friday before Whitsunday, *sd.*

n. The middle days of a Common Octave, *sd.* *Note IX.*, p. xvii.

o. Week-days in Lent, Ember-days, Rogation Monday, *mf.*

p. Ordinary Vigils.

q. Ordinary Advent week-days, *mf.*

r. The last day of a Simple Octave, *s.*—Simples.

s. St. Mary on a vacant Saturday.—Rogation Tuesday and Wednesday.

t. Ordinary ferias.

A.	B. Minor Sunday.	Doubles. 2ndary 1st Cl.	Doubles. 2nd Class.	Doubles. Greater.	Doubles. Less.	Doubles. Semi.	† Common Octave. Last day.	† Common Octave. Middle day.	Vigil.‡	Simple.
Privileged and special days, see p. xviii. Group a	..	4	4	1	1	1	1	1	1	1
" b	..	4	4	3	3	3	12	12	5	3
" c	5	4	4	2	2	2	2	1	1	1
" d *	5	4	4	2	2	2	2	1	1	1
" e	..	9	4	3	3	3	12	12	5	3
" f †	7	7	4	3	3	3	3	3	5	3
Secondary 1st cl. doubles	5	10	4	2	2	2	2	1	1	1
2nd class doubles	5	8	10	3	3	3	3	1	5	2
Minor Sunday	..	9	9	3	3	3	3	3	5	3
Last-day Comn. Oct. † Greater double Lesser double Semi-double	7	14	7	11	11	11	11	3	13	3
Middle-day Comn. Oct. †	7	6	6	7	7	7	7	11	13	3
Lenten feria Ember-day Rogation Monday	..	9	9	13	13	13	13	13	3	3
Vigil ‡	9	6	9	13	13	13	13	13	11	3
Advent feria †	..	7	7	7	7	7	7	7	7	3

* Excluding d*a*, viz., secondary 1st class doubles.—† For privileged, and other Octaves, and their commemoration or suppression see Note IX., p. xvii.—The last day of a Privileged or Common Octave is a greater double, the middle days, semi-doubles. The last day of a Simple Octave is a preferred simple.—‡ Epiphany Vigil is privileged as a Minor Sunday.

DEVIATIONS ARE NOTED IN THE BODY OF THE MISSAL.

To find what Mass is said when two or more feasts fall on the same day, look in column A (or B) of the Table for one of the feasts, and in the other column B (or A) for the other feast; then the number found in the square of intersection of the perpendicular and horizontal columns will refer to the direction given against the same number in the subjoined directions.

1. Mass of A.—B is suppressed.
2. Mass of A.—B is commemorated in Low Masses only.
3. Mass of A.—Commemoration of B.
4. Mass of A.—B is transferred.
5. Mass of A.—Commemoration and last Gospel of B.—But a Vigil falling on a Sunday (Christmas and Epiphany Eves excepted) is put back to the preceding Saturday.—A Vigil falling in Easter-time (Ascension and Whitsun Eves excepted) is suppressed.—The Gospel of a Vigil commemorated in Lent, on an Ember-day, or on Rogation Monday, is not said as last Gospel.
6. Mass of B.—A is suppressed.
7. Mass of B.—Commemoration of A.
8. Mass of B.—A is transferred.
9. Mass of B.—Commemoration and last Gospel of A. See No. 5 above as to Vigils falling on a Sunday, *&c.*
10. Mass of the feast higher in dignity: the other is transferred.—The precedence of the feasts in Group C (page xvile), generally follows the order in which they appear in the group. And, speaking generally, the dignity of feasts of the same rank (or 'rite,' viz., *d1*, *d2*, *gd*, *d*, *sd*) is in the following order: Feasts of Our Lord, of the B.V. Mary, Angels, St. John Baptist, St. Joseph, Apostles, Evangelists, other Saints, the beatified. A further subdivision, however, of the feasts in each rank into 'primary' and 'secondary' may occasionally modify the order. See page xviid.
11. Mass of the feast, Octave, or Vigil which is either higher in rank or dignity, or is in nearer relations to the particular Church, locality, etc.: Commemoration of the others.—See preceding clause.—But a private Mass may, at the Priest's pleasure, be of any one of the clashing feasts, with commemoration of the others.
12. Mass of A.: Commemoration of B.—But suppression of B during Lent, Easter, and Whitsun weeks, and from December 17 to 25.
13. Conventual and High Masses of B: A commemorated.—Low Masses, at the Priest's option, either of A or of B, with commemoration—and last Gospel—of the other. See Note VI., Clause 2, page xv.—Octaves are suppressed during Lent, Easter, and Whitsun weeks, and from December 17 to 25.
14. Mass of B.—A commemorated in Low Masses only, and not at all on 1st class Universal feasts of Our Lord.

JANUARY.

On the Sunday, January 2 to 5.—NAME OF JESUS, *dD.*

A	1	CIRCUMCISION, *dD.*
b	2	Oct.-day St. Stephen, *s.*
c	3	Oct.-day St. John Ev., *s.*
d	4	Oct.-day H. Innocents, *s.*
e	5	Vigil, *sd.* —*c.* Telesphorus PM.
f	6	Epiphany, *dI Os*
g	7	Of Octave, *sd.*
A	8	Of Octave, *sd.*
b	9	Of Octave, *sd*
c	10	Of Octave, *sd*
d	11	Of Octave, *sd.* —*c.* Hyginus, PM
e	12	Of Octave, *sd.*
f	13	Oct.-day Epiphany, *gd.*
g	14	Hilary BD, *d.* —*c.* Felix PrM.
A	15	Paul 1st Hermit, *d* —*c.* Maurus Ab
b	16	Marcellus I, PM, *sd.*
c	17	Antony Ab, *d.*
d	18	St. Peter's Chair at Rome, *gd.*—*c.* Prisca VM.
e	19	Marius *&c* MM, *s.* —*c.* Canute KM.
f	20	Fabian and Sebastian MM, *d.*
g	21	Agnes VM, *d.*
A	22	Vincent and Anastasius MM, *sd.*
b	23	Raymund Pennafort, *sd.* —*c.* Emerentiana VM.
c	24	Timothy BM, *d.*
d	25	Conversion of St. Paul, *gd.*
e	26	Polycarp BM, *d.*
f	27	John Chrysostom BD, *d.*
g	28	2nd Feast of St. Agnes.
A	29	Francis of Sales BD, *d.*
b	30	Martina VM, *sd.*
c	31	Peter Nolasco, *d.*

FEBRUARY

In feasts observed during Lent, a commemoration is made of the Feria.

d	1	Ignatius BM, *d.*		
e	2	PURIFICATION BVM, *dD.*		
f	3	Blase BM.		
g	4	Andrew Corsini B, *d.*		
A	5	Agatha VM, *d.*		
b	6	Titus B, *d.* —*c.* Dorothy VM		
c	7	Romuald Ab., *d.*		
d	8	John of Matha, *d.*		
e	9	Cyril of Alexandria BD, *d.* —*c.* Apollonia VM.		
f	10	Scholastica V, *d.*		
g	11	BVM of Lourdes, *gd.*		
A	12	VII Servite Founders, *d.*		
b	13			
c	14	Valentine PrM.		
d	15	Faustinus and Jovita MM.		
e	16		In Leap Year	
f	17			
g	18			Simeon BM.
A	19			
b	20			
c	21			
d	22			St. Peter's Chair at Antioch, *gd.*
e	–	23		Peter Damian BD, *d.* —*c.* Vigil.
e	28	–		Peter Damian BD, *d.*
f	24	–		Vigil.
f	25	24		MATTHIAS AP, *dD.*
g	26	25		
A	27	26		
b	28	27		
c	29	28		

MARCH.

Friday after Passion Sunday, The VII Sorrows BVM, *gd.*

d	1	
e	2	
f	3	
g	4	Casimir, *sd* —*c.* Lucius I, PM
A	5	
b	6	Perpetua and Felicity (MM, *d.*
c	7	Thomas of Aquino D, *d.*

d 8	John of God, *d.*
e 9	Frances of Rome W, *d.*
f 10	The Forty Martyrs, *sd.*
g 11	
A 12	Gregory I, PD, *d.*
b 13	
c 14	
d 15	
e 16	
f 17	Patrick B, *d.*
g 18	Cyril of Jerusalem BD, *d.*
A 19	Joseph, Spouse BVM, *dd.*
b 20	
c 21	Benedict Ab, *gd.*
d 22	
e 23	
f 24	
g 25	Annunciation BVM, *dl*
A 26	
b 27	John Damascene D, *d.*
c 28	John Capistran, *sd.*
d 29	
e 30	
f 31	

April.

On fasts observed during Lent, a commemoration is made of Lent.

Friday after Passion Sunday, The VII Sorrows BVM, *gd.*

g 1	
A 2	Francis of Paula, *d.*
b 3	
c 4	Isidore BD, *d.*
d 5	Vincent Ferrer, *d.*
e 6	
f 7	
g 8	
A 9	
b 10	
c 11	Leo I, PD, *d.*
d 12	
e 13	Hermenegild KM, *sd.*
f 14	Justin M, *d.* —*c.* Tiburtius &c. MM.
g 15	
A 16	
b 17	Anicetus I, PM.
c 18	
d 19	
e 20	
f 21	Anselm BD, *d.*
g 22	Soter & Cajus PPMM, *ss*
A 23	George M, *sd.*
b 24	Fidelis of Sigmaringen M, *d*
c 25	Mark Ev, *dl.*
d 26	Cletus & Marcellinus PPMM, *sd.*
e 27	
f 28	Paul of the Cross, *d.* —*c.* Vitalis M.
g 29	Peter M, *d.*
A 30	Catherine of Sienna V, *d.*

Wednesday before the 3rd Sunday after Easter; Solemnity of St. Joseph, *dlo.*

May.

b 1	Philip and James Ap, *dl.*
c 2	Athanasius BD, *d.*
d 3	Finding of the Cross, *dl.* —*c.* Alexander &c, MM.
e 4	Monica W, *d.*
f 5	Pius V, P, *d.*
g 6	John before the Latin Gate, *gd.*
A 7	Stanislas BM, *d.*
b 8	Apparit St Michael, *gd.*
c 9	Gregory Nazianzen BD, *d.*
d 10	Antoninus B, *d.* —*c.* Gordian & Epimachus MM.
e 11	
f 12	Nereus &c. MM, *sd.*
g 13	
A 14	Boniface M.
b 15	John Bapt. de la Salle, *d.*
c 16	Ubald B, *sd.*
d 17	Paschal Baylon, *d.*
e 18	Venantius M, *d.*
f 19	Peter Celestine P, *d.* —*c.* Pudentiana V.
g 20	Bernardine of Sienna, *sd*
A 21	
b 22	
c 23	
d 24	
e 25	Gregory VII, P, *d.* —*c.* Urban PM

f 26	Philip Neri, *d.* —*c.* Eleutherius PM.
g 27	Bede D, *d.* —*c.* John PM. [B, *d.*
A 28	Augustine of Canterbury
b 29	Mary Magd. of Pazzi V, *sd*
c 30	Felix PM.
d 31	Angela V, *d.* —*c.* Petronilla V.

Friday after Oct. of Corpus Xti, The Sacred Heart of Jesus, *d1.*

JUNE.

e 1	
f 2	Marcellinus *&c* MM.
g 3	
A 4	Francis Caracciolo, *d.*
b 5	Boniface BM, *d.*
c 6	Norbert B, *d.*
d 7	
e 8	
f 9	Primus & Felician MM.
g 10	Margaret Q, W, *sd.*
A 11	Barnabas Ap, *gd.*
b 12	John of St. Fagondez, *d.* —*c.* Basilides *&c* MM.
c 13	Antony of Padua, *d.*
d 14	Basil the Great BD, *d.*
e 15	Vitus *&c* MM.
f 16	
g 17	[MM.
A 18	Marcus and Marcellianus
b 19	Juliana Falconieri V, *d.* —*c.* Gervasius and Protasius MM.
c 20	Silverius PM.
d 21	Aloysius Gonzaga, *d.*
e 22	Paulinus of Nola B, *d.*
f 23	Vigil.
g 24	Nat. St. John Bapt., *d1o.*
A 25	William Ab, *d.*—*c.* Oct.
b 26	John and Paul MM., *d.*
c 27	Of O. St. J. Bapt., *sd.* [*c.* O.
d 28	Leo II, P, *sd.*-*c.* *cc.* O. Vig.
e 29	Peter & Paul Ap, *d1o.*
f 30	Commem. of St. Paul Ap, *gd.*—*c.* St. Peter, *c.* O.

JULY.

g 1	M. P. BLOOD OF OUR LORD, *d2.*-*c.* Oct.-day J. Bapt.
A 2	VISITATION BVM, *d2.* —*c.* Processus *&c* MM.
b 3	Of Oct. Sts. Peter and Paul, *sd.*
c 4	Of Octave, *sd.*
d 5	Antony Zaccaria, *d.* —*c.* Octave. [Paul, *gd.*
e 6	Oct.-day of Sts. Peter &
f 7	Cyril & Methodius BB, *d.*
g 8	Elizabeth Q. of Portugal W, *sd.*
A 9	
b 10	VII Brothers *&c* MM, *sd.*
c 11	Pius I, PM.
d 12	John Gualbert Ab, *d.* —*c.* Nabor & Felix MM.
e 13	Anacletus PM, *sd.*
f 14	Bonaventura BD, *d.*
g 15	Henry Emperor, *sd.*
A 16	BVM of Mt. Carmel, *gd.*
b 17	Alexius, *sd.*
c 18	Camillus of Lellis, *d.* —*c.* Symphorosa *&c* MM.
d 19	Vincent of Paul, *d.*
e 20	Jerome Emiliani, *d.* —*c.* Margaret VM.
f 21	Praxedes V.
g 22	Mary Magdalen, *d.*
A 23	Apollinaris BM, *d.* —*c.* Liborius B.
b 24	Vigil.—*c.* Christina VM.
c 25	JAMES AP, *d2.* —*c.* Christopher M.
d 26	ANNE, Mother BVM, *d2.*
e 27	Pantaleon M.
f 28	Nazarius *&c* MM, *sd.*
g 29	Martha V, *sd.* —*c.* Felix *&c* MM.
A 30	Abdon and Sennen MM
b 31	Ignatius of Loyola, *d.*

August.

a	1	St. Peter's Chains, *gd.* —*c.* Machabees MM.
d	2	Alphonsus Liguori BD, *d.* —*c.* Stephen I, PM.
e	3	Finding of St. Stephen 1st M, *sd.*
f	4	Dominic, *gd.*
g	5	Dedicat. of BVM of the Snows, *gd.*
A	6	Transfiguration, *d2.* —*c.* Xystus PM *&c.*
b	7	Cajetan, *d* —*c.* Donatus BM.
c	8	Cyriacus *&c* MM, *sd.*
d	9	Vigil.—*c.* Romanus M.
e	10	Laurence M, *dSo.*
f	11	Tiburtius *&c* MM.
g	12	Clare V, *d.*
A	13	Hippolytus *&c* MM.
b	14	Vigil. —*c.* Eusebius.
c	15	Assumption BVM, *dIo.*
d	16	Joachim, *d2.*
e	17	Hyacinth, *d.*—*c.* *c.* O. Assumption & Octday St. Laurence.
f	18	Of Oct. Assumpt., *sd.* —*c.* Agapitus M.
g	19	Of Oct. Assumption, *sd.*
A	20	Bernard Ab D, *d.*—*c.* Oct.
b	21	Jane Frances W, *d.*—*c.* O.
c	22	Octday Assumpt., *gd.* —*c.* Timothy *&c* MM.
d	23	Philip Benizi, *d.* —*c.* Vigil
e	24	Bartholomew Ap, *d2.*
f	25	Louis K, *sd.*
g	26	Zephyrinus PM.
A	27	Joseph Calasanctius, *d*
b	28	Augustine BD *d.* —*c.* Hermes M.
c	29	Beheading of St. John Bapt., *gd.*—*c.* Sabina M.
d	30	Rose of Lima V, *d.* —*c.* Felix *&c* MM.
e	31	Raymund Nonnatus, *d.*

September.

f	1	Giles Ab. —*c.* XII Brothers MM.
g	2	Stephen K, *sd.*
A	3	
b	4	*sd.*
c	5	Laurence Giustiniani B,
d	6	
e	7	
f	8	Nativity BVM, *dSo.* —*c.* Adrian M.
g	9	Gorgonius M, *s.*
A	10	Nicholas of Tolentino, *d.*
b	11	Protus *&c* MM, *s.*
c	12	Name of Mary, *gd.*
d	13	
e	14	Exaltation of Cross, *gd.*
f	15	VII Sorrows BVM, *d2.* —*c.* Nicomedes M.
g	16	Cornelius PM, and Cyprian BM, *sd.* —*c.* Euphemia *&c* MM
A	17	Stigmata of St. Francis, *d*
b	18	Joseph of Cupertino, *d.*
c	19	Januarius BM *&c*, *d.*
d	20	Eustace *&c* MM, *d.* —*c.* Vigil.
e	21	Matthew Ap & Ev, *d2.*
f	22	Thomas of Villanova B, *d.* —*c.* Mauritius *&c* MM.
g	23	Linus PM, *sd.* —*c.* Thecla VM.
A	24	Our Lady of Mercy, *gd.*
b	25	
c	26	Cyprian and Justina MM.
d	27	Cosmas & Damian MM, *sd.*
e	28	Wenceslas M, *sd.*
f	29	Ded. Michael Arch., *d2*
g	30	Jerome PrD, *d.*

October.

g	1	Remigius B.
b	2	Guardian Angels, *gd.*
c	3	
d	4	Francis of Assisi, *gd.*
e	5	Placid *&c* MM.
f	6	Bruno, *d.*
g	7	Rosary BVM, *d2.* [MM. —*c.* Mark P.—*c.* Sergius *&c*
A	8	Bridget W, *d.*
b	9	Denis BM *&c*, *sd.*
c	10	Francis Borgia, *sd*
d	11	
e	12	
f	13	Edward K. *sd.*
g	14	Callistus I, PM, *d*
A	15	Theresa V, *d.*
b	16	
c	17	Hedwige W, *sd.*
d	18	Luke Evangelist, *dA.*
e	19	Peter of Alcantara, *d.*
f	20	John Cantius, *d.*
g	21	Hilarion Ab. —*c.* Ursula *&c* VVMM.
A	22	
b	23	
c	24	
d	25	Chrysanthus & Daria MM
e	26	Evaristus PM.
f	27	Vigil.
g	28	Simon & Jude Ap, *d2.*
A	29	
b	30	
c	31	Vigil

November.

d	1	All Saints, *d1o.*
e	2	All Souls, *d.*
f	3	Of Octave, *sd.*
g	4	Charles B, *d.*—*c.* Octave. —*c.* Vitalis *&c* MM.
A	5	Of Octave, *sd.*
b	6	Of Octave, *sd.*
c	7	Of Octave, *sd.*
d	8	Oct.-day of All Saints, *gd.* —*c.* IV Crowned MM.
e	9	Ded. St. Saviour's, *d2.* —*c.* Theodore M.
f	10	Andrew Avellino, *d.* —*c.* Tryphon *&c* MM
g	11	Martin B, *d.*—*c.* Menna M.
A	12	Martin PM, *sd.*
b	13	Didacus, *sd.*
c	14	Josaphat BM, *d.*
d	15	Gertrude V, *d.*
e	16	
f	17	Gregory the Wonder worker B, *sd.*
g	18	Deds. St. Peter's and St. Paul's, *gd.*
A	19	Elizabeth W, *d.* —*c.* Pontian PM.
b	20	Felix of Valois, *d.*
c	21	Presentation BVM, *gd.*
d	22	Cecilia VM, *d.*
e	23	Clement I, PM, *d.* —*c.* Felicity M.
f	24	John of the Cross, *d.* —*c.* Chrysogonus M.
g	25	Catherine VM, *d.*
A	26	Silvester Ab, *d.*—*c.* Peter of Alexandria BM.
b	27	
c	28	
d	29	Vigil.—*c.* Saturninus M.
e	30	Andrew Ap, *d2.*

December.

On feasts observed during Advent, a commemoration is made of Advent.

f	1	
g	2	Bibiana VM, *sd.*
A	3	Francis Xavier, *gd.*
b	4	Peter Chrysologus BD, *d.* —*c.* Barbara VM.
c	5	—*c.* Sabbas Ab.
d	6	Nicholas B, *d.*
e	7	Ambrose BD, *d.*—*c.* Vigil.
f	8	Immac. Concept. BVM. *d1o.*
g	9	Of Octave, *sd.*
A	10	Of Octave, *sd.* —*c.* Melchiades PM.
b	11	Damasus I, P, *sd.*—*c.* Oct
c	12	Of Octave, *sd.*
d	13	Lucy VM, *d.*—*c.* Octave

e 14	Of Octave, *sd.*		—*In 2nd Mass of Nativity*, *c.* Anastasia M.
f 15	Octave Day Im. Concept. *sd.*	c 26	STEPHEN, 1st M, *d2o.* —*c.* Octave Nativity.
g 16	Eusebius BM, *sd*	d 27	JOHN AP. and EV., *d2o.* —*c.* Octave.
A 17		e 28	INNOCENTS, *d2o.* —*c.* Oct.
b 18		f 29	Thomas of Canterbury BM, *d.* — *c.* Octave.
c 19		g 30	Of Sun., *or* Of Oct. Nat., *sd.* —*c.* Oct.
d 20	Vigil.	A 31	Silvester I P, *d.* —*c.* Oct.
e 21	THOMAS AP, *d2*		
f 22			
g 23			
A 24	Vigil, *a.*		
b 25	The Lord's Nativity, *d1a.*		

Calendars
for
England, Scotland, Ireland, &c.,

will be found on the following pages, viz. :

England, page 605.
Scotland, page 741.
Ireland, page 691.
Benedictine Calendar, page 629.
Servite Calendar, page 711.
Jesuit Calendar, page 649.

Calendars for Canada, p. 833; Australasia, p. 835; and the United States of America, p. 821, respectively.

Calendar for the 'Roman Clergy.'

The General Calendar, page xix, holds good for the Roman Clergy, subject to the variations shown in the 'Appendix for the Roman Clergy' which also gives the rite under which the feasts are observed.

A Form of Morning Prayers.

These Prayers may serve as a Preparation for Mass.

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

ALMIGHTY and everlasting God, who, dwelling in light inaccessible, art yet here and everywhere present, we humbly adore Thy Sovereign Majesty, and acknowledge our unworthiness to come into Thy holy presence. But since it is Thy goodness and liberality which invite our poverty to come to Thee, give us grace to pray as we ought.

Our Father *&c.*, Hail Mary *&c.*, I believe *&c.*

O God, come to mine aid: O God, make haste to help me. **Glory be to the Father *&c.***

Let us praise the Lord with joy; let us joyfully sing to God our Saviour. Let us come in before His presence with thanksgiving, and praise Him with Psalms. For the Lord is a great God, and a great King above all gods; in His hands are all the ends of the earth. (Alleluia.)

Ps. 66. GOD be merciful unto us, and bless us: may He cause the light of His countenance to shine upon us, and have mercy upon us.

That we may know Thy way upon earth: Thy salvation in all nations.

Let the peoples confess to Thee, O God: let all the peoples give praise to Thee.

Let the nations be glad and rejoice: for Thou judgest the peoples with justice, and directest the nations upon earth.

Let the peoples, O God, confess to Thee: let all the peoples give praise to Thee; the earth hath yielded her fruit.

May God, our God, bless us: may God bless us: and all the ends of the earth fear Him.

Glory be to the Father *&c.*

℣. To Thee, O Lord, have I lifted up my voice: ℟. And in the morning my prayer shall come before Thee.

℣. Let my mouth be filled with Thy praise: ℟. That I may tell of Thy glory and of Thy greatness all the day long.

℣. O Lord, deal not with us according to our sins: ℟. Nor requite us according to our iniquities.

V. Our help is in the Name of the Lord:
R. Who made heaven and earth.

V. May Almighty God have mercy on us, and forgive us our sins, and bring us to life everlasting: *R.* Amen.

V. May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins: *R.* Amen.

V. Vouchsafe, O Lord, this day: *R.* To keep us from sin.
V. Have mercy on us, O Lord: *R.* Have mercy on us.
V. Let Thy mercy come upon us, O Lord:
R. Even as we have hoped in Thee.
V. Lord, hear my prayer:
R. And let my cry come to Thee.

Let us pray.

O LORD, God Almighty, who hast brought us to the beginning of this day, help us in it by Thy power, that we may not fall into any sin: but in all our thoughts, words, and works ever tend to the fulfilment of Thy will: through Christ our Lord. Amen.

ALMIGHTY and everlasting God, grant us an increase of Faith, Hope, and Charity; and that we may deserve to obtain what Thou promisest, make us to love what Thou commandest; through Christ our Lord. Amen.

Let us sorrowfully confess our sins, and resolve to amend.

O GOD of infinite goodness, how little have we served Thee in the past: how greatly have we sinned against Thee! We are heartily sorry that we have lost that time in offending Thee which Thou gavest us to be employed in Thy service, in advancing the good of our souls, and in obtaining everlasting life. We are sorry above all things that we have offended Thee because Thou art infinitely good, and sin is infinitely displeasing to Thee. We desire to love Thee with our whole hearts, and firmly purpose, by the help of Thy grace, to serve Thee more faithfully for the time to come.

Let us mentally unite in the Sacrifice of the Mass, wherever it is being offered up.

WE offer Thee, O God, the Life and Death of Thine only begotten Son, and with them these our affections and resolutions: our thoughts, words, deeds, and sufferings of this day and of our whole lives: in honour of Thine adorable Majesty, in thanksgiving for all Thy benefits, in satisfaction for our sins, and to obtain the assistance of Thy grace: that, persevering to the end in doing Thy holy will, we may love and enjoy Thee for ever in Thy glory. Amen.

Let us place ourselves under the protection of Almighty God.

THOU knowest, O God, how weak and unable we are to do good. Leave us not to ourselves, but take us under Thy protection, and give us grace faithfully to comply with these holy resolutions. Enlighten our understandings with a lively faith, raise up our wills to a firm hope, and inflame us with an ardent charity. Strengthen our weakness, and cure the corruption of our hearts; grant that, overcoming our enemies, both visible and invisible, we may make good use of Thy grace; and vouchsafe to us the inestimable gift of final perseverance. Through Christ our Lord. Amen.

Anthem to the B. V. Mary.—The Salve Regina.

HAIL, Holy Queen, Mother of Mercy; hail, our Life, our Sweetness, and our Hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and, after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

During Easter-time substitute the following for the Salve.

℣. REJOICE, O Queen of Heaven, to see — Alleluia.
℟. That He, who once was born of thee, — Alleluia.
Hath risen in triumph from the tomb: — Alleluia.
And by thy prayers prevent our doom. — Alleluia.

V. Precious in the sight of the Lord:
R. Is the death of His Saints.

MAY Holy Mary, our Guardian Angels, Saint Joseph, Saint N. *(according to the day)*, our Patron Saints, and all the Saints, intercede for us to the Lord, that we may receive help and salvation from Him who liveth and reigneth, world without end. Amen.

V. Look down upon Thy servants, O Lord, the work of Thy hands; and direct their children: *R.* And may the glory of the Lord our God be upon us; and the works of our hands do Thou direct upon us. O direct the work of our hands.

Let us pray.

O LORD GOD, King of heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern, our hearts and bodies, our thoughts, words, and deeds in Thy law and in the works of Thy commandments; that now and

ever we may obtain salvation and freedom, by Thy help, O Saviour of the world, who livest and reignest, world without end. Amen.

The Lord bless us, and preserve us from all evil, and bring us to life everlasting. Amen.

And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

A Prayer for the General Welfare of Christendom.

ALMIGHTY and everlasting God, O Lord, Heavenly Father; look down upon us, we beseech Thee, with the eyes of Thine unspeakable goodness, and graciously hearken to the prayers of Thy people. Have mercy upon all Christians, for whom Thine only-begotten Son, our Lord and Saviour Jesus Christ, delivered Himself into the hands of sinners, and of His free will underwent the bitter death of the Cross. Through Him turn aside, O most gracious Father, the well-deserved punishments of present and impending evils: sedition, war, famine, pestilence, and the miseries of calamitous times. Enlighten also, and strengthen in all good, our spiritual and temporal Rulers, that they may further that which is conducive to Thy divine honour, our salvation, and the general peace and welfare of the Christian world. Vouchsafe to us, O God of peace, a right union in faith, without difference or division. Convert our hearts to a true repentance, and to a real amendment of our lives. Kindle in us the fire of Thy love, and give us an ardent zeal for all good; that, as loving and obedient children, we may in life and in death, be ever pleasing and acceptable to Thee. We also pray, O Lord, as Thou willest that we should pray, for friends and foes; for the healthy and the sick; for the afflicted; for those in need and in danger; for the living and the departed. To Thee, O Lord, we commend our actions and our omissions; our undertakings and transactions; our lives and our deaths. Grant us here the gift of Thy grace; and there make us one day with all Thine Elect to arrive, where, in perfect bliss, we may praise and glorify Thee for ever. This in mercy grant us, O Heavenly Father, through Jesus Christ Thy well-beloved Son; who with Thee and the Holy Ghost liveth and reigneth one God world without end. Amen.

To ask God's Blessing in any undertaking.

VENI, Creator, Spiritus,
Mentes tuorum visita
Imple superna gratia,
Quæ tu creasti pectora

Qui diceris Paraclitus,
Altissimi donum Dei, [tas,
Fons vivus, ignis, chari-
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum,
Credamus omni tempore.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula.
Amen.

V. Emitte Spiritum tuum et creabuntur. (Allel.)
R. Et renovabis faciem terræ. (Alleluia.)

Oremus.

DEUS, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum. Amen.

COME, Holy Ghost, Creator blest,
Vouchsafe within our souls to rest: [ind.
Come with Thy grace and heavenly
And fill the hearts which Thou hast made.

To Thee, the Paraclete, we cry,
To Thee, the Gift of God most High,
The Fount of life, the Fire of love,
The soul's Anointing from above.

O Finger of the Hand Divine,
The sevenfold gifts of grace are Thine;
True promise of the Father Thou
Who dost the tongue with power endow.

Thy light to every sense impart,
Thy love shed forth in every heart;
Thine own unfailing might supply
To strengthen our infirmity.

Drive far away our ghostly foe,
And Thine abiding peace bestow;
If Thou be our preventing Guide,
No evil can our steps betide.

Grant us through Thee, O Holy One,
To know the Father and the Son;
And this be our unchanging creed,
That Thou dost from Them Both proceed.

Praise we the Father and the Son,
And Holy Spirit, with Them One;
And may the Son on us bestow
The gifts that from the Spirit flow.
Amen.

Send forth Thy Spirit, and they shall be created. (Alleluia.)
And Thou shalt renew the face of the earth. (Alleluia.)

Let us pray.

O GOD, who by the enlightening of the Holy Ghost didst teach the hearts of the faithful: grant us by the same Spirit to relish what is right, and ever to rejoice in His comfort. Through Christ our Lord. Amen.

At the Exposition and Benediction of the Blessed Sacrament.

When the Priest opens the Tabernacle,

O SALUTARIS Hostia,
Quæ cœli pandis ostium:
Bella premunt hostilia
Da robur, fer auxilium.

Uni trinoque Domino,

Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria.
Amen.

O SAVING Victim, opening wide
The gate of heaven to man below
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend
For evermore, blest One in Three:
O grant us life that shall not end
In our true native land with Thee.
Amen.

This hymn is generally followed by the Litany of the Blessed Virgin, or some hymn or anthem appropriate to the feast.

And lastly, before the Blessing, is sung,

TANTUM ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui: [tum,
Præstet fides supplemen-
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque,
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

THEREFORE let us, humbly bending,
This great Sacrament revere: [ing
Types and shadows have their ending,
For the newer rite is here; [ing,
Faith, our outward sense befriend-
Makes our inward vision clear.

Glory let us give, and blessing,
To the Father and the Son. [ing,
Honour, might, and praise addressing
While eternal ages run:
Ever, too, His love confessing,
Who from Both, with Both is One.
Amen.

℣. Panem de cœlo præstitisti eis. (Alleluia.)
℟. Omne delectamentum in se habentem. (Alleluia.)

Bread from heaven hast Thou given them. (Alleluia.)
Having in itself all delight. (Alleluia.)

Oremus.

DEUS, qui nobis sub Sacramento mirabili Passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

Let us pray.

O GOD, who under a marvellous sacrament hast left us the memory of Thy Passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel in us the fruit of Thy redemption: O Thou that livest and reignest, world without end. Amen.

The Litany:

Commonly called The Litany of the Saints.

*In the Office on Holy Saturday, and Whitsun-Eve, the invocation marked with an asterisk * are omitted; as are the Psalm and Prayers, and follow the Agnus Dei.*

KYRIE eleison.	LORD, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus,	God the Father of Heaven,
Fili Redemptor mundi Deus,	God the Son, Redeemer of the world,
Spiritus Sancte Deus,	God the Holy Ghost,
Sancta Trinitas, unus Deus,	Holy Trinity, one God,
Sancta Maria, *Ora pro nobis.*	Holy Mary, *Pray for us.*
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of virgins,
Sancte Michael,	St. Michael,
Sancte Gabriel,	St. Gabriel,
Sancte Raphael,	St. Raphael,
Omnes sancti Angeli et Archangeli, *Orate &c.*	All holy Angels and Archangels,
Omnes sancti beatorum Spirituum Ordines,	All holy Orders of blessed Spirits,
Sancte Joannes Baptista,	St. John the Baptist,
Sancte Joseph,	St. Joseph,
Omnes sancti Patriarchæ et Prophetæ,	All holy Patriarchs and Prophets,
Sancte Petre,	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andrea,	St. Andrew,
*Sancte Jacobe,	*St. James,
Sancte Joannes,	St. John,
*Sancte Thoma,	*St. Thomas,
*Sancte Jacobe,	*St. James,
*Sancte Philippe,	*St. Philip,
*Sancte Bartholomæe,	*St. Bartholomew,
*Sancte Matthæe,	*St. Matthew,
*Sancte Simon,	*St. Simon,
*Sancte Thaddæe,	*St. Thaddæus,
*Sancte Matthia,	*St. Matthias,
*Sancte Barnabas,	*St. Barnabas,

Ora pro nobis. — *Pray for us.*

*Sancte Luca,	*St. Luke,
*Sancte Marce,	*St. Mark,
Omnes sancti Apostoli et Evangelistæ,	All holy Apostles and Evangelists,
Omnes sancti Discipuli Domini,	All holy Disciples of the Lord,
*Omnes sancti Innocentes.	*All holy Innocents,
Sancte Stephane,	St. Stephen,
Sancte Laurenti,	St. Laurence,
Sancte Vincenti,	St. Vincent,
*Sancti Fabiane et Sebastiane,	*Sts. Fabian and Sebastian,
*Sancti Joannes et Paule,	*Sts. John and Paul,
*Sancti Cosma et Damiane,	*Sts. Cosmas and Damian,
*Sancti Gervasi et Protasi,	*Sts. Gervasius and Protasius,
Omnes sancti Martyres,	All holy Martyrs,
Sancte Sylvester,	St. Sylvester,
Sancte Gregori,	St. Gregory,
*Sancte Ambrosi,	*St. Ambrose.
Sancte Augustine,	St. Augustine,
*Sancte Hieronyme,	*St. Jerome,
*Sancte Martine,	*St. Martin,
*Sancte Nicolae,	*St. Nicholas.
Omnes sancti Pontifices et Confessores,	All holy Bishops and Confessors,
Omnes sancti Doctores	All holy Doctors,
Sancte Antoni,	St. Antony,
Sancte Benedicte,	St. Benedict,
*Sancte Bernarde,	*St. Bernard.
Sancte Dominice,	St. Dominic,
Sancte Francisce,	St. Francis,
Omnes sancti Sacerdotes et Levitæ,	All holy Priests and Levites,
Omnes sancti Monachi et Eremitæ,	All holy Monks and Hermits,
Sancta Maria Magdalena,	St. Mary Magdalen,
Sancta Agatha,	St. Agatha,
*Sancta Lucia.	*St. Lucy.
Sancta Agnes,	St. Agnes,
Sancta Cæcilia,	St. Cecilia,
*Sancta Catharina,	*St. Catherine.
Sancta Anastasia,	St. Anastasia,
Omnes sanctæ Virgines et Viduæ,	All holy Virgins and Widows,

Ora (orate) pro nobis. — *Pray for us.*

Omnes Sancti et Sanctæ Dei. *Intercedite pro nobis.* [*Domine.*	All holy men and women, Saints of God, *Intercede for us.* [*Lord.*
Propitius esto, *Parce nobis,*	Be merciful, *Spare us, O*
Propitius esto, *Exaudi nos, Domine.*	Be merciful, *Graciously hear us, O Lord.*
Ab omni malo, *Libera nos,*	From all evil, *O Lord, deliver*
Ab omni peccato, [*Domine.*	From all sin, [*us.*
*Ab ira tua,†	*From Thy wrath,†
*A subitanea et improvisa morte,	*From sudden and unlooked-for death,
*Ab insidiis diaboli,	*From the snares of the devil,
*Ab ira, et odio, et omni mala voluntate,	*From anger, hatred, and all ill-will, [tion,
*A spiritu fornicationis,	*From the spirit of fornica-
*A fulgure et tempestate,	*From lightning and tempest,
*A flagello terræmotus,	*From the scourge of earthquakes, [and war,
*A peste, fame, et bello,	*From pestilence, famine,
A morte perpetua,	From everlasting death,
Per mysterium sanctæ Incarnationis tuæ,	Through the mystery of Thy holy Incarnation,
Per Adventum tuum,	Through Thy Coming,
Per Nativitatem tuam,	Through Thy Nativity,
Per Baptismum et sanctum Jejunium tuum,	Through Thy Baptism and holy Fasting,
Per Crucem et Passionem tuam, [tuam	Through Thy Cross and Passion, [Burial,
Per Mortem et Sepulturam	Through Thy Death and
Per sanctam Resurrectionem tuam, [nem tuam,	Through Thy holy Resurrection. [Ascension,
Per admirabilem Ascensio-	Through Thine admirable
Per adventum Spiritus Sancti Paracliti,	Through the coming of the Holy Ghost, the Paraclete,
In die judicii,	In the Day of Judgment,
Peccatores, *Te rogamus, audi* [*nos.*	Sinners, *We beseech Thee.* [*hear us.*
Ut nobis parcas,	That Thou wouldest spare us
*Ut nobis indulgeas,	*That Thou wouldest pardon us,
*Ut ad veram pœnitentiam nos perducere digneris,	*That Thou wouldest bring us to true repentance,
Ut Ecclesiam tuam sanctam	That Thou wouldest vouch

Libera nos, Domine. — *O Lord, deliver us.*

† *At the "Forty Hours' Prayer" is inserted:*

Ab imminentibus periculis	From impending dangers

regere et conservare digneris,	safe to govern and preserve Thy holy Church,
Ut Dominum Apostolicum, et omnes ecclesiasticos Ordines in sancta religione conservare digneris,	That Thou wouldest vouchsafe to preserve our Apostolic Lord and all Orders of the Church in holy religion,
Ut inimicos sanctæ Ecclesiæ humiliare digneris,†	That Thou wouldest vouchsafe to humble the enemies of Holy Church,†
Ut Regibus et Principibus Christianis pacem et veram concordiam donare digneris,	That Thou wouldest vouchsafe to give peace and true concord to Christian Kings and Rulers,
*Ut cuncto populo Christiano pacem et unitatem largiri digneris,	*That Thou wouldest vouchsafe to grant peace and unity to all Christian people,
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,	That Thou wouldest vouchsafe to confirm and preserve us in Thy holy service,
*Ut mentes nostras ad cœlestia desideria erigas,	*That Thou wouldest lift up our minds to heavenly desires,
Ut omnibus benefactoribus nostris sempiterna bona retribuas,	That Thou wouldest render eternal blessings to all our benefactors,
*Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum, ab æterna damnatione eripias,	*That Thou wouldest deliver our souls, and the souls of our brethren, relations, and benefactors from eternal damnation,
Ut fructus terræ dare, et conservare digneris,	That Thou wouldest vouchsafe to give and preserve the fruits of the earth,
Ut omnibus fidelibus defunctis requiem æternam donare digneris,	That Thou wouldest vouchsafe to grant eternal rest to all the faithful departed,
Ut nos exaudire digneris,	That Thou wouldest vouchsafe graciously to hear us,
*Fili Dei.	*Son of God,

Te rogamus, audi nos. — *We beseech Thee, hear us.*

† *At the "Forty Hours' Prayer" insert:*

Ut Turcarum et hæreticorum conatus reprimere, et ad nihilum redigere digneris.	That Thou wouldest vouchsafe to repress and bring to nought the attempts of Turks and heretics.

Agnus Dei, qui tollis peccata mundi: *Parce nobis, Domine.*

Agnus Dei, qui tollis peccata mundi: *Exaudi nos, Domine.*

Agnus Dei, qui tollis peccata mundi: *Miserere nobis.*

Christe, audi nos.
Christe, exaudi nos.
Kyrie eleison.
Christe eleison.
Kyrie eleison

Pater noster: *then inaudibly to*
Et ne nos inducas in tentationem: *R.* Sed libera nos a malo.

Lamb of God, that takest away the sins of the world: *Spare us, O Lord.*

Lamb of God, that takest away the sins of the world: *Graciously hear us, O Lord.*

Lamb of God, that takest away the sins of the world: *Have mercy on us.*

Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Our Father: *then inaudibly to*
And lead us not into temptation: *R.* But deliver us from evil.

Ps. 69 DEUS, in adjutorium meum intende: Domine, ad adjuvandum me festina.

Confundantur et reverentur: qui quærunt animam meam.

Avertantur retrorsum, et erubescant: qui volunt mihi mala.

Avertantur statim erubescentes: qui dicunt mihi, Euge, euge.

Exultent et lætentur in te omnes qui quærunt te: et dicant semper, Magnificetur Dominus, qui diligunt salutare tuum.

Ego vero egenus et pauper sum: Deus, adjuva me.

Adjutor meus, et liberator meus es tu: Domine, ne moreris. Gloria Patri *&c.*

℣. Salvos fac servos tuos:
℟. Deus meus, sperantes in te.
℣. Esto nobis, Domine,

O GOD, come to mine aid: O Lord, make haste to help me.

Let them be confounded and put to shame: that seek my soul.

Let them be turned backward, and blush for shame: that desire evil to me.

Let them forthwith be turned away, blushing for shame: that say to me, 'Tis well, 'tis well.

Let all them that seek Thee, rejoice and be glad in Thee: and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay. Glory *&c.*

Save Thy servants, O God, That trust in Thee.

Be unto us, O Lord, a tower

Turris fortitudinis: *R.* A facie inimici.

V. Nihil proficiat inimicus in nobis: *R.* Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis: *R.* Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro Pontifice nostro *N.*: *R.* Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris: *R.* Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

V. Oremus pro fidelibus defunctis: *R.* Requiem æternam dona eis, Domine; et lux perpetua luceat eis.

V. Requiescant in pace: *R.* Amen.

V. Pro fratribus nostris absentibus: *R.* Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto: *R.* Et de Sion tuere eos.

V. Domine, exaudi orationem meam: *R.* Et clamor meus ad te veniat.

V. Dominus vobiscum: *R.* Et cum spiritu tuo.

Oremus.

of strength: From the face of the enemy.

Let not the enemy prevail against us: Nor the son of iniquity move to hurt us.

O Lord, deal not with us according to our sins: Nor requite us according to our iniquities.

Let us pray for our Pontiff *N.*: The Lord preserve him and give him life, and make him blessed on earth, and deliver him not to the will of his enemies.

Let us pray for our benefactors: Vouchsafe, O Lord, for Thy Name's sake, to render everlasting life unto all them that do good unto us. Amen.

Let us pray for the faithful departed: Eternal rest grant them, O Lord; and may perpetual light shine upon them

May they rest in peace: Amen.

For our absent brethren: Save Thy servants, O my God that trust in Thee.

Send them help, O Lord, from Thine holy place: And out of Sion protect them.

O Lord, hear my prayer: And let my crying come to Thee.

The Lord be with you: And with thy spirit.

Let us pray.

(At the "Forty Hours' Prayer," the Collects inserted at the foot of the next page are said instead of those which immediately follow.)

O GOD, Whose property is ever to have mercy and to spare, receive our petition: that we and all Thy ser-

vants whom the chains of sin do bind, may, by the compassion of Thy goodness, mercifully be set free.

HEAR, we beseech Thee, O Lord, the prayers of Thy suppliants, and forgive the sins of them that own their guilt before Thee; that in Thy mercy Thou mayest grant us both pardon and peace.

GRACIOUSLY shew unto us, O Lord, Thine unspeakable mercy; that so Thou mayest both free us from our sins, and deliver us from the punishments which we deserve for them.

O GOD, Whom sin doth offend, and repentance pacify, mercifully regard the prayers of Thy people making supplication to Thee; and turn away the scourges of Thine anger which, for our sins, we deserve.

ALMIGHTY and everlasting God, have mercy on Thy servant *N.*, our Pontiff, and direct him according to Thy clemency in the way of everlasting salvation; that, by Thy grace, he may both desire the things that are pleasing to Thee, and also perform them with all his strength.

O GOD, from Whom holy desires, right counsels, and just works proceed, grant unto Thy servants that peace which the world cannot give; that both our hearts may be devoted to Thy commandments, and also the fear of enemies being removed, our times may, by Thy protection, be peaceful.

The Collects said at the "Forty Hours' Prayer" are as follows:

O GOD, Who under a marvellous Sacrament hast left us the memory of Thy Passion: grant us, we beseech Thee, so to venerate the sacred Mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption.

Then one of the three Collects of the B. V. Mary, given at the foot of page 5, viz., during Advent, No. 1; from Christmas to the Purification, No. 2; and from the Purification to Advent, No. 3, page 6.

Then Collect No. 5, page 6, for the Pope; and Collect Ecc. 1, page 7, O God, our refuge &c.; *after which the Collect,*

ALMIGHTY and everlasting God, in Whose hand is all power and the right of all sovereignty, look to the help of the Christian people: that the Heathen who trust in their own bravery, may be crushed by the power of Thy right hand.

Lastly, the Collect, Almighty and everlasting God, Who hast dominion &c., *page* xlviii. *After this Collect,*

V. Dominus vobiscum: *R.* Et cum spiritu tuo.	The Lord be with you: And with thy spirit.
V. Exaudiat nos omnipotens et misericors Dominus: *R.* Et custodiat nos semper. Amen.	May the almighty and merciful Lord hear us: And always keep us. Amen.

INFLAME, O Lord, our reins and our hearts with the fire of the Holy Ghost, that we may serve Thee with chaste bodies, and please Thee with clean hearts.

O GOD, the Creator and Redeemer of all the faithful, give unto the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

PREVENT, we beseech Thee, O Lord, our actions by Thine inspiration, and further them by Thy gracious help; that every prayer and work of ours may always begin from Thee, and by Thee be likewise ended.

ALMIGHTY and everlasting God, Who hast dominion over the living and the dead, and shewest mercy to all whom Thou foreknowest to be Thine by faith and good works; we humbly beseech Thee, that they for whom we purpose to offer up our prayers, whether still retained in this life, or already received into the next, may, through the intercession of all Thy Saints, and the tenderness of Thy compassion, obtain the pardon of all their offences. Through our Lord, *&c.*

V. Dominus vobiscum: *R.* Et cum spiritu tuo.

The Lord be with you: And with thy spirit.

V. Exaudiat nos omnipotens et misericors Dominus. *R.* Amen.

May the Almighty and merciful Lord graciously hear us. Amen.

V. Et fidelium animæ per misericordiam Dei requiescant in pace. *R.* Amen.

And may the souls of the faithful, through the mercy of God, rest in peace. Amen.

The Te Deum.

TE Deum laudamus: te Dominum confitemur.

Te Æternum Patrem: omnis terra veneratur.

Tibi omnes Angeli: tibi cœli, et universæ potestates:

Tibi Cherubim et Seraphim: incessabili voce proclamant:

Sanctus, Sanctus, Sanctus: Dominus Deus Sabaoth.

THEE, God, we praise: Thee, Lord, we acknowledge.

Thee, the Everlasting Father, all the earth adoreth.

To Thee all Angels: to Thee the heavens and all their powers:

To Thee the Cherubim and Seraphim: with unceasing voice cry out:

Holy, Holy, Holy: is the Lord God of Sabaoth.

Full are the heavens and the

Pleni sunt cœli et terra: majestatis gloriæ tuæ.

Te gloriosus: Apostolorum chorus,

Te Prophetarum: laudabilis numerus,

Te Martyrum candidatus: laudat exercitus.

Te per orbem terrarum: sancta confitetur Ecclesia:

Patrem: immensæ majestatis,

Venerandum tuum verum: et unicum Filium;

Sanctum quoque: Paraclitum Spiritum.

Tu Rex gloriæ: Christe;

Tu Patris: sempiternus es Filius.

Tu ad liberandum suscepturus hominem: non horruisti Virginis uterum.

Tu devicto mortis aculeo: aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes: in gloria Patris.

Judex: crederis esse venturus.

Te ergo quæsumus, tuis famulis subveni, quos pretioso Sanguine redemisti.

Æterna fac cum Sanctis tuis in gloria numerari.

Salvum fac populum tuum, Domine: et benedic hereditati tuæ.

Et rege eos, et extolle illos: usque in æternum.

Per singulos dies: benedicimus te;

earth: of the majesty of Thy Glory.

Thee the Apostles' glorious choir:

Thee the Prophets' praiseworthy roll:

Thee the Martyrs' white-robed army, praiseth.

Thee throughout the world Holy Church doth celebrate:

The Father of unbounded majesty:

Thine adorable, true, and only Son:

The Holy Ghost also, the Paraclete.

Thou, Christ, art the King of Glory:

Thou, the Father's Everlasting Son.

Thou, when about to take upon Thee man to deliver him, didst not fear the Virgin's womb.

Thou, when Thou hadst overcome the sting of death, didst open to believers the Kingdom of Heaven.

Thou at God's right hand art seated, in the Glory of the Father.

Thou, we believe, shalt come as our Judge.

Thee therefore we beseech help Thy servants: whom Thou hast redeemed with Thy precious Blood.

In glory everlasting, make them to be numbered with Thy Saints.

Save Thy people O Lord and bless Thine heritage;

And rule them, and exalt them: even for ever.

Day by day we bless Thee:

Et laudamus nomen tuum in sæculum: et in sæculum sæculi.	And we praise Thy Name for ever: and for ever and ever.
Dignare, Domine, die isto; sine peccato nos custodire.	Vouchsafe, O Lord, to keep us this day without sin.
Miserere nostri, Domine: miserere nostri.	Have mercy on us, O Lord: have mercy on us.
Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te.	O let Thy mercy come upon us, O Lord: even as our hope is in Thee.
In te, Domine, speravi: non confundar in æternum.	In Thee, Lord, have I hoped: O let me not be confounded for ever.

When the Te Deum *is said as a Thanksgiving, the following Prayers are added:*

V. Benedictus es, Domine, Deus patrum nostrorum: *R.* Et laudabilis, et gloriosus in sæcula.	Blessed art Thou, O Lord, the God of our fathers: And praiseworthy and glorious for ever.
V. Benedicamus Patrem et Filium, cum Sancto Spiritu: *R.* Laudemus et superexaltemus eum in sæcula.	Let us bless the Father and the Son, with the Holy Ghost: Let us praise and highly exalt Him for ever.
V. Benedictus es, Domine Deus, in firmamento cœli: *R.* Et laudabilis, et gloriosus, et superexaltatus in sæcula.	Blessed art Thou, O Lord God, in the firmament of heaven: And praiseworthy, and glorious, and highly exalted for ever.
V. Benedic, anima mea, Dominum: *R.* Et noli oblivisci omnes retributiones ejus.	Bless the Lord, O my soul: And forget not all His benefits.
V. Domine, exaudi orationem meam: *R.* Et clamor meus ad te veniat.	O Lord, hear my prayer: And let my crying come unto Thee.
V. Dominus vobiscum: *R.* Et cum spiritu tuo.	The Lord be with you: And with thy spirit.
Oremus.	Let us pray.

Then follow the Collects, No. 9, page 6, O God, Whose mercies *&c.;* No. 8, page 6, O God, Who by the enlightening *&c.; and lastly,*

O GOD, Who sufferest not that any that trust in Thee should be over much afflicted, but lendest a compassionate ear to their prayers: we give Thee thanks for that Thou hast received our supplications and vows; and most dutifully beseech Thee, that we may evermore be protected from all adversities. Through our Lord *&c.* ℟ Amen.

The Miserere.

Ps. 50. MISERERE mei, Deus: secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiam: et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

HAVE mercy on me, O God: according to Thy great mercy.

And according to the multitude of Thy tender mercies: blot out mine iniquity.

Wash me yet more from mine iniquity: and cleanse me from my sin.

For I acknowledge mine iniquity: and my sin is always before me.

Against Thee only have I sinned, and done evil before Thee: that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

For behold, I was conceived in iniquities: and in sins did my mother conceive me.

For behold, Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness: and the bones that were humbled shall rejoice.

Turn away Thy face from my sins: and blot out all mine iniquities.

Create in me a clean heart, O God: and renew a right spirit within me.

Ne projicias me a facie tua: et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui: et spiritu principali confirma me.

Docebo iniquos vias tuas: et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ: et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies: et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium dedissem utique: holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion: ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

Cast me not away from Thy face: and take not Thy holy Spirit from me.

Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

I will teach the unjust Thy ways: and the wicked shall be converted unto Thee.

Deliver me from bloodguiltiness, O God, the God of my salvation: and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.

A sacrifice unto God is a troubled spirit: a contrite and humbled heart, O God, Thou wilt not despise.

Deal favourably, O Lord, in Thy good-will with Sion: that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations and whole-burnt-offerings: then shall they lay calves upon Thine altar.

The De Profundis.

Ps. 129. DE profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

OUT of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

O let Thine ears be attentive: to the voice of my supplication.

If Thou, Lord, shouldest mark iniquities: O Lord, who shall stand?

Quia apud te propitiatio est : et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus : speravit anima mea in Domino.

A custodia matutina usque ad noctem : speret Israel in Domino.

Quia apud Dominum misericordia : et copiosa apud eum redemptio.

Et ipse redimet Israel : ex omnibus iniquitatibus ejus.

For with Thee there is propitiation: and because of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word : my soul hath hoped in the Lord.

From the morning watch even until night : let Israel hope in the Lord.

For with the Lord there is mercy : and with Him plenteous redemption.

And He shall redeem Israel : from all his iniquities.

The Litany of the Blessed Virgin Mary.

KYRIE eleison.	Miserere nobis.	LORD, have mercy on us.	Have mercy on us.
Christe eleison.		Christ, have mercy on us.	
Kyrie eleison.		Lord, have mercy on us.	
Christe, audi nos.		Christ, hear us.	
Christe, exaudi nos.		Christ, graciously hear us.	
Pater de cœlis Deus,		God the Father of heaven,	
Fili Redemptor mundi Deus,		God the Son, Redeemer of the world,	
Spiritus Sancte Deus,		God the Holy Ghost,	
Sancta Trinitas unus Deus,		Holy Trinity, one God,	
Sancta Maria,	Ora pro nobis.	Holy Mary,	Pray for us.
Sancta Dei Genitrix,		Holy Mother of God,	
Sancta Virgo Virginum,		Holy Virgin of Virgins,	
Mater Christi.		Mother of Christ,	
Mater divinæ gratiæ.		Mother of Divine Grace,	
Mater purissima,		Mother most pure,	
Mater castissima,		Mother most chaste,	
Mater inviolata,		Mother inviolate,	
Mater intemerata,		Mother undefiled,	
Mater amabilis,		Mother most amiable,	
Mater admirabilis,		Mother most admirable,	
Mater Boni Consilii,		Mother of Good Counsel,	
Mater Creatoris,		Mother of our Creator,	
Mater Salvatoris,		Mother of our Redeemer,	
Virgo prudentissima,		Virgin most prudent,	
Virgo veneranda,		Virgin most venerable,	
Virgo prædicanda.		Virgin most renowned	

Virgo potens,		Virgin most powerful,
Virgo clemens,		Virgin most merciful,
Virgo fidelis,		Virgin most faithful,
Speculum justitiæ,		Mirror of Justice,
Sedes sapientiæ,		Seat of Wisdom,
Causa nostræ lætitiæ,		Cause of our joy,
Vas spirituale,		Spiritual Vessel,
Vas honorabile,		Vessel of honour,
Vas insigne devotionis,		Singular Vessel of devotion,
Rosa mystica,		Mystical Rose,
Turris Davidica,		Tower of David,
Turris eburnea,		Tower of ivory,
Domus aurea,	Ora pro nobis.	House of gold,
Fœderis arca,		Ark of the Covenant,
Janua cœli,		Gate of heaven,
Stella matutina,		Morning Star,
Salus infirmorum,		Health of the weak,
Refugium peccatorum,		Refuge of sinners,
Consolatrix afflictorum,		Comforter of the afflicted,
Auxilium Christianorum,		Help of Christians,
Regina Angelorum,		Queen of Angels,
Regina Patriarcharum,		Queen of Patriarchs,
Regina Prophetarum,		Queen of Prophets,
Regina Apostolorum,		Queen of Apostles,
Regina Martyrum,		Queen of Martyrs,
Regina Confessorum,		Queen of Confessors,
Regina Virginum,		Queen of Virgins,
Regina Sanctorum omnium,		Queen of all Saints,
Regina sine labe originali concepta,		Queen conceived without original sin,
Regina sacratissimi Rosarii,		Queen of the most holy Rosary,
Agnus Dei, qui tollis peccata mundi: Parce nobis, Domine.		Lamb of God, that takest away the sins of the world: Spare us, O Lord.
Agnus Dei *&c.*: Exaudi nos, Domine.		Lamb of God *&c.*: Graciously hear us, O Lord.
Agnus Dei *&c.*: Miserere nobis.		Lamb of God *&c.*: Have mercy on us.
V. Ora pro nobis, Sancta Dei Genitrix.		*V.* Pray for us, O holy Mother of God.
R. Ut digni efficiamur promissionibus Christi.		*R.* That we may be made worthy of the promises of Christ.

Prayer, Grant us, Thy servants *&c.*, page 6.

Devotions for Holy Communion.

A Preparation.

COME to me all ye that labour and are heavy-laden, and I will refresh you.—The Bread which I will give, is my Flesh for the life of the world.—Take ye and eat: This is my Body which shall be delivered for you: this do in memory of me.—He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in him.

THESE, O Lord, are Thy words; and words of so great a tenderness, so full of sweetness and love, encourage me, when my sins and mine unclean conscience would keep me back from approaching to so great a Sacrament. The sweetness of Thy words giveth me hope, when the multitude of mine offences weigheth me down.

Thou commandest me to approach with confidence, if I would have part with Thee; and to receive the food of immortality, if I desire to have life and glory everlasting. Come to me, Thou sayest, all ye that labour and are heavy-laden, and I will refresh you.

O sweet and welcome words in the ear of a sinner, that Thou, our Lord and God, shouldest invite the poor and needy to the Communion of Thy most sacred Body!

But who am I, Lord, that I should presume to come to Thee? Behold the heaven of heavens cannot contain Thee, and Thou sayest, Come ye all to me! What meaneth this most loving condescension, this most friendly invitation? How shall I dare to approach Thee? I, who am conscious of no good on which I could presume,—how shall I dare to introduce Thee into my house?

Had I, at least, like so many of Thy servants, unceasingly laboured to please Thee! Had I never ceased to lament my ingratitude in corresponding so unworthily to Thine infinite love and goodness! But, alas, how little is it that I do! With what little sorrow do I ever grieve for my past offences! With what apathy do I now continue in Thy service! How feebly resolved to amend; how little inclined to resist temptation! Nay, alas, how much readier perhaps to court the first impulses to sin!

And yet do Thou, O Good Jesu, vouchsafe to give me, though so unworthy, some little of Thine all-powerful grace, that I may confess and bewail these and other my defects with a hearty sorrow, and a great dislike of mine own weak-

ness; that I may make stronger, and yet stronger resolutions always to amend my life and to advance in virtue that I may endeavour with my whole heart and will to offer myself as a perpetual holocaust to Thine honour, and faithfully commit to Thee both my body and soul.

And what oblation more worthy, or satisfaction greater for the washing away of my sins, can I make, than the offering of myself purely and entirely to God, together with the Oblation of Thy Body and Blood in the Mass and in this holy Communion?

Thanks, then, be to Thee, O Good Jesu, Eternal Shepherd, who hast vouchsafed to feed us, poor exiles, with Thy precious Body and Blood; and to invite us to the receiving of these Mysteries with the words of Thine own mouth saying, Come to me all you that labour and are heavy-laden and I will refresh you.

A prayer for grace, a firm faith, and the supplying, by Christ Himself, of whatever is wanting in us.

PREVENT Thy servant in the blessings of Thy sweetness, O Lord my God, that I may approach worthily and devoutly to Thy magnificent Sacrament. Raise up my heart towards Thee, and free it from all sluggishness. Visit me with Thy grace, that I may in spirit taste Thy sweetness, which so plentifully lies hidden in this Sacrament. Enlighten also mine eyes to behold so great a mystery, and strengthen me to believe it with an undoubting faith. For it is Thy work, not the power of man; Thy sacred institution, not man's invention. For no man can be found able of himself to know and understand these things, which surpass even the subtlety of Angels. How, then, shall I, a miserable sinner, who am but dust and ashes, be able to search into, or conceive of so high and sacred a mystery?

O Lord, in the simplicity of my heart, with a good and firm faith, and in obedience to Thy command, I come to Thee with hope and reverence; and I do verily believe that Thou art here present in this Sacrament, God and Man. And since it is Thy will that I should receive Thee, and through love unite myself to Thee, I implore Thy mercy, and beg of Thee to give me for this a special grace; that I may be wholly melted away in Thee and may overflow with Thy love, and may no more seek comfort from anything else.

And if I cannot as yet be all heavenly and all on fire like the Cherubim and Seraphim, yet will I endeavour so to apply myself to devotion, and so to prepare my heart, that

by humbly receiving this life-giving Sacrament, I may at least acquire some small flame of Thy divine fire.

And whatever is wanting in me, do Thou, O Good Jesu, most merciful Saviour, in Thy bounty and goodness supply for me: Thou who hast vouchsafed to call us all to Thee, saying, Come to me, all you that labour and are heavy-laden, and I will refresh you. Do Thou, who hast prepared Thy Body and Blood for my meat and drink, receive me for the praise and glory of Thy Name; and grant that, with the frequenting of this Thy Sacrament, the earnestness of my devotion may steadfastly increase. Amen.

ALMIGHTY and everlasting God, behold I draw near to the Sacrament of Thine only-begotten Son our Lord Jesus Christ; and I come, as one sick, to the Physician of life; unclean, to the Fountain of mercy; blind, to the Light of eternal glory; poor and needy, to the Lord of heaven and earth. And I ask, that, in the abundance of Thine infinite goodness, Thou wouldest vouchsafe to heal mine infirmity, wash mine uncleanness, enlighten my blindness, enrich my poverty, and clothe my nakedness: that I may receive the Bread of Angels, the King of kings and the Lord of lords with such reverence and humility, such contrition and devotion, such piety and faith, such purpose and intention, as will most conduce to the salvation of my soul. Grant me to receive, I beseech Thee, not only the Sacrament of the Body and Blood of the Lord, but also the reality and the virtue of the Sacrament. O most gracious God, grant that I may so receive the Body of Thine only-begotten Son our Lord Jesus Christ which He took from the Virgin Mary, as to attain to be incorporated into His mystical body, and numbered among its members. O most loving Father, grant that I may one day see face to face and for evermore, Him, whom now veiled, I, a pilgrim, purpose to receive on my way, and who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

A Thanksgiving after Holy Communion.

I GIVE Thee thanks, Holy Lord, Father Almighty, Everlasting God, who without any merit of mine, but in the pure condescension of Thy mercy, hast vouchsafed to feed me, Thine unworthy servant, with the precious Body and Blood of Thy Son our Lord Jesus Christ. And I humbly entreat Thee that this holy Communion may not be to me a cause

for punishment, but an intercession for pardon. May it be to me the armour of faith, and the shield of good will: the blunting and extermination of all vices and evil desires; an increase of charity and patience, of humility and obedience, and of every virtue; a sure defence against the snares of all enemies, visible and invisible; a quieting of all undue cravings of mind and body; and a cleaving to Thee, the true and only God; and the happy consummation of my end. And I pray that Thou wouldest vouchsafe to bring me, a sinner, to that unspeakable Banquet, wherein with Thy Son and the Holy Ghost, Thou art to Thy Saints true light, full contentment, everlasting joy, and perfect happiness. Through the same Christ our Lord. Amen.

WHO will give me, O Lord, to find Thee alone, that I may open my whole heart to Thee, and enjoy Thee as my soul desireth: that nothing created may affect me any longer, but that Thou alone mayest speak to me, and I to Thee, as one that loves is wont to speak to him whom he loveth, and he that is loved is wont to respond? This I desire, this I pray for, that I may be wholly united to Thee and may withdraw my heart from all created things, and by a holy Communion with Thee more and more learn to relish heavenly and eternal things.

When shall I, O Lord, be wholly united and absorbed in Thee, and altogether forgetful of myself? Thou in me, and I in Thee; and so grant us both to continue in one. Verily, Thou art the Choicest among thousands, in whom my soul is well pleased to dwell all the days of her life. Verily Thou art He in whom is sovereign peace and true rest: out of whom is labour and sorrow, and endless misery. Thou art in truth the hidden God, whose counsel is not with the wicked, but with the simple and the humble.

But what return can I make for this inestimable Gift? Behold, nothing will please Thee better than if I give myself up wholly to Thee, and unite myself closely with Thee. Then will all that is within me rejoice exceedingly; then wilt Thou say to me, If thou wilt be with me, I will be with thee; and I will answer, Vouchsafe, O Lord to remain with me, and I will willingly be with Thee; for my one desire is to be wholly united to Thee.

O SWEETEST Lord Jesu, how great a sweetness have they, who, with a true and sincere devotion, feast with Thee in this Banquet, where Thou alone art set before them:

Thou who art more to be desired than all the desires of the heart! And to me it would indeed be delightful to pour out my soul in Thy presence, and with the whole affection of my heart, like the devout Magdalene, to wash Thy feet with my tears.

But where is this devotion? Where this shedding of tears? Surely in Thy sight, and in that of Thy holy Angels, my whole being ought to be inflamed with love, and weep for joy? For I have Thee truly present in this Sacrament, though hidden under another form: since to behold Thee in Thine own divine brightness, is what mine eyes could not endure, nor could the whole world subsist in the splendour of the glory of Thy Majesty.

And since it is out of condescension to my weakness that Thou art hidden under the forms of this Sacrament, my devotion ought not to be less lively, if in them I lack the visible manifestation of Thy presence. O for the ardent faith of those who truly know their Lord in the breaking of bread, whose heart burns when Jesus is with them! Alas, such affection, such love and fervour, are often far from me!

But be Thou merciful to me, O Good Jesu, sweet and loving Saviour: and vouchsafe that I, Thy poor and needy servant, may sometimes, at least, feel in Thy Holy Communion some little of this cordial affection: that so my faith may be strengthened and my hope in Thy goodness increased: and that my love being once perfectly kindled, and having tasted the Manna of heaven, it may never again decay.

MOST sweet and loving Lord, Thou knowest my weakness: by what evils I am surrounded: how often I am oppressed and troubled: how often tempted and overcome. To Thee I turn for remedy, to Thee for help and comfort; to Thee I speak, who knowest all things, to whom all within me is manifest, and who alone canst perfectly help and comfort me. Thou knowest the things of which I stand most in need, and how poor I am in virtues.

Behold, before Thee I stand, poor and naked, begging Thy mercy, imploring Thy grace. Do Thou, therefore, inflame my coldness with the fire of Thy love: my blindness enlighten with the brightness of Thy presence. Teach me to look upon all earthly things with indifference, and for Thy sake to bear with perfect patience all things grievous and afflicting. Suffer me not any more to wander upon earth, but lift up my heart to Thee in heaven. Be Thou my only

sweetness from henceforth and for evermore; for Thou only art my meat and my drink, my love and my joy, my delight and my full contentment.

O that with Thy presence Thou wouldest inflame and transform me into Thyself, that I might be made one spirit with Thee by the grace of internal union, and by the melting of an ardent love. Suffer me not, I beseech Thee, to go away hungry and thirsty, but deal with me in Thy mercy, as Thou hast often dealt with Thy Saints. And what marvel, if I should be wholly set on fire by Thee, and should die to myself, since Thou art a fire always burning and never decaying, a love purifying the heart and enlightening the understanding.

O GOD, my everlasting love, my whole good, and never-ending happiness, gladly would I receive Thee with the most vehement desire and most worthy reverence which any of the Saints have ever had, or could possibly experience. And although I am unworthy to have all these feelings of devotion, yet I offer Thee the whole affection of my heart as if I alone had them all. Yea, and whatsoever a pious mind can conceive and desire, all this with the greatest reverence and most inward affection, I desire to offer and lay before Thee. Nothing do I wish to keep back, but freely and most willingly do I offer Thee myself and all that is mine.

Vouchsafe, then, to receive, O Lord God, this my intention and desire of giving Thee infinite praise and blessing, which according to the greatness of Thine unspeakable Majesty are most justly due to Thee. These I render, and desire to render, every day and every moment of my life; and with my prayers I invite and entreat all the heavenly Spirits and all the faithful on earth, to join with me in giving Thee praise and thanks unceasing.

Let all peoples, and tribes, and tongues praise Thee, and magnify Thy great and holy Name! And may all who reverently and devoutly celebrate this Thy most adorable Sacrament, and receive It with faith, find grace and mercy at Thy hands, and charitably pray for me, an unworthy sinner. And may those, who in heaven have obtained their desired end, and are now happily and gloriously united with Thee, vouchsafe to cast a look of pity on me, a poor and needy suppliant, and remember me before the Throne of Thy grace Amen.

Hymn to the Blessed Sacrament.

ADORO te devote, latens Deitas,
Quæ sub his figuris vere latitas;

Tibi se cor meum totum subjicit,
Quia te contemplans totum deficit.

Visus, gustus, tactus, in te fallitur,
Sed auditu solo tuto creditur;

Credo quidquid dixit Dei Filius:

Nil hoc verbo veritatis verius.

In cruce latebat sola Deitas,

At hic latet simul et Humanitas:
Ambo tamen credens atque confitens,
Peto quod petivit latro pœnitens.

Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor:
Fac me tibi semper magis credere,
In te spem habere, te diligere.

O Memoriale mortis Domini,

Panis vivus, vitam præstans homini:
Præsta meæ menti de te vivere,

Et te illi semper dulce sapere.

Pie Pellicane, Jesu Domine,
Me immundum munda tuo sanguine:
Cujus una stilla salvum facere

O GODHEAD hid, devoutly I adore Thee,
Who truly art within the forms before me;

To Thee my heart bends down in adoration
Entirely lost in wondering contemplation.

Sight, touch, and taste in Thee are each deceived:
The ear alone most safely is believed;

I believe all the Son of God has spoken:

Than Truth's own word there is no truer token.

God only on the Cross lay hid from view,

But here lies hid at once the Manhood too;
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Thy wounds, as Thomas saw, I do not see,
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more,
In Thee my hope, in Thee my love to store

O sweet Memorial of our dying Lord,

O living Bread, that dost true life afford:
Make Thou my soul henceforth on Thee to live;

Ever a taste of heavenly sweetness give.

O loving Pelican, O Jesu Lord,
Unclean I am, but cleanse me in Thy Blood:
Of which a single drop, for sinners spilt.

Totum mundum quit ab omni scelere.

Can purge the entire world from all its guilt.

Jesu, quem velatum nunc aspicio,
Oro fiat illud quod tam sitio :

Jesu, Whom now on earth veilèd see,
What I so thirst for, oh, vouchsafe to me :

Ut, te revelata cernens facie,

That Thee with face unveiled I may behold,

Visu sim beatus tuæ gloriæ. Amen.

And of Thy glory taste the bliss untold. Amen.

Hymns, Pange lingua *and* Lauda Sion. *See the Index*, p. 119

The Hymn Vexilla Regis.

VEXILLA Regis prodeunt :
Fulget Crucis mysterium,
Qua Vita mortem pertulit,
Et morte vitam protulit.

THE royal banners forward go,
The Cross shines forth in mystic glow,
Whereon our Life for us was slain,
And, dying, gave us life again.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

There whilst He hung, His sacred side
By soldier's spear was opened wide,
To cleanse us in the precious flood
Of water mingled with His Blood.

Impleta sunt, quæ concinit
David fideli carmine,
Dicendo nationibus :
Regnavit a ligno Deus.

Fulfilled is now what David told
In true prophetic song of old,
How God the heathen's King should be ;
For God is reigning from the Tree.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

O Tree of glory, Tree most fair,
Ordained those holy limbs to bear,
How bright in purple robe it stood,
The purple of a Sovereign's blood :

Beata cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

Upon whose arms, like balance true,
Was weighed the price for sinners due,
The price which none but He could pay,
And spoiled the spoiler of his prey.

O Crux, ave, spes unica,
Hoc Passionis tempore,
Piis adauge gratiam,
Reisque dele crimina.

O Cross, in this Christ's Passion-tide,
Help thou those who in thee confide :
In holy hearts fresh grace implant,
And pardon to the sinner grant.

Te, fons salutis Trinitas,
Collaudet omnis spiritus :
Quibus Crucis victoriam
Largiris, adde præmium
Amen.

To Thee, Eternal Three in One,
Let homage meet by all be done :
As by the Cross Thou dost restore,
So rule and guide us evermore.
Amen.

At the Asperges:

Or, Sprinkling of Holy Water before the Parochial or Solemn Mass on Sundays.

1. *From Trinity to Palm Sunday inclusively.*

ASPERGES me, Domine, hyssopo, et mundabor; lavabis me, et super nivem dealbabor. *Ps.* Miserere mei, Deus, secundum magnam misericordiam tuam.

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper; et in sæcula sæculorum. Amen. *Repeat the Anth.* Asperges me.

SPRINKLE me with hyssop, O Lord, and I shall be cleansed: wash me, and I shall be made whiter than snow. *Ps.* Have mercy on me, O God, according to Thy great mercy.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. Ostende nobis, Domine, misericordiam tuam. *R.* Et salutare tuum da nobis.

V. Domine, exaudi orationem meam. *R.* Et clamor meus ad te veniat.

V. Dominus vobiscum. *R.* Et cum spiritu tuo.

V. Show us, O Lord, Thy mercy. *R.* And grant us Thy salvation.

V. Lord, hear my prayer. *R.* And let my crying come to Thee.

V. The Lord be with you. *R.* And with thy spirit.

Oremus.

EXAUDI nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum Angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. *R.* Amen.

Let us pray.

GRACIOUSLY hear us, Holy Lord, Father Almighty, Everlasting God, and vouchsafe to send Thine Holy Angel from heaven to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

2. *From Easter to Whitsunday inclusively.*

VIDI aquam egredientem de templo a latere dextro, alleluia; et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, alleluia, alle-

I SAW water flowing from the right side of the temple, alleluia; and all to whom that water came were saved, and they shall say,

luia. *Ps.* Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria *&c.*—Vidi aquam *&c.*

alleluia, alleluia. *Ps.* O praise the Lord, for He is good for His mercy endureth for ever. Glory *&c.*

Ostende nobis *&c.*, as *before*, *but with* Alleluia *added to first V. and R.*

A Prayer before Mass.

GRANT us, we beseech Thee, O Lord, to be present at this great Sacrifice with becoming reverence and devotion; and to offer it up in a manner acceptable to Thee in memory of the Passion and Death of Thine only-begotten Son; for the greater honour and glory of Thy Name; in thanksgiving for all Thy benefits; in satisfaction for our sins; and to obtain, for the living and departed, all requisite graces and blessings: especially . . .

May these intentions be pleasing to Thee, O Lord; and do Thou graciously hear our prayers: through Christ our Lord. Amen.

A Thanksgiving after Mass.

Ps. 150. O PRAISE the Lord in His holy places: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to the multitude of His greatness.

Praise Him with sound of trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him on high sounding cymbals: praise Him on cymbals of joy: let every spirit praise the Lord.

Glory *&c.*

WE give Thee thanks, Father Almighty, that in Thy great goodness Thou hast made us, Thine unworthy servants, partakers in this most holy Sacrifice, wherein we have renewed the memory of the Passion and Death of Thy Son, our Lord and Saviour Jesus Christ. Grant, we beseech Thee, that by the virtue and operation of this Mystery, we may persevere in Faith, Hope, and Charity, and obtain the rewards of everlasting life. Through the same Christ our Lord. Amen.

The Ordinary of the Mass.

Standing at the foot of the Altar, the Priest makes the sign of the Cross, and, in an audible voice, says:

IN Nomine Patris, et Filii, et Spiritus Sancti. Amen.

Priest. Introibo ad altare Dei:

Ch. Ad Deum qui lætificat juventutem meam.

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will go in to the altar of God:

To God who giveth joy to my youth.

Ps. 42 (omitted from Passion Sunday to Monday Thursday inclusively, and in Masses for the Dead).

JUDICA me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

C. Quia tu es, Deus, fortitudo mea; quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

JUDGE me, O God, and distinguish my cause from the nation that is not holy; from the unjust and deceitful man deliver me.

For Thou, God, art my strength: why hast Thou cast me off? and why go I sorrowful whilst the enemy afflicteth me?

Send forth Thy light and Thy truth: they have led me and brought me unto Thy holy hill, and into Thy tabernacles.

And I will go in to the altar of God: to God who giveth joy to my youth.

I will praise Thee on the harp, O God, my God: why art thou sad, O my soul? and why disquietest thou me?

Hope in God, for I will yet praise Him: the salvation of my countenance, and my God.

luia. *Ps.* Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria *&c.*—Vidi aquam *&c.*

alleluia, alleluia. *Ps.* O praise the Lord, for He is good for His mercy endureth for ever. Glory *&c.*

Ostende nobis *&c.*, as *before*, *but with* Alleluia *added to first V. and R*

A Prayer before Mass.

GRANT us, we beseech Thee, O Lord, to be present at this great Sacrifice with becoming reverence and devotion; and to offer it up in a manner acceptable to Thee in memory of the Passion and Death of Thine only-begotten Son; for the greater honour and glory of Thy Name; in thanksgiving for all Thy benefits; in satisfaction for our sins; and to obtain, for the living and departed, all requisite graces and blessings: especially . . .

May these intentions be pleasing to Thee, O Lord; and do Thou graciously hear our prayers: through Christ our Lord. Amen.

A Thanksgiving after Mass.

Ps. 150. O PRAISE the Lord in His holy places: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to the multitude of His greatness.

Praise Him with sound of trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him on high sounding cymbals: praise Him on cymbals of joy: let every spirit praise the Lord.

Glory *&c.*

WE give Thee thanks, Father Almighty, that in Thy great goodness Thou hast made us, Thine unworthy servants, partakers in this most holy Sacrifice, wherein we have renewed the memory of the Passion and Death of Thy Son, our Lord and Saviour Jesus Christ. Grant, we beseech Thee, that by the virtue and operation of this Mystery, we may persevere in Faith, Hope, and Charity, and obtain the rewards of everlasting life. Through the same Christ our Lord. Amen.

The Ordinary of the Mass.

Standing at the foot of the Altar, the Priest makes the sign of the Cross, and, in an audible voice, says:

IN Nomine Patris, et Filii, et Spiritus Sancti. Amen.

Priest. Introibo ad altare Dei:

Clerk. Ad Deum qui lætificat juventutem meam.

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will go in to the altar of God:

To God who giveth joy to my youth.

Ps. 42 (omitted from Passion Sunday to Monday Thursday inclusively, and in Masses for the Dead).

JUDICA me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso eruc me.

℣. Quia tu es, Deus, fortitudo mea; quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

℟. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

℣. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

℟. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

℣. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

JUDGE me, O God, and distinguish my cause from the nation that is not holy; from the unjust and deceitful man deliver me.

For Thou, God, art my strength: why hast Thou cast me off? and why go I sorrowful whilst the enemy afflicteth me?

Send forth Thy light and Thy truth: they have led me and brought me unto Thy holy hill, and into Thy tabernacles.

And I will go in to the altar of God: to God who giveth joy to my youth.

I will praise Thee on the harp, O God, my God: why art thou sad, O my soul? and why disquietest thou me?

Hope in God, for I will yet praise Him: the salvation of my countenance, and my God.

P. Gloria Patri, et Filio, et Spiritui Sancto.

Glory be to the Father, and to the Son, and to the Holy Ghost.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. Introibo ad altare Dei:

I will go in to the altar of God:

C. Ad Deum qui lætificat juventutem meam.

To God, who giveth joy to my youth.

P. Adjutorium nostrum in nomine Domini:

Our help is in the Name of the Lord:

C. Qui fecit cœlum et terram.

Who made heaven and earth.

The Priest here says the Confiteor, *to which the Clerk answers:*

MISEREATUR tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam. *P.* Amen.

MAY Almighty God have mercy on thee, and, forgiving thee thy sins, bring thee to life everlasting. Amen.

The Clerk then repeats the Confiteor:

CONFITEOR Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I CONFESS to Almighty God, to blessed Mary ever-virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever-virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray to the Lord our God for me.

MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam. *C.* Amen.

MAY Almighty God have mercy on you, and, forgiving you your sins, bring you to life everlasting. Amen.

INDULGENTIAM, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus. *C.* Amen.

P. Deus, tu conversus vivificabis nos:

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam: [bis.

C. Et salutare tuum da no-

P. Domine, exaudi orationem meam: *C.* Et clamor meus ad te veniat.

P. Dominus vobiscum:

C. Et cum spiritu tuo.

P. Oremus.

MAY the almighty and merciful Lord grant us the pardon, absolution, and remission of our sins. Amen.

Turn Thee, O God, and quicken us:

And Thy people shall rejoice in Thee.

Show us, O Lord, Thy mercy: [tion.

And grant us Thy salva-

Lord, hear my prayer:

And let my crying come to Thee.

The Lord be with you:

And with thy spirit.

Let us pray.

Ascending to the Altar

AUFER a nobis, quæsumus Domine, iniquitates nostras: ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Priest says inaudibly:

TAKE away from us our iniquities, we beseech Thee, O Lord; that we may be made worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

ORAMUS te, Domine, per merita Sanctorum tuorum quorum reliquiæ hic sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. Amen.

WE beseech Thee, O Lord, by the merits of those of Thy Saints whose relics are here, and of all the Saints, vouchsafe to forgive us all our sins. Amen.

In solemn Masses the Altar is here incensed.

The Priest then moves to the left (or Epistle) side of the Altar, and making the sign of the Cross, reads the INTROIT: *which with the* COLLECT, EPISTLE, GOSPEL, *and other varying portions of the Mass will be found, according to the Day or Feast, either in the Proper of the Season, or in the Common or Proper of the Saints.*

In the INTROIT *note that* Glory be to the Father, *&c., is said after the Psalm-verse of the Introit; and that the Introit is then repeated as far as the Psalm exclusively.—The* Gloria *is, however, omitted during Passion and Holy Weeks, and in Masses for the Dead.*

After the Introit the Priest returns to the middle of the Altar, and says alternately with the Clerk: Kyrie eleison, *thrice;* Christe eleison, *thrice;* Kyrie eleison, *thrice.* Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

The Gloria in excelsis *is said on all Sundays—those in Advent and from Septuagesima to Palm Sunday excepted; throughout Eastertime; and on all 'feasts,' unless otherwise directed. It is not said on the Sundays in Advent, nor on those from Septuagesima to Palm Sunday; in Masses for the Dead; nor, unless otherwise directed, in Votive Masses, on 'ferias' out of Easter, or fasting Vigils.*

GLORIA in excelsis Deo: Et in terra pax hominibus bonæ voluntatis. Laudamus te: Benedicimus te: Adoramus te: Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam: Domine Deus, Rex cœlestis: Deus Pater omnipotens. Domine Fili unigenite Jesu Christe: Domine Deus, Agnus Dei, Filius Patris: Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus: Tu solus Dominus: Tu solus altissimus, Jesu Christe: Cum Sancto Spiritu, in gloria Dei Patris. Amen.

GLORY be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy on us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord; Thou only most high, O Jesu Christ, with the Holy Ghost, in the glory of God the Father. Amen.

Then, turning to the People, the Priest says,

P. Dominus vobiscum:	The Lord be with you:
C. Et cum spiritu tuo.	And with thy spirit.

And at the left side of the Altar, saying first, Oremus, Let us pray *he reads the* COLLECT *(or Collects), the* EPISTLE, *and the* GRADUAL.

The first and last Collects, unless otherwise directed, are concluded with, Through our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen. *Should, however, the Prayer be addressed to God the Son, or reference be made to Him at the end of the prayer, the Collect is concluded,* Who livest and reignest with God the Father in the unity of the Holy Ghost God, world without end. Amen; *or,* Who with Thee liveth and reigneth in the unity, &c.

Additional Collects.

On feasts of, and above, the rank of 'double,' one Collect only is said, unless a 'commemoration' has to be made of a Sunday, or 'feria,' or of a feast occurring on the same day. On Sundays within an Octave, two Collects are said; on ordinary Sundays and 'semi-doubles,' three; on 'simples' and 'ferias,' three, five, or even seven. The 2nd and 3rd Collects to be thus said, vary with the season of the year, and are given below.

Collects for a special purpose may be added to the appointed Collect or Collects, on all days, Doubles of the 1st class, &c., excepted.

When, on a Sunday, the Mass of a feast is said instead of the Sunday Mass, the Sunday is commemorated. And similarly, a minor feast, a week-day in Advent or Lent, an Ember or Rogation day, or a day within an Octave, is commemorated when superseded by another feast. See paragraph 6, page xii. *and the Table, page* xvi.

When, on a Sunday or Semi-double, one commemoration has been made, the 2nd of the Collects 'for the Season' is omitted; and when two commemorations have been made, both those Collects are omitted.

The 2nd and 3rd Collects appointed for the several Seasons are:

Advent. *2nd, No. 1 of B.V.Mary. 3rd, for Church, or Pope.*

From Christmas to the Purification.
2nd, No. 2 of B.V.M. 3rd, for Church, or Pope.

From the Purification to Ash-Wednesday exclus
2nd, Defend. *3rd, at the Priest's choice.*

From Ash-Wednesday to Passion-Sunday exclus.
2nd, Defend. *3rd, for the Living and Departed.*

From Passion-Sunday to Wednesday in Holy-Week.
2nd, for Church, or Pope. No third.

Wednesday to Saturday in Easter-Week.
2nd, for Church, or Pope. No third.

From after Low-Sunday to Whitsun-eve exclusively.
2nd. No. 3 of B.V.M. 3rd, for Church, or Pope.

Wednesday to Saturday in Whitsun-Week.
2nd, for Church, or Pope. No third.

From after Trinity-Sunday to Advent.
2nd, Defend. *3rd, at the Priest's choice.*

On Vigils, and Week-days within Octaves (*those of B.V.M. and All Saints excepted, when 2nd Coll. is of the Holy Ghost*).
2nd, of B.V.M. 3rd, for Church, or Pope.

1. *Of the B.V.Mary.* O GOD, who wert pleased that Thy Word should, at the message of the Angel, take flesh in the womb of the blessed Virgin Mary; grant that we Thy suppliants, who believe her to be truly the Mother of God, may be helped by her intercession with Thee.

2. *Of the same.* O GOD, who, by the fruitful virginity of blessed Mary, hast bestowed upon the human race the rewards of eternal salvation; grant, we beseech Thee, that

we may feel that She is interceding for us, through whom we have attained to receive the Author of Life, Jesus Christ Thy Son, our Lord, who with Thee liveth, *&c.*

3. *Of the same.* GRANT us, Thy servants, we beseech Thee, O Lord God, to enjoy perpetual health of mind and of body; and by the glorious intercession of blessed Mary ever-virgin, to be delivered from present sadness, and to rejoice in eternal gladness.

4. *For the Church.* OF Thy Church, do Thou, we beseech Thee, O Lord, mercifully hear the prayers; that all adversities and errors being removed, she may serve Thee in secure liberty.

5. *For the Pope.* O GOD, of all the faithful the Pastor and Ruler, graciously look upon Thy servant *N.*, whom Thou hast been pleased to set as Pastor over Thy Church; grant him, we beseech Thee, both by word and example to benefit those over whom he is set, that together with the flock committed to him, he may come to life everlasting.

6. *To ask the prayers of the Saints.* DEFEND us, we beseech Thee, O Lord, from all dangers of mind and of body; and by the intercession of the blessed and glorious ever-virgin Mother of God Mary, and of blessed Joseph: of Thy blessed Apostles Peter and Paul: of blessed *N.* (*the Patron Saint*); and of all Thy Saints, graciously grant us health and peace, that all adversities and errors being removed, Thy Church may serve Thee in secure liberty.

7. *For the Living and Departed.* ALMIGHTY and everlasting God, who hast dominion over the living and the dead, and shewest mercy to all whom Thou foreknowest to be Thine by faith and good works; we humbly beseech Thee, that they for whom we purpose to offer our prayers, whether this present world still detains them in the flesh, or the world to come hath already received them bereft of their bodies, may by the intercession of all Thy Saints, and the tenderness of Thy compassion, obtain the pardon of all their sins.

8. *Of the Holy Ghost.* O GOD, who by the enlightening of the Holy Ghost, didst teach the hearts of the faithful: grant us by the same Spirit to relish what is right, and ever to rejoice in His comfort.

9. *In thanksgiving.* O GOD, whose mercies are without number, and the treasure of whose goodness is inexhaustible, we give Thee thanks for the gifts conferred upon us by Thy most gracious Majesty; ever imploring Thy mercy not

to forsake those whose prayers Thou hast granted, but to dispose them for the rewards to come.

10. *In any want.* O GOD, our refuge and strength, and Thyself the Author of all good, give ear to the devout prayers of Thy Church; and grant that what we ask with faith, we may effectively obtain.

11. *In any calamity.* DISREGARD not, we beseech Thee, Almighty God, Thy people who cry to Thee in their affliction; but, being appeased, for the glory of Thy Name, succour them in their tribulation.

12. *For peace.* O GOD, from whom holy desires, right counsels, and just works proceed, give unto Thy servants that peace which the world cannot give; that our hearts being devoted to Thy commandments, and the fear of enemies removed, our times may, by Thy protection, be peaceful.

13. *For any departed.* INCLINE Thine ear, O Lord, to the prayers with which we humbly beseech Thy mercy, to grant unto the soul of Thy servant N., whom Thou hast bid to pass from this world, a place of light and peace; and to command that he (*she*) may be joined to the fellowship of Thy Saints.

At the Epistle.

The Priest prefaces the reading of the Epistle with: Lectio Epistolæ beati Pauli Apostoli ad Romanos, *or*, Lectio Actuum Apostolorum, *or*, Lectio Isaiæ Prophetæ:—A Lesson from the Epistle of blessed Paul the Apostle to the Romans, *or*, A Lesson from the Acts of the Apostles, *or*, A Lesson from the Prophet Isaias,—*or otherwise, as the case may be.*

At the end of the Epistle the Clerk says, Deo gratias, Thanks be to God; *and, after the Gradual, transfers the Missal to the right side of the Altar.*

At the Gospel.

After the Gradual (*or* Tract *in Lent*) *the Priest returns to the middle of the Altar, and bowing down, says:*

MUNDA cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

CLEANSE my heart and my lips, Almighty God, who didst cleanse the lips of the Prophet Isaias with a burning coal: and through Thy gracious mercy, vouchsafe so to purify me, that I may worthily announce Thy holy Gospel. Through Christ our Lord. Amen.

JUBE, Domine, benedicere: Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

VOUCHSAFE to bless me, O Lord: The Lord be in my heart and on my lips, that I may worthily and fittingly proclaim His Gospel. Amen.

Then going to the right side of the Altar, whither the Clerk has meanwhile transferred the Missal, the Priest reads the GOSPEL, *saying before he commences it,*

P. Dominus vobiscum:
C. Et cum spiritu tuo.
P. Sequentia (*or* Initium) Sancti Evangelii secundum *N.*
C. Gloria tibi, Domine.

The Lord be with you:
And with thy spirit.
A passage from (*or* The beginning of) the Holy Gospel according to *N.*
Glory be to Thee, O Lord.

At the end of the Gospel the Clerk answers,

Laus tibi, Christe.

Praise be to Thee, O Christ.

The Priest, kissing the Book, says,

Per Evangelica dicta deleantur nostra delicta.

Through the words of the Gospel be our sins blotted out.

And returns to the middle of the Altar, where, if it is to be said, he recites the Creed.

THE NICENE CREED

is said on all Sundays: on all feasts of Our Lord, the Blessed Virgin, the Angels, Apostles, Evangelists, and Doctors of the Church: the feast of All Saints: the feasts of the Patron and Dedication of a Church: and during the Octaves of all these feasts when they have one; on the feast of St. Mary Magdalen, and a few other days.

CREDO in unum Deum: Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. Et incarnatus est

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages: God of God, light of light, true God of true God; begotten not made; consubstantial with the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the Vir-

de Spiritu Sancto ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

gin Mary; AND WAS MADE MAN. He was crucified also for us under Pontius Pilate, He suffered, and was buried. And the third day He rose again according to the Scriptures; and ascended into heaven; sitteth at the right hand of the Father; and shall come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son; who with the Father and the Son together is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Oremus.

The Lord be with you:
And with thy spirit.
Let us pray.

The Priest then says the Offertory Verse, which varies with the Day or Feast occurring. The following Verse may be substituted by those who do not say the one proper to the Day: Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thine ear, and hearken to my words: show forth Thy wonderful mercies, Thou who savest them that trust in Thee, O Lord.

PRAYERS AT THE OFFERING UP OF THE BREAD AND WINE.

The first of the following Prayers the Priest says in the middle of the Altar whilst offering the Host; the second at the left side, whilst pouring the wine and a little water into the Chalice; the third, after returning to the middle of the Altar, whilst offering the Chalice; the other two while bowing down, and then stretching out his hands.

SUSCIPE, sancte Pater, omnipotens æterne Deus,

RECEIVE, O holy Father, almighty and everlast-

hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis, vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

ing God, this Host without spot, which I, Thine unworthy servant, offer unto Thee my living and true God, for mine innumerable sins, offences, and negligences: as also for all here present, and for all faithful Christians living and departed: that to me and to them it may be profitable unto life everlasting. Amen.

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

O GOD, who didst wonderfully create and dignify the human race, and hast still more wonderfully reformed it: grant that by the mystery of this water and wine, we may be made partakers of His Godhead who vouchsafed to become partaker of our manhood, Jesus Christ Thy Son our Lord, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

OFFERIMUS tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

WE offer unto Thee, O Lord, the Chalice of Salvation, beseeching Thy clemency that into the sight of Thy Divine Majesty it may ascend with the odour of sweetness, for our salvation and that of the whole world. Amen.

IN spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine; et sic fiat Sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

IN the spirit of humility and with a contrite heart, let us be received by Thee, O Lord: and so let our Sacrifice be made before Thee this day, that it may be pleasing to Thee, O Lord God.

VENI, Sanctificator, omnipotens æterne Deus, et benedic hoc Sacrificium, tuo sancto nomini præparatum.

COME, Thou Sanctifier, almighty and eternal God, and bless this Sacrifice prepared for Thy holy Name.

Here in Solemn Masses the incense is blessed; and the Bread and Wine and the Altar are incensed, with the following Prayers.

PER intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium Electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

THROUGH the intercession of blessed Michael the Archangel standing at the right hand of the Altar of incense, and of all His Elect, may the Lord vouchsafe to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

May this incense, which Thou hast blest, ascend to Thee, O Lord; and may Thy mercy descend upon us.

Let my prayer, O Lord, be directed like incense in Thy sight; the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips: that my heart incline not to evil words, to make excuses in sins.

May the Lord kindle in us the fire of His love, and the flame of everlasting charity. Amen.

At the Lavabo and Subsequent Prayers.

Moving to the left side of the Altar the Priest washes his hands, saying:—Ps. 25.—(The Gloria at the end is omitted in Masses of the Season during Passion-time, and in Masses for the Dead.)

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine:

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

I WILL wash my hands among the innocent: and compass Thine altar, O Lord:

That I may hear the voice of Thy praise: and tell of all Thy wondrous works.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam; et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri *&c.*

Lord, I have loved the beauty of Thy house: and the place where Thy glory dwelleth.

Destroy not my soul with the wicked, O God: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in mine innocence: redeem me, and have mercy on me.

My foot hath stood in the straight way: in the churches I will bless Thee, O Lord.

Glory be to the Father *&c.*

When, returning to the middle of the Altar, he bows down:

SUSCIPE, sancta Trinitas, hanc Oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.

RECEIVE, O holy Trinity, this Offering which we make to Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ; and in honour of blessed Mary ever-virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here, and of all the Saints; that to them it may be for an increase of honour, but to us, of salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

When turning towards the people:

ORATE, fratres, ut meum ac vestrum Sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

C. Suscipiat Dominus Sa-

BRETHREN, pray that this, my Sacrifice and yours, may be acceptable to God the Father Almighty.

R. May the Lord receive

crificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ. *P.* Amen.

the Sacrifice from thy hands, to the praise and glory of His Name, and to our benefit, and that of the whole of His holy Church. Amen.

THE PRAYER CALLED SECRET.

is said in a low voice by the Priest, and varies with the Day or Feast.

ADDITIONAL SECRETS.

These are said under the same conditions as the Collects, see p. 5, and their number and order should exactly correspond.

1. *Of the B.V.Mary.* CONFIRM in our minds, we beseech Thee, O Lord, the Mysteries of the true faith; that we who acknowledge Him who was born of the Virgin to be true God and true Man, may, by the saving power of His Resurrection, attain to reach everlasting gladness.

2. RECEIVE, we beseech Thee, O Lord, our Offerings and prayers; and, through these heavenly Mysteries, both cleanse us, and mercifully grant what we ask.

3. THROUGH Thy favour, O Lord, and the intercession of blessed Mary ever-virgin, may this Oblation conduce to our present and future prosperity and peace.

4. *For the Church.* PROTECT, O Lord, us who serve Thy Mysteries; that cleaving to heavenly things, we may serve Thee in mind and in body.

5. *For the Pope.* LOOK favourably, we beseech Thee, O Lord, upon the Gifts here offered; and with constant protection govern Thy servant *N.*, whom Thou hast been pleased to set as Pastor over Thy Church.

6. *To ask the Prayers of the Saints.* GRACIOUSLY hear us, O God of our salvation, that by the virtue of this Sacrament Thou wouldest protect us from all enemies of mind and body; granting us grace now, and glory hereafter.

7. *For the Living and Departed.* O GOD, to whom only is known the number of the elect to be placed in everlasting bliss; grant, we beseech Thee, that by the intercession of all Thy Saints, the Book of blessed predestination may ever retain the names both of all those whom we have had commended to our prayers, and of all the faithful in general.

8. *Of the Holy Ghost.* SANCTIFY, we beseech Thee, O Lord, the Gifts we offer; and purify our hearts by the enlightening of the Holy Ghost.

9. *In thanksgiving.* RECEIVE, O Lord, the savour of this Sacrifice together with our thanksgivings, and vouchsafe henceforth to guard from all adversity those whose prayers Thou hast been pleased to hear; and grant that they may be strengthened in Thy service and love.

10. *In any want.* GRANT, O merciful God, that this salutary Oblation may both free us from our own sins, and shield us from all adversities.

11. *In any calamity.* GRACIOUSLY accept, O Lord, the Offerings by means of which Thou art willing both Thyself to be appeased, and that deliverance should come to us with loving efficacy

12. *For peace.* O GOD, who sufferest not that any terrors should disturb those nations that believe in Thee; vouchsafe to accept the prayers and offerings of this Thy people; that peace being granted through Thy loving goodness, Christian territories may be secure from every enemy.

13. *For any departed.* GRANT, we beseech Thee, O Lord, that the soul of Thy servant *N.* may benefit by this Oblation, by whose immolation the whole world was released from sin.

THE PREFACE.

* *The special parts for certain feasts and seasons, marked *, are to be inserted or added at * in Preface No.* 3.

The Priest, concluding the last Secret with Through our Lord *&c., raises his voice when he comes to the words,*

PER omnia sæcula sæculorum. *C.* Amen.	WORLD without end. Amen.
P. Dominus vobiscum:	The Lord be with you:
C. Et cum spiritu tuo.	And with thy spirit.
P. Sursum corda:	Let us lift up our hearts:
C. Habemus ad Dominum.	We do lift them up to the Lord.
P. Gratias agamus Domino Deo nostro:	Let us give thanks to the Lord our God:
C. Dignum et justum est.	It is meet and just.

1. *On Trinity Sunday and all Sundays which have none proper.*

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte,	IT is truly meet and just, right and salutary, that we should at all times and in all places give thanks unto Thee

Pater omnipotens, æterne Deus: Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim; qui non cessant clamare quotidie, una voce dicentes, Sanctus *&c.*, p. 18.

Holy Lord, Father Almighty, Everlasting God: Who together with Thine only-begotten Son and the Holy Ghost art one God and one Lord; not in the singleness of one person, but in the trinity of one substance. For that which, by Thy revelation, we believe of Thy glory, the same also do we hold as to Thy Son, the same as to the Holy Ghost, without difference or distinction. That in the confession of the true and everlasting Godhead, distinction in Persons, unity in Essence, and equality in Majesty may be adored: which the Angels and Archangels, the Cherubim also and Seraphim praise; who cease not daily to cry out, with one voice: saying, Holy *&c.*, p. 18.

2. On all Sundays and week-days which have none proper; and in Masses for the Dead.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus *&c.*, p. 18.

IT is truly meet and just, right and salutary, that we should at all times and in all places, give thanks unto Thee, Holy Lord, Father Almighty, Everlasting God: through Christ our Lord. Through whom the Angels praise, the Dominations adore, and the Powers fear Thy Majesty: the Heavens also and the heavenly Forces, and the blessed Seraphim glorify it in common exultation. With whom, we beseech Thee, bid that our voices also be admitted in suppliant praise: saying, Holy *&c.*, p. 18.

3. *From Christmas-day to Jan. 5 (Jan. 3 excl.); on the feasts of the M. H. Name of Jesus, the Purification, Corpus Christi and Octave, and the Transfiguration; and in Masses of the Blessed Sacrament.*

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus.—* Quia per incarnati Verbi mysterium nova mentis nostræ oculis lux tuæ claritatis infulsit; ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo *&c.*, p. 18.

IT is truly meet and just, right and salutary, that we should at all times and in all places give thanks to Thee, Holy Lord, Father Almighty, Everlasting God.—*Because, by the mystery of the Word made Flesh, a new ray of Thy glory has shone upon the eyes of our minds: that while we know our God visibly, we may by Him be drawn to the love of things invisible. And therefore *&c.*, p. 18.

4. *On the Epiphany, and during its Octave.—Begin as at No. 3.*

* Quia cum Unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. Et ideo *&c.*, p. 18.

* Because when Thine only-begotten Son appeared in the substance of our mortality, He re-established us by the new light of His immortality. And therefore *&c.*, p. 18.

5. *From Ash-Wednesday to Passion-Sunday exclus.—Begin as at No 3.*

* Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia: per Christum Dominum nostrum. Per quem *&c.*, p. 18.

* Who by a bodily fast restrainest vices, upliftest our minds, and grantest strength and rewards: through Christ our Lord. Through, *&c.*, p. 18.

6. *From Passion-Sunday to Maundy-Thursday; on certain feasts of Our Lord, and on those of the Holy Cross.—Begin as at No. 3.*

*Qui salutem humani generis in ligno Crucis constituisti; ut unde mors oriebatur, inde vita resurgeret, et qui in ligno vincebat, in ligno quoque vinceretur, per Christum Dominum nostrum. Per quem *&c.*, p. 18.

* Who didst establish the salvation of mankind in the wood of the Cross: that life should thence arise whence death had come: and that he who had overcome in the tree, should in the tree also be overcome, by Christ our Lord. Through whom *&c.*, p. 18.

7. *From Holy-Saturday to Ascension-Eve.*

Vere dignum et justum

It is truly meet and just,

est, æquum et salutare, te quidem, Domine, omni tempore, sed in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo *&c.*, p. 18.

right and salutary, at all times indeed to glorify Thee, O Lord, but now more especially when Christ our Passover is sacrificed. For He is the true Lamb that took away the sins of the world. Who dying destroyed our death, and rising again restored us unto life. And therefore *&c.*, p. 18.

8. *From Ascension-Day to Whitsun-Eve exclus. – Begin as at No. 3.*

* Per Christum Dominum nostrum: qui post Resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. Et ideo *&c.*, p. 18.

* Through Christ our Lord: Who after His Resurrection appeared openly to all His disciples, and whilst they looked on, was taken up into heaven, that He might grant us the fellowship of His Godhead. And therefore *&c.*, p. 18.

9. *From Whitsun-Eve to the following Saturday: and in Masses of the Holy Ghost – Begin as at No. 3.*

* Per Christum Dominum nostrum: Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum (hodierna die) in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ Virtutes atque angelicæ Potestates hymnum gloriæ tuæ concinunt, sine fine dicentes, Sanctus *&c.*

* Through Christ our Lord: Who ascending above all the heavens and sitting at Thy right hand, (this day) poured forth the promised Holy Ghost upon the children of adoption. Wherefore the whole world exults with exceeding joy. But the heavenly Forces also, and the Angelic Powers, sound forth the hymn of Thy glory: saying without end, Holy *&c.*, p. 18.

10. *On feasts of the B. V. Mary (the Purification excepted, when No. 3 is said) and during their Octaves.—On the greater feasts, substitute the name e.g.* the Annunciation *for the words* this festival. *Begin as at No. 3.*

* Et te in *festivitate* beatæ Mariæ semper virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit. et

* And that we should praise, bless, and extol Thee on *this festival* of blessed Mary ever-virgin: Who both conceived Thine only-begotten Son by the over-shadowing of the

virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum.—**Per quem Majestatem tuam** laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus *&c*

Holy Ghost: and the glory of her virginity still enduring, brought forth to the world the Everlasting Light, Jesus Christ our Lord.—**Through whom** the Angels praise, the Dominations adore, and the Powers fear Thy Majesty; the Heavens also and the heavenly Forces, and the blessed Seraphim glorify it in common exultation. With whom, we beseech Thee, bid that our voices also be admitted in suppliant praise: saying, Holy *&c.*

11. *On feasts of Apostles and Evang.* (*Dec. 27th, etc.*), *and their Octaves.*

Vere dignum et justum est, æquum et salutare, te, Domine, suppliciter exorare, ut gregem tuum, Pastor æterne, non deseras, sed per beatos Apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui Vicarios eidem contulisti præesse pastores.—**Et ideo cum Angelis** et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

It is truly meet and just, right and salutary, suppliantly to beseech Thee, Lord, the Everlasting Shepherd, not to forsake Thy flock, but through Thy blessed Apostles to keep it under Thy continued protection. That it may be governed by those rulers whom, as the Vicars of Thy work, Thou hast given to preside over it as Pastors.—**And therefore** with Angels and Archangels, with Thrones and Dominations, and with all the host of heaven, we sing the hymn of Thy glory, saying without end:

SANCTUS, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

HOLY, Holy, Holy, is the Lord God of hosts. Full are the heavens and the earth of Thy glory; Hosanna in the heights. Blessed is He that cometh in the Name of the Lord: Hosanna in the heights.

The Canon of the Mass.

Standing at the middle of the Altar, and, for the most part, with outstretched hands, the Priest proceeds inwardly:

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta Sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere dignéris toto orbe terrarum, una cum famulo tuo Papa nostro *N.*, et Antistite nostro *N.*, et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

THEE, therefore, most merciful Father, we suppliantly pray and entreat through Jesus Christ Thy Son our Lord, to accept and bless these gifts and presents, this holy and perfect Sacrifice which we offer unto Thee in the first place for Thy holy Catholic Church, that Thou wouldest vouchsafe to grant unto her peace, as also preserve, unite, and govern her throughout the world: together with Thy servant *N.* our Pope, and *N.* our Bishop, and all orthodox believers and professors of the Catholic and Apostolic faith.

MEMENTO, Domine, famulorum famularumque tuarum *N.* et *N.*

Here the among for whom it is intended specially to pray, are named.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc Sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

BE mindful, O Lord, of Thy servants and handmaids *N.* and *N.*

And of all here present, whose faith and devotion are known unto Thee: who themselves, or for whom we offer up to Thee this Sacrifice of praise: for them, and all belonging to them: for the redemption of their souls: for the health and welfare they hope for; and who pay their vows unto Thee, the everlasting, living, and true God.

COMMUNICANTES, * et memoriam venerantes, in primis gloriosæ semper virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri

COMMUNICATING with,* and reverencing in the first place the memory of the glorious and ever-virgin Mary, Mother of our Lord and God Jesus Christ; as also of Thy blessed Apostles and Martyrs,

* *During the Octaves of the following Feasts, insert after the word* Communicantes *one of the following paragraphs: observing that if either Our Lord or the B. V. Mary is mentioned, the words* ejusdem, of the same, *should precede their names in the clause* sed et memoriam; e.g., sed et memoriam venerantes in primis *ejusdem* gloriosæ semper virginis Mariæ, Genitricis *ejusdem* Dei, &c., and reverencing moreover the memory of the *same* glorious and ever-Virgin Mary, Mother of the *same* our Lord &c.

Christmas: et diem sacratissimum celebrantes, quo beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam &c.

and celebrating that most sacred day in which the undefiled virginity of blessed Mary brought forth the Saviour into this world: and reverencing moreover, in the first place &c.

Epiphany: et diem sacratissimum celebrantes, quo Unigenitus tuus in tua tecum gloria coæternus, in veritate carnis nostræ visibiliter corporalis apparuit: sed et memoriam &c.

and celebrating that most sacred day on which Thine only-begotten Son, co-eternal with Thee in Thy glory, appeared visibly as man in the reality of our flesh: and reverencing moreover, in the first place &c.

From Holy Saturday to the following Saturday inclusive: et diem sacratissimum celebrantes, Resurrectionis Domini nostri Jesu Christi secundum carnem: sed et memoriam &c.

and celebrating the most sacred day of the Resurrection of our Lord Jesus Christ according to the flesh: and reverencing moreover, in the first place &c.

Ascension: et diem sacratissimum celebrantes, quo Dominus noster, unigenitus Filius tuus, unitam sibi fragilitatis nostræ substantiam in gloriæ tuæ dextera collocavit: sed et memoriam &c.

and celebrating that most sacred day on which our Lord, Thine only-begotten Son, did place on the right hand of Thy glory, that substance of our frailty which He had united to Himself: and reverencing moreover, in the first place &c.

From the Vigil of Pentecost to the Saturday following inclusive: et diem sacratissimum Pentecostes celebrantes, quo Spiritus Sanctus Apostolis innumeris linguis apparuit: sed et &c.

and celebrating the most sacred day of Pentecost, on which the Holy Ghost appeared to the Apostles in numberless tongues: and reverencing moreover, in the first place &c.

et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damianus, and of all Thy Saints: through whose merits and prayers grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

At the Consecration.

When the Priest spreads his hands over the Oblation.

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ,* quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

THIS, then, the Oblation of our service, and of that of Thy whole family,* we beseech Thee, O Lord, mercifully to accept; and to dispose our days in Thy peace; bid us to be preserved from everlasting damnation, and to be numbered among the flock of Thine Elect: through Christ our Lord. Amen.

QUAM oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi,—

WHICH Oblation do Thou, O God, vouchsafe in all things to bless, sanction, approve, ratify, and make acceptable: that it may become to us the Body and Blood of Thy most beloved Son, our Lord Jesus Christ,—

* *Here, from the Saturdays before Easter and Pentecost to the following Saturdays, is inserted (with reference to the Catechumens):*

quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum,

which we offer unto Thee for these also, whom Thou hast vouchsafed to regenerate by water and the Holy Ghost, granting them the remission of all their sins,

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis: dicens, Accipite, et manducate ex hoc omnes; HOC EST ENIM CORPUS MEUM.*

WHO the day before He suffered took bread into His holy and adorable hands: and having lifted up His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, did bless break, and give to His disciples: saying, Take, and eat ye all of this, FOR THIS IS MY BODY.*

SIMILI modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes: HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.†

IN like manner after they had supped, taking also this excellent Chalice into His holy and adorable hands; and giving thanks to Thee, He blessed, and gave it to His disciples: saying, Take, and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT; A MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU AND FOR MANY, TO THE REMISSION OF SINS. As often as ye do these things, do them in memory of me.†

* *The following may be said during the Elevation of the Host.*

AVE, Caro Christi cara,
Immolata Crucis ara,
Pro redemptis Hostia.
Morte tua nos amara
Fac redemptos luce clara
Tecum frui gloria.

FLESH of Christ, hail, Sweet Oblation,
Sacrifice for our salvation,
On the Cross a Victim slain.
Saved by that Thy death of sadness,
Raise us, decked in light and gladness,
With Thee glorified to reign.

† *The following may be said during the Elevation of the Chalice.*

PIE Pellicane, Jesu Domine,
Me immundum munda tuo Sanguine,
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.

O FOUNT of love, Good Jesu, Lord,
Cleanse us, unclean, in Thine all-cleansing Blood:
Of which one drop for sinners spilt,
Can free the entire world from all its guilt.

After the Consecration.

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

WHEREFORE, O Lord, we Thy servants as also Thy holy people, mindful alike of the blessed Passion and Resurrection from hell of the same Christ Thy Son our Lord, and of His glorious Ascension into heaven: offer unto Thy most excellent Majesty, of Thy gifts and presents, a pure Sacrifice, a holy Sacrifice, a spotless Sacrifice: the sacred Bread of everlasting life, and the Chalice of perpetual salvation.

SUPRA quæ propitio ac sereno vultu respicere dignaris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

UPON which do Thou vouchsafe to look with a gracious and favourable countenance, and to accept them, even as Thou wert pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that holy sacrifice which Thine high-priest Melchisedech offered unto Thee, a spotless victim.

SUPPLICES te rogamus omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

SUPPLIANTLY we beseech Thee, Almighty God, bid these Things to be borne by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy Divine Majesty: that as many of us as partake, in this holy Communion, of the most sacred Body and Blood of Thy Son, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

MEMENTO etiam, Domine, famulorum famularumque tuarum *N.* et *N.*, qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

BE mindful also, O Lord, of Thy servants and handmaids *N.* and *N.*, who are gone before us with the sign of faith, and rest in the sleep of peace.

Here the Dead for whom it is intended specially to pray are named.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Unto these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

When the Priest strikes his breast saying, Nobis quoque peccatoribus.

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria:

AND to us sinners also, Thy servants, who trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints: into whose company admit us, we beseech Thee, not weighing our merits, but pardoning our offences. Through Christ our Lord: through whom, O Lord, Thou dost ever create all these good things: sanctifiest, quickenest, blessest, and givest them to us: through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory

PER omnia sæcula sæculorum. *R.* Amen.

WORLD without end. *R.* Amen.

Oremus. Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

PATER noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. *C.* Sed libera nos a malo. *P.* Amen.

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris, ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus,

PER omnia sæcula sæculorum. *C.* Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

Let us pray. Instructed by salutary precepts, and taught by divine example, we presume to say:

OUR Father, who art in heaven, hallowed be Thy Name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and future; and by the intercession of the blessed and glorious ever-virgin Mother of God Mary, of Thy holy Apostles Peter and Paul and Andrew, and all the Saints, graciously grant peace in our days; that by the help of Thy mercy we may both ever be free from sin, and safe from all disturbance. Through the same our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost God,

WORLD without end. Amen.

May the peace of the Lord be ever with you:

And with thy spirit.

The Priest divides the Host, and allows a particle of it to fall into the Chalice, saying:

Hæc commixtio et consecratio Corporis et Sanguinis

May this mingling and consecration of the Body and

Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

Blood of our Lord Jesus Christ be to all that receive it for life everlasting. Amen.

Before the Communion.

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

LAMB of God, that takest away the sins of the world, have mercy on us.

Lamb of God, that takest away the sins of the world, have mercy on us.

Lamb of God, that takest away the sins of the world, grant us peace.

In Masses for the Dead Have mercy on us *is not said, but:*

1 *and* 2. Dona eis requiem.
3. Dona eis requiem sempiternam.

1 *and* 2. Grant them rest.
3. Grant them everlasting rest.

In the following Prayers those who are not communicating sacramentally, may make a Spiritual Communion: applying them to past and future Communions. The Prayer which immediately follows is omitted in Masses for the Dead.

DOMINE Jesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris; qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

O LORD Jesus Christ, who saidest to Thine Apostles, Peace I leave you, my peace I give you: regard not my sins, but the faith of thy Church; and vouchsafe to grant to her that peace and unity which are agreeable to Thy will; O Thou that livest and reignest God, world without end. Amen.

In Solemn Masses the "Pax," or embrace, is here given by the Clergy.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis et a te numquam separari

O LORD Jesus Christ, Son of the living God, who by the will of Thy Father, and the co-operation of the Holy Ghost, didst through Thy Death give life to the world: deliver me by this Thy most sacred Body and Blood from all mine iniquities, and from all evils: and make me ever to cleave to Thy

permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

commandments; nor ever suffer me to be separated from Thee: who with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

PERCEPTIO Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

LET not the participation of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but of Thy goodness let it be a safeguard and a remedy to mind and body: O Thou, that livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

At the Communion.

PANEM cælestem accipiam, et nomen Domini invocabo.

I WILL take the Bread of Heaven, and call upon the Name of the Lord.

Striking his breast, the Priest says thrice:

DOMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that Thou shouldest enter under my roof; but only say the word and my soul shall be healed.

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The Priest then receives the Lord's Body.

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

WHAT shall I render to the Lord for all He hath rendered unto me? I will take the Chalice of salvation, and call upon the Name of the Lord. Praising will I call upon the Lord, and be saved from mine enemies.

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

THE Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The Communion of the Laity then follows.

The Prayers Ave verum *and* Anima Christi *do not form part of Mass, but are given for private devotion.*

AVE verum Corpus, natum
Ex Maria Virgine,
Vere passum, immolatum,
In Cruce pro homine.

Cujus latus perforatum
Fluxit unda et sanguine.
Esto nobis prægustatum
Mortis in examine.

O clemens, O pie,
O dulcis Jesu, Fili Mariæ.

HAIL to Thee, true Body, sprung
From the Virgin Mary's womb;
Which upon the Cross when hung
Bore for man the bitter doom:

Thou, Whose side was pierc'd and flow'd [blood:
Both with water and with
Suffer us to taste of Thee
In our life's last agony.

O kind, O loving one,
Sweet Jesu, Mary's Son.

ANIMA Christi, sanctifica me: Corpus Christi, salva me: Sanguis Christi, inebria me: Aqua lateris Christi, lava me: Passio Christi, conforta me. O bone Jesu, exaudi me: Intra tua vulnera absconde me: Ne me sinas separari a te: Ab hoste maligno defende me: In hora mortis meæ voca me: Et jube me venire ad te: Ut cum Sanctis tuis laudem te: In sæcula sæculorum. Amen.

SOUL of Christ, sanctify me. Body of Christ, save me: Blood of Christ, inebriate me: Water from the side of Christ, wash me: Passion of Christ, strengthen me. O good Jesu, hear me: Within Thy wounds hide me: Suffer me not to be separated from Thee: From the malignant foe defend me: In the hour of my death call me: And bid me come to Thee, that with Thy Saints I may praise Thee, world without end. Amen.

After the Communion.

At the Ablutions.

QUOD ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

WHAT with our lips we have taken, may we, O Lord, with pure minds receive; and from a temporal gift, may it become to us an everlasting remedy.

CORPUS tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis; et præsta, ut in me non remaneat scelerum macula, quem pura et sancta

MAY Thy Body and Blood, O Lord, which I have received, cleave to mine inmost parts; and grant that no stain of sin may remain in me, whom this pure and holy Sacrament

refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

hath refreshed: O Thou that livest and reignest world without end. Amen.

Having taken the Ablutions and covered the Chalice with the veil, the Priest goes to the left side of the Altar, and reads the COMMUNION-VERSE *and* POST-COMMUNION PRAYER, *which vary with the day.*

ADDITIONAL POST-COMMUNIONS.

To agree, in order and number, with the Collects said; see p. 5.

1. *Of the B.V. Mary.* POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ Thy Son was made known by the message of the Angel, may, by His Passion and Cross, be brought to the glory of His Resurrection.

2. MAY this Communion, O Lord, cleanse us from guilt; and by the intercession of blessed Mary the Virgin-Mother of God, make us sharers of the heavenly remedy.

3. HAVING partaken, O Lord, of this aid to our salvation, grant, we beseech Thee, that always and everywhere we may be protected through the patronage of blessed Mary ever-virgin, in whose honour we have made these offerings to Thy Majesty.

4. *For the Church.* WE beseech Thee, O Lord our God, not to leave exposed to human dangers those whom Thou grantest to rejoice in this divine participation.

5. *For the Pope.* MAY this reception of Thy divine Sacrament protect us, we beseech Thee, O Lord; and, together with the flock entrusted to him, ever save and defend Thy servant *N.*, whom Thou hast been pleased to set as Pastor over Thy Church.

6. *To ask the prayers of the Saints.* MAY the gift of this divine Sacrament which we have offered, cleanse and defend us, we beseech Thee, O Lord; and by the intercession of the blessed Virgin-Mother of God Mary, and of blessed Joseph, of Thy holy Apostles Peter and Paul, of blessed ***N.* (the Patron Saint)**, and of all Thy Saints, render us both purified from all sin, and secure from all adversity.

7. *For the Living and Departed.* MAY these Mysteries (which we have received) purify us, we beseech Thee, almighty and merciful God; and, by the intercession of all Thy Saints, grant that this Thy Sacrament may not become to us a cause of punishment, but an efficacious appeal for

pardon: may it be the washing away of guilt; the strength of the frail, a protection against all the dangers of life, and a remission of all their offences to the faithful, living and departed.

8. *Of the Holy Ghost.* MAY the infusion of the Holy Ghost cleanse our hearts, O Lord; and by the sprinkling of His dew fertilize our inmost parts.

9. *In Thanksgiving.* O GOD, who sufferest not that any who hope in Thee should be over-much afflicted, but listenest kindly to their requests; we give Thee thanks for having granted our prayers and vows; most humbly beseeching Thee, that, through this Holy Communion, we may be delivered from all adversities.

10. *In any want.* WE have partaken, O Lord, of the Gifts of this sacred Mystery, humbly beseeching Thee, that that which Thou hast commanded us to do in remembrance of Thee, may profit us as an aid to our weakness. Who livest *&c.*

11. *In any calamity.* OUR tribulation do Thou, we beseech Thee, O Lord, mercifully regard; and turn away the anger of Thy wrath, which we deserve for our sins.

12. *For peace.* O GOD, the author and lover of peace, knowing whom is to live, and serving whom is to reign; protect Thy suppliants from every hostile attack; that we who put our trust in Thy defence, may not have to fear the might of any enemy.

13. *For any departed.* RELEASE, we beseech Thee, O Lord, the soul of Thy servant *N.* from every bond of sin: that in the glory of resurrection he *(she)* may awake, and live amongst Thy Saints and Elect.

When the Priest returns to the middle of the Altar.

P. Dominus vobiscum:	The Lord be with you:
C. Et cum spiritu tuo.	And with thy spirit.
**P.* Ite, missa est:	*Go, Mass is ended
C. Deo gratias.	Thanks be to God.

* *In Advent and Lent, &c.*	*P.* Benedicamus Domino:	Let us bless the Lord.
	C. Deo gratias.	Thanks be to God.

* *During Easter-week.*	*P.* Ite, missa est: alleluia, alleluia
	C. Deo gratias: alleluia, alleluia.

* *In Masses for the Dead.*	*P.* Requiescant in pace. *C.* Amen.	May they rest in peace. Amen.

PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ: et præsta ut Sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

MAY the performance of my homage please Thee, O holy Trinity: and grant that the Sacrifice which, though unworthy, I have offered up in the sight of Thy Majesty, may be acceptable to Thee: and through Thy mercy be a propitiation for me and all those for whom it has been offered. Through Christ our Lord. Amen.

At the Blessing.

BENEDICAT vos omnipotens Deus: Pater, et Filius, et Spiritus Sanctus. *C.* Amen.

MAY Almighty God bless us: the Father, and the Son, and the Holy Ghost. Amen.

At the Last Gospel.

When the Mass of a feast occurring either on a Sunday, or on a feria in Lent, an Ember or Rogation-day, or a Vigil, is said instead of the Mass appointed for the Sunday, feria, &c. the Gospel of such Sunday, feria, &c., is said in place of the one which here follows.

P. Dominus vobiscum:
C. Et cum spiritu tuo.
P. Initium sancti Evangelii secundum Joannem.
C. Gloria tibi, Domine.

The Lord be with you:
And with thy spirit.
The beginning of the holy Gospel according to S. John.
Glory be to Thee, O Lord.

IN principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lu-

IN the beginning was the Word, and the Word was with God, and the Word was God: the Same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life; and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man

mine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis. *C.* Deo gratias.

came for a witness, to bear witness of the light, that all might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him: and the world knew Him not. He came unto His own; and His own received Him not. But as many as received Him, to them gave He power to be made the sons of God: to them that believe in His Name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among us; and we saw His glory, the glory as it were of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

A Thanksgiving after Mass, p. lxiv.; after Communion, p. lvii.

Prayer for the Sovereign.

This Prayer is usually said after the Sunday's High Mass.

Domine, salvum fac Regem nostrum *N.*: et exaudi nos in die qua invocaverimus te.

O Lord, save *N.* our King: and hear us in the day when we call upon Thee.

Oremus.

QUÆSUMUS, omnipotens Deus, ut famulus tuus *N.*, Rex noster, qui tua miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa; quibus decenter ornatus, et vitiorum monstra devitare, et ad te, qui via, veritas, et vita es, gratiosus valeat pervenire. Per Christum Dominum nostrum. Amen.

Let us pray.

WE beseech Thee, Almighty God, that Thy servant *N.*, our King, who by Thy mercy hath received the government of this Realm, may also obtain an increase of all virtue; that becomingly adorned therewith, he may both avoid the blemishes of sin, and attain unto Thee that art the Way, the Truth, and the Life. Through Christ &c.

The Proper of the Season.

First Sunday of Advent.

In Rome the Station is at St. Mary Major's.

Introit. AD te levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi qui te expectant, non confundentur. *Ps.* Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me. Gloria Patri *&c.* *Repeat,* Ad te levavi *&c. to Ps.*

UNTO Thee have I lifted up my soul: O my God, in Thee do I trust; let me not be put to shame; neither let mine enemies mock me: for all they that wait for Thee shall not be confounded. *Ps* Show me, O Lord, Thy ways, and teach me Thy paths.—Glory be to the Father *&c.* *Repeat,* Unto Thee *&c. to Ps.*

The Gloria in excelsis *is not said during Advent, excepting on Feasts.*

Collect. STIR up, we beseech Thee, O Lord, Thy power and come; that from the overhanging dangers of our sins, we may attain by Thy protection to be delivered, and by Thy deliverance to be saved: Who livest and reignest *&c.* *For other Collects see* p. 5.

Epistle, Rom. c. 13, 11-14. BRETHREN, Knowing the time, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ.

Gradual. Universi qui te expectant, non confundentur, Domine.—Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me. Alleluia, allel—

All they that wait for Thee shall not be confounded, O Lord.—Show me Thy ways, O Lord, and teach me Thy paths. Alleluia, allel.—Show

Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis. Alleluia.

us, O Lord, Thy mercy, and grant us Thy salvation. Alleluia.

Gospel, Luke c. 21, 25–33. AT that time, Jesus said to His disciples, There shall be signs in the sun, and in the moon, and in the stars: and upon earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; and then shall they see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand. And He spoke to them a similitude, See the fig-tree and all the trees; when they now shoot forth their fruit, you know that summer is nigh. So you also, when you see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

Offertory. Ad te levavi animam meam: Deus meus in te confido, non erubescam: neque irrideant me inimici mei: etenim universi, qui te expectant, non confundentur.

To Thee have I lifted up my soul: O my God, in Thee do I trust, let me not be put to shame: neither let mine enemies mock me: for all they that wait for Thee shall not be confounded.

Secret. MAY these mysteries, O Lord, cleansing us with powerful efficacy, make us to come with greater purity to that which is their foundation. *Other Secrets*, p. 13.

Comm. Dominus dabit benignitatem; et terra nostra dabit fructum suum.

The Lord shall give goodness: and our land shall yield her fruit.

P. Com. MAY we receive Thy mercy, O Lord, in the midst of Thy temple: that we may, with becoming honour, prepare for the approaching solemnities of our redemption. *Other Post-Coms.*, p. 29.

On the "ferias" (the Ember-days excepted) and "simple" feasts occurring in Advent, the Mass of the Sunday preceding is repeated (with commemoration of the Saint's Day, if any): but the Gradual is said up to, and exclusive of, the first alleluias only.

SECOND SUNDAY OF ADVENT.

The Station is at the Church called The Holy Cross in Jerusalem.

Introit. POPULUS Sion: ecce Dominus veniet ad salvandas gentes: et auditam faciet Dominus gloriam vocis suæ, in lætitia cordis vestri. *Ps.* Qui regis Israel, intende: qui deducis velut ovem Joseph.

PEOPLE of Sion, behold the Lord shall come to save the nations; and the Lord shall make the glory of His voice to be heard, in the joy of your heart. *Ps.* Give ear, O Thou that rulest Israel: that leadest Joseph like a sheep.

Collect. STIR up our hearts, O Lord, to prepare the ways of Thine only-begotten Son; that we may attain to serve Thee with purified minds, through His Advent, Who with Thee liveth &c.

2nd and 3rd Colls, see p. 5. If within the Octave of the Immac. Conc. the 2nd. Coll. will be for that feast; and there will be no 3rd Coll.

Epistle, Rom. c. 15, 4-13. BRETHREN, What things soever were written, were written for our learning, that through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: but that the Gentiles are to glorify God for His mercy, as it is written, Therefore will I confess to Thee, O Lord, among the Gentiles, and sing to Thy Name. And again He saith, Rejoice, ye Gentiles, with His people. And again, Praise the Lord, all ye Gentiles; and magnify Him, all ye people. And again, Isaias saith, There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him shall the Gentiles hope. Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

Gradual. Ex Sion species decoris ejus: Deus manifestabitur in splendore suo.

Out of Sion is the loveliness of His beauty: God shall

feste veniet.—Congregate illi sanctos ejus, qui ordinaverunt testamentum ejus super sacrificia. Alleluia, alleluia. — Lætatus sum in his quæ dicta sunt mihi: In domum Domini ibimus. Alleluia.

come manifestly.—Gather ye together His saints to Him, who have set His covenant before sacrifices. Allel., allel. —I rejoiced at the things that were said to me: We shall go into the house of the Lord. Alleluia.

Gosp., Matt. c. 11. 2-10. AT that time, When John had heard in prison the works of Christ: sending two of his disciples he said to Him, Art Thou He that is to come, or look we for another? And Jesus answering said to them, Go, and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John, What went ye out into the desert to see? a reed shaken with the wind? But what went ye out to see? a man clothed in soft garments? behold, they that are clothed in soft garments, are in the houses of kings. But what went ye out to see? a Prophet? Yea, I tell you, and more than a Prophet. For this is he of whom it is written, Behold, I send mine Angel before Thy face, who shall prepare Thy way before Thee.

Offert. Deus, tu convertens vivificabis nos, et plebs tua lætabitur in te: ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis.

Turning, O God, Thou wilt quicken us, and Thy people shall rejoice in Thee; shew us Thy mercy, O Lord, and grant us Thy salvation.

Secret. BE appeased, we beseech Thee, O Lord, by the prayers and offerings of our humility: and where no merit can avail, do Thou help us with Thine aid.

Comm. Jerusalem, surge, et sta in excelso: et vide jucunditatem quæ veniet tibi a Deo tuo.

Arise, O Jerusalem, and stand on the heights: and see the joy that shall come to thee from thy God.

P. Com. FILLED with the food of this spiritual nourishment, we suppliantly entreat Thee, O Lord, that by participation in this Mystery, Thou wouldest teach us earthly things to despise, and to love heavenly ones.

THIRD SUNDAY OF ADVENT.

The Station is at St. Peter's.

Introit. GAUDETE in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est. Nihil soliciti sitis: sed in omni oratione petitiones vestræ innotescant apud Deum. *Ps.* Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.

REJOICE in the Lord always: again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous: but in every thing, by prayer let your petitions be made known unto God. *Ps.* Thou hast blessed Thy land, O Lord; Thou hast turned away the captivity of Jacob.

Collect. INCLINE Thine ear to our prayers, we beseech Thee, O Lord; and brighten the darkness of our minds by the grace of Thy visitation: Who livest &c. *Other Collects, p. 5, but see last Sunday.*

Epist., Phil. c. 4, 4-7. BRETHREN, Rejoice in the Lord always: again I say, Rejoice. Let your modesty be known to all men: the Lord is nigh. Be nothing solicitous: but in every thing, by prayer and supplication with thanksgiving, let your petitions be made known unto God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

Gradual. Qui sedes, Domine, super Cherubim, excita potentiam tuam, et veni. Qui regis Israel, intende: qui deducis velut ovem Joseph. Alleluia, alleluia. — Excita Domine potentiam tuam, et veni, ut salvos facias nos. Alleluia.

Thou, O Lord, that sittest upon the Cherubim, stir up Thy power, and come. — Give ear, O Thou that rulest Israel: that leadest Joseph like a sheep. Alleluia, alleluia. — Stir up, O Lord, Thy power, and come, that Thou mayest save us. Allel.

Gosp., John c. 1, 19-28. AT that time, the Jews sent from Jerusalem Priests and Levites to John, to ask him, Who art thou? And he confessed, and did not deny: and confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he

answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Isaias. And they that were sent, were of the Pharisees. And they asked him, and said to him, Why then baptizest thou, if thou be not the Christ, nor Elias, nor the Prophet? John answered them, saying, I baptize with water; but there hath stood one in the midst of you, whom you know not; He it is, who shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to unloose. These things were done in Bethania beyond the Jordan, where John was baptizing.

Offertory. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob: remisisti iniquitatem plebis tuæ.

Thou hast blessed Thy land, O Lord: Thou hast turned away the captivity of Jacob: Thou hast forgiven the iniquity of Thy people.

Secret. MAY the offering of our devotion ever be a sacrifice before Thee, O Lord, and both carry out the institution of this sacred Mystery, and in us wonderfully work Thy salvation. *Others*, p. 13.

Comm. Dicite pusillanimis, Confortamini, et nolite timere: ecce Deus noster veniet, et salvabit nos.

Say ye unto the faint-hearted, Take courage, and fear not: behold, our God shall come and save us.

P. Com. WE entreat Thy mercy, O Lord, that these divine subsidies, having cleansed us from our vices, may prepare us for the coming festivities. *Others*, p. 29.

WEDNESDAY IN THE EMBER-WEEK OF ADVENT.

The Station is at St. Mary Major's.

Introit. DROP down, ye heavens, dew from above, and let the clouds rain the Just; let the earth be opened, and bud forth the Saviour. *Ps.* The heavens shew forth the glory of God, and the firmament declareth the work of His hands.—Glory *&c.*

After the Kyrie eleison, *is said immediately,*

Oremus.	Flectamus genua.	Levate.
Let us pray.	Let us kneel down.	Rise up.

Prayer. GRANT, we beseech Thee, Almighty God, that the coming solemnity of our Redemption may both confer upon us the helps of this life, and bestow the rewards of everlasting blessedness.

Lesson. *Is. 2.* IN those days, The Prophet Isaias said, In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many peoples shall go, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And He shall judge the Gentiles, and rebuke many people; and they shall turn their swords into ploughshares, and their spears into sickles; nation shall not lift up sword against nation, neither shall they be exercised any more to war. O house of Jacob, come and let us walk in the light of the Lord our God.

Gradual. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in.—Who shall ascend to the mountain of the Lord? or who shall stand in His holy place? The innocent in hands, and clean of heart.

Prayer. HASTEN, we beseech Thee, O Lord, and delay not; and expend upon us the help of Thy supernal strength, that they may be cheered by the comforts of Thy Coming, who trust in Thy goodness: Who livest &c. *Here follow the Collects for the Season*, p. 5.

Epistle. The Lord spoke to Achaz, *as in the Mass of Blessed Mary for Advent, in the Common of Saints, No.* 1. p. 286

Gradual. Nigh is the Lord unto all that call upon Him, to all that call upon Him in truth.—The praise of the Lord shall my mouth speak: and let all flesh bless His holy Name.

Gospel. The Angel Gabriel, *from the above quoted Mass.*

Offertory. Take courage, and now fear no more; for behold our God will pay back judgment: He will Himself come, and save us.

Secret. MAY our fasts be acceptable to Thee, we beseech Thee, O Lord; and by expiation both render us worthy of Thy grace, and lead us to the everlasting promises. *Others*, p. 13.

Comm. Behold the Virgin shall conceive, and bring forth a Son: and His name shall be called Emmanuel.

P. Com. FILLED, O Lord, with the gift of Thy salvation, we suppliantly beseech Thee, that we may be renewed by the effect of that, in the partaking of which we rejoice. *Others*, p. 29.

Friday in the Ember-Week of Advent.

The Station is at the Twelve Holy Apostles'.

Introit. THOU art near, O Lord, and all Thy ways are truth; from the beginning have I known concerning Thy testimonies, that Thou art for ever. *Ps.* Blessed are the undefiled in the way, that walk in the law of The Lord.

Collect. STIR up, we beseech Thee, O Lord, Thy power, and come; that they may the more speedily be delivered from all adversity, who trust in Thy goodness, that livest *&c.* *Other collects*, p. 5.

Lesson, Is. 11. THUS saith the Lord God, There shall come forth a Rod out of the root of Jesse, and a Flower shall rise up out of his root. And the Spirit of the Lord shall rest upon Him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And He shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears: but He shall judge the poor with justice, and shall reprove with equity for the meek of the earth; and He shall strike the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And justice shall be the girdle of His loins, and faith the girdle of His reins.

Gradual. Shew us Thy mercy, O Lord: and grant us Thy salvation.—Thou hast blessed Thy land, O Lord: Thou hast turned away the captivity of Jacob.

Gospel, as on the feast of the Visitation, July 2 in the Proper of the Saints, p. 468

Offertory. Turning, O God, Thou wilt quicken us, and Thy people shall rejoice in Thee: shew us Thy mercy, O Lord, and grant us Thy salvation.

Secret. HAVING received our gifts and prayers, do Thou, we beseech Thee, O Lord, both cleanse us by these heavenly mysteries, and mercifully hear us. *Others*, p. 13.

Comm. Behold, the Lord shall come, and all His Saints with Him, and there shall be in that day a great light.

P. Comm. MAY the holy receiving of Thy Sacrament re-establish us, O Lord: and cleansing us from what is old, make us to pass into the fellowship of this saving mystery. *Others*, p. 29.

SATURDAY IN THE EMBER-WEEK OF ADVENT.

The Station is at St. Peter's.

Introit. COME, and shew us Thy face, O Lord, Thou that sittest upon the Cherubim, and we shall be saved. *Ps.* Give ear, O Thou that rulest Israel: that leadest Joseph like a sheep.

After the Kyrie eleison *is said* Let us pray. Let us kneel down. Rise up.

Prayer. O GOD, who seest us sorely troubled through our depraved nature, graciously grant that we may find comfort in Thy Visitation, Who livest *&c.*

Lesson, Is. 19. IN those days They shall cry to the Lord because of the oppressor, and He shall send them a Saviour and a defender, to deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship Him with sacrifices and offerings: and they shall make vows to the Lord, and perform them. And the Lord shall strike Egypt with a scourge, and shall heal it; and they shall return to the Lord, and He shall be pacified towards them, and the Lord our God shall heal them.

Gradual. From the end of heaven is His going out: and His circuit even to the end thereof.—The heavens shew forth the glory of God, and the firmament declareth the work of His hands.

Let us pray. Let us kneel down. Rise up.

Prayer. GRANT, we beseech Thee, Almighty God, that we, who by reason of the old bondage, are held down under the yoke of sin, may be delivered by the looked-for new birth of Thine only-begotten Son, Who with Thee *&c.*

Lesson, Is. 35. THUS saith the Lord, The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and flourish like the lily. It shall bud forth and blossom, and rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron shall see the glory of the Lord, and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint-hearted, Take courage, and fear not: behold your God will bring the revenge of recompense: God himself will come, and save you. Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a pool, and the thirsty land springs of water, saith the Lord Almighty.

Gradual. In the sun hath He set His tabernacle: and He is as a bridegroom coming out of His bride-chamber.—From the end of heaven is His going out; and His circuit even to the end thereof.

Let us pray. Let us kneel down. Rise up.

Prayer. US, Thine unworthy servants, whom the guilt of our own deeds doth sadden, do Thou, we beseech Thee, O Lord, gladden by the Coming of Thine only-begotten Son, Who with Thee liveth *&c.*

Lesson. Is. 40. THUS saith the Lord, Get thee up a high mountain, thou that bringest good tidings

to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda, Behold your God: behold the Lord God shall come with strength, and His arm shall rule: behold His reward is with Him, and His work before Him. Like a shepherd shall He feed His flock: in His arm shall He gather the lambs, and take them up in His bosom: the Lord our God.

Graduale. O Lord God of hosts, convert us: and shew us Thy face, and we shall be saved.—Stir up, O Lord, Thy power, and come, that Thou mayest save us.

Let us pray. Let us kneel down. Rise up.

Prayer. GRANT, we beseech Thee, Almighty God, that the approaching solemnity of Thy Son may both confer upon us the remedies of this present life, and yield us the eternal rewards.

Lesson. *Is. 45.* THUS saith the Lord to mine Anointed, to Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut. I will go before thee; and the great ones of the earth will I humble; the gates of brass I will break in pieces, and the bars of iron I will burst. And I will give thee hidden treasures, and the concealed riches of secret places: that thou mayest know that I am the Lord who call thee by thy name, the God of Israel. For the sake of my servant Jacob, and Israel mine elect, I have even called thee by thy name: I have made a likeness of thee, and thou hast not known me. I am the Lord, and there is none else: there is no God beside me: I girded thee, and thou hast not known me: that they may know who are from the rising of the sun, and they from the west, that there is none beside me. I am the Lord, and there is none else: I form the light, and create darkness: I make peace, and create evil: I, the Lord, that do all these things. Drop down, ye heavens, dew from above, and let the clouds rain the Just: let the earth be opened, and bud forth the Saviour, and let Justice spring up together: I, the Lord, have created Him.

Gradual. Stir up, O Lord, Thy power, and come, that Thou mayest save us.—Give ear, O Thou that rulest Israel; that leadest Joseph as a sheep; that sittest on the Cherubim, appear before Ephraim, Benjamin, and Manasses.

Let us pray. Let us kneel down. Rise up.

Prayer. HEARKEN mercifully, we beseech Thee, O Lord, to the prayers of Thy people; that we, who because of our sins are justly afflicted, may be comforted by the visitation of Thy goodness, Who *&c.*

Lesson, Dan. 3. IN those days, the Angel of the Lord went down with Azarias and his companions into the furnace; and drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. But the flame spread out above the furnace nine-and-forty cubits; and it broke forth and burnt such of the Chaldeans as it found near the furnace, the king's servants that heated it. And the fire touched them not in the least, nor troubled them, nor did them any harm. Then these three, as with one mouth, praised, and glorified, and blessed God in the furnace, saying:

Hymn. BLESSED art Thou, O Lord, the God of our fathers: and praiseworthy, and glorious for ever.

And blessed is the Name of Thy Glory, which is Holy: and praiseworthy, and glorious for ever.

Blessed art Thou in the holy temple of Thy glory: and praiseworthy, and glorious for ever.

Blessed art Thou on the holy throne of Thy kingdom: and praiseworthy, and glorious for ever.

Blessed art Thou on the sceptre of Thy Godhead: and praiseworthy, and glorious for ever.

Blessed art Thou that sittest on the Cherubim, looking down into the depths: and praiseworthy, and glorious for ever.

Blessed art Thou that walkest on the wings of the winds, and on the waves of the sea: and praiseworthy, and glorious for ever.

Let all Thine Angels and Saints bless Thee: and let them praise and glorify Thee for ever.

Let the heavens, the earth, the sea, and all things in them bless Thee, O Lord: and let them praise and glorify Thee for ever.

Glory be to the Father, and

to the Son, and to the Holy Ghost: to Him that is praiseworthy, and glorious for ever.

As it was in the beginning, is now, and ever shall be, world without end: Amen:

to Him that is praiseworthy, and glorious for ever.

Blessed art Thou, O Lord, the God of our fathers: and praiseworthy, and glorious for ever.

Here The Lord be with you *is said without* Let us kneel down.

Collect. O GOD, who to the Three Children didst render harmless the flames of fire: graciously grant that we Thy servants may not be destroyed by the flames of vice. *Other Collects*, p. 5.

Epistle, 2 *Thess.* 2. BRETHREN, We beseech you, by the Coming of our Lord Jesus Christ, and of our gathering together unto Him, that you be not easily moved from your mind, nor be frighted, neither by spirit, nor by word, nor by letter as sent from us, as if the day of the Lord were at hand. Let no man deceive you by any means: for unless there first come a revolt, and the man of sin be revealed, the son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God. Remember ye not, that when I was yet with you, I told you these things? And now you know what withholdeth that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way. And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of His mouth: and destroy with the brightness of His Coming.

Tract. Give ear, O Thou that rulest Israel; that leadest Joseph as a sheep. Thou that sittest upon the Cherubim, appear before Ephraim, Benjamin, and Manasses.—Stir up Thy power, O Lord, and come, that Thou mayest save us.

Gospel, as on the Saturday following, p. 47.

Offertory. Rejoice greatly, O Daughter of Sion, shout aloud, O Daughter of Jerusalem: behold, thy King cometh to thee, Holy and a Saviour.

Secret. DO Thou favourably regard these Sacrifices, we beseech Thee, O Lord; that they may profit us both unto devotion and salvation. *Others*, p. 13.

Comm. He rejoiced as a giant to run His way; from the end of heaven is His going out, and His circuit to the end thereof.

P. Com. WE beseech Thee, O Lord our God, that these most sacred Mysteries, which Thou hast bestowed upon us as a defence of our restored life, may be to us both a present and future remedy. *Others*, p. 29.

FOURTH SUNDAY OF ADVENT.

The Station is at the Twelve Holy Apostles'.

Should this Sunday fall on the 24th Dec., that is, on the Vigil of the Nativity, the Mass will be wholly of the Vigil, with no commemoration other than that of the Sunday; and the Gospel of the Sunday will not be read at the end.

Introit. ROREATE cœli desuper, et nubes pluant Justum; aperiatur terra, et germinet Salvatorem. *Ps.* Cœli enarrant gloriam Dei; et opera manuum ejus annuntiat firmamentum.

DROP down, ye heavens, dew from above, and let the clouds rain the Just; let the earth be opened, and bud forth the Saviour. *Ps.* The heavens show forth the glory of God, and the firmament declareth the work of His hands.

Collect. STIR up, we beseech Thee, O Lord, Thy power, and come; and with great might succour us; that, by the help of Thy grace, that which our sins do hinder, may be hastened by the bounty of Thy propitiation: Who livest *&c.* *Others as on* p. 5.

Epist., 1 *Cor.* c. 4, 1–5. BRETHREN, So let a man account us, as ministers of Christ, and stewards of the mysteries of God. Here now it is required among stewards, that a man be found faithful. But to me, it is a very small thing that I be judged by you, or by man's day: but neither do I judge mine own self. For I am not conscious to myself of any thing: yet am I not hereby justified; but He that judgeth me, is the Lord. Therefore judge not before the time, until the Lord come; who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts: and then shall every man have praise of God.

Graduale. Prope est Dominus omnibus invocantibus eum, omnibus qui invocant eum in veritate. — Laudem Domini loquetur os meum; et benedicat omnis caro nomen sanctum ejus. Allel. allel. — Veni, Domine, et noli tardare; relaxa facinora plebi tuæ Israel. Alleluia.

The Lord is nigh unto all that call upon Him, to all that call upon Him in truth. — My mouth shall speak the praise of the Lord; and let all flesh bless His holy Name. Allel. allel. — Come Lord, and delay not; forgive the sins of Thy people Israel. Alleluia.

Gosp. Luc. c. 3, 1-6. IN the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina: under the high-priests Annas and Caiphas: the word of the Lord came unto John, the son of Zacharias, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it is written in the book of the sayings of Isaias the Prophet, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled, and every mountain and hill be brought low: the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

Offertorium. Ave, Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui.

Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb.

Secret. DO Thou favourably regard these Sacrifices, we beseech Thee, O Lord: that they may profit us, both unto devotion and salvation. *Others*, p. 13.

Comm. Ecce Virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel.

Behold, the Virgin shall conceive, and bring forth a son, and His name shall be called Emmanuel.

P. Com. HAVING partaken of Thy gifts, we beseech Thee, O Lord, that, with the frequentation of this Mystery, the working out of our salvation may advance. *Others*, p. 29.

On the Vigil of the Nativity of Our Lord.

See the note placed before the 4th Sunday, p. 46.

The Station is at St. Mary Major's.

Introit. HODIE scietis quia veniet Dominus, et salvabit nos; et mane videbitis gloriam ejus. *Ps.* Domini est terra, et plenitudo ejus; orbis terrarum, et universi qui habitant in eo.

THIS day shall ye know that the Lord will come, and save us; and in the morning ye shall see His glory.—The earth is the Lord's, and the fulness thereof: the world, and all they that dwell therein.

The Gloria in excelsis *is not said.*

Collect. O GOD, who gladdenest us with this yearly expectation of our salvation, grant that we, who now joyfully receive Thine only-begotten Son as our Redeemer, may also, without fear, see coming as judge, our Lord Jesus Christ, Thy Son, Who with Thee liveth *&c.* *And no other Collect is said, unless the Vigil fall on the 4th Sunday, when a commemoration is made of the Sunday.*

Epist., Rom. c. 1, 1–6. PAUL, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, which He had promised before by His Prophets in the Holy Scriptures, concerning His Son, who was made to Him of the seed of David according to the flesh, who was predestined the Son of God in power according to the spirit of sanctification, by the Resurrection of our Lord Jesus Christ from the dead: by whom we have received grace and apostleship for obedience to the faith in all nations, for His Name: among whom are ye also the called of Jesus Christ our Lord.

Gradual. Hodie scietis quia veniet Dominus, et salvabit nos: et mane videbitis gloriam ejus.—Qui regis Israel, intende; qui deducis velut ovem Joseph: qui sedes super Cherubim, appare coram Ephraim, Benjamin, et Manasse.

This day shall ye know that the Lord will come and save us: and to-morrow shall ye see His glory.—Give ear, O Thou that rulest Israel: that leadest Joseph as a sheep: Thou that sittest on the Cherubim, appear before Ephraim, Benjamin, and Manasse.

The following Verse is only said when the Vigil falls on a Sunday.

Alleluia, alleluia. Crastina die delebitur iniquitas terræ: et regnabit super nos Salvator mundi. Alleluia.

Alleluia, allel. To-morrow shall the iniquity of the earth be blotted out; and the Saviour of the world shall reign over us. Alleluia.

Gospel. Matt. c. 1, 18-21. WHEN Mary the mother of Jesus was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. But Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying, Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son: and thou shalt call His name Jesus: for He shall save His people from their sins.

The Credo is not said, unless the day be Sunday.

Offertory. Tollite portas, principes vestras, et elevamini porta æternales: et introibit Rex gloriæ.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

Secret. GRANT, we beseech Thee, O Lord, that even as we joyfully anticipate the adorable birthday festivities of Thy Son, so also we may receive His eternal gifts: Who with Thee liveth *&c.*

The Ordinary Preface is said, except at the Sunday.

Comm. Revelabitur gloria Domini: et videbit omnis caro salutare Dei nostri.

The glory of the Lord shall be revealed: and all flesh shall see the salvation of our God.

P. Com. GRANT, we beseech Thee, O Lord, that the celebration of the birth of Thine only-begotten Son, may give us fresh life: He whose heavenly Mystery is our food and drink. Through the same our Lord *&c.*

Christmas-Day.

At the First or Midnight Mass.

The Station is at the Manger in St. Mary Major's.

Introit. DOMINUS dixit ad me, Filius meus es tu, ego hodie genui te. *Ps.* Quare fremuerunt gentes: et populi meditati sunt inania?

THE Lord said to me, Thou art my Son, this day have I begotten Thee. *Ps.* Why have the Gentiles raged, and the people devised vain things?

Collect. O GOD, who didst illumine this most holy night with the brightness of the True Light; grant, we beseech Thee, that we who have known the mystery of His light on earth, may also attain to the full enjoyment of His joys in heaven, Who with Thee liveth *&c.*

Epistle, Tit. c. 2, 11-15. DEARLY beloved, The grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak, and exhort: in Christ Jesus our Lord.

Gradual. Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.—Dixit Dominus Domino meo: Sede a dextris meis, donec ponam inimicos tuos, scabellum pedum tuorum. Alleluia, alleluia.—Dominus dixit ad me, Filius meus es tu, ego hodie genui te. Alleluia.

With Thee is the principality in the day of Thy strength; in the brightness of the saints, from the womb before the day-star have I begotten Thee.—The Lord said to my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool. Allel. allel.—The Lord hath said to me, Thou art my Son, this day have I begotten Thee. Allel.

Gospel. Luke c. 2, 1-14. AT that time, There went forth a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria, and all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold, an Angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the Angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you, You shall find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest; and on earth peace to men of good-will.

Offertory. Lætentur cœli et exultet terra ante faciem Domini, quoniam venit.

Let the heavens rejoice and the earth be glad before the face of the Lord, because He hath come.

Secret. MAY the Oblation of this day's festival be pleasing to Thee, O Lord, that by Thy bountiful grace, we may, through this sacred intercourse, be found conformed to Him, in whom our substance is united to Thee: and Who with Thee liveth &c.

Communion. In splendoribus sanctorum ex utero ante luciferum genui te.

In the brightness of the saints, from the womb before the day star have I begotten Thee.

P. Com. GRANT, we beseech Thee, O Lord God, that we who rejoice in celebrating by these Mysteries the Nativity of our Lord Jesus Christ, may by a fitting conversation become worthy to attain to His fellowship, Who with Thee *&c.*

AT THE SECOND MASS, AT THE BREAK OF DAY.

The Station is at St. Anastasia's.

Introit. LUX fulgebit hodie super nos, quia natus est nobis Dominus; et vocabitur Admirabilis, Deus, Princeps pacis, Pater futuri sæculi: cujus regni non erit finis. *Ps.* Dominus regnavit, decorem indutus est, indutus est Dominus fortitudinem, et præcinxit se.

A LIGHT shall shine upon us this day, for the Lord is born to us: and He shall be called Wonderful, God, the Prince of peace, the Father of the world to come: of whose reign there shall be no end. *Ps.* The Lord hath reigned, He is clothed with beauty; the Lord is clothed with strength, and He hath girded Himself.

Collect. GRANT, we beseech Thee, O Lord, that we, upon whom is poured forth the new light of Thy Word made flesh, may shew forth in our actions that which by faith shineth in our minds.

Of S. Anastasia. GRANT, we beseech Thee, Almighty God, that we who celebrate the festival of blessed Anastasia Thy Martyr, may feel her patronage with Thee.

Epistle, Tit. c. 3, 4–7. DEARLY beloved, The goodness and kindness of God our Saviour hath appeared: not by the works of justice which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, whom He hath poured forth upon us abundantly through Jesus Christ our Saviour: that, being justified by His grace, we may be heirs according to hope of life everlasting: in Christ Jesus our Lord.

Gradual. Benedictus qui venit in nomine Domini: Deus Dominus, et illuxit nobis. —A Domino factum est istud: et est mirabile in oculis nostris. Allel.

Blessed is He that cometh in the Name of the Lord: the Lord is God, and He hath shone upon us. —This is the Lord's doing: and it is marvellous in our eyes. Allel. allel.

alled. — Dominus regnavit decorem induit: induit Dominus fortitudinem, et præcinxit se virtute. Alleluia.

—The Lord hath reigned, He is clothed with beauty; the Lord is clothed with strength, and He hath girded himself with power. Alleluia.

Gospel, Luke ii. 2, 15-20. AT that time, The shepherds said one to another, Let us go over to Bethlehem, and see this word that is come to pass, which the Lord hath shewed us. And they came with haste; and found Mary, and Joseph, and the Infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this Child. And all that heard, wondered, and at those things which were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things that they had heard and seen, as it was told unto them.

Offertory. Deus firmavit orbem terræ, qui non commovebitur: parata sedes tua Deus ex tunc, a sæculo tu es.

God hath established the world, which shall not be moved: Thy throne, O God, is prepared from of old; Thou art from everlasting.

Secret. MAY our gifts, we beseech Thee, O Lord, be suitable to the Mysteries of this day's Nativity, and ever pour down upon us peace; that even as He who was born Man, shone forth also as God, so this earthly substance may bestow upon us that which is divine.

Other Secret. ACCEPT, we beseech Thee, O Lord, the gifts which are worthily offered unto Thee: and by the help of the merits of blessed Anastasia Thy Martyr, grant that they may prove a help to our salvation.

Comm. Exulta filia Sion, lauda filia Jerusalem; ecce Rex tuus venit sanctus, et salvator mundi.

Exult, O daughter of Sion, and shout for joy, O daughter of Jerusalem; behold, thy King hath come, Holy, and the Saviour of the world.

P. Com. MAY the birth-day newness of this Sacrament ever give us new life, O Lord: since it is His Sacrament, whose wonderful Nativity overcame the oldness of our human nature. Through the same our Lord *&c.*

Of S. Anastasia. THOU hast satisfied Thy family, O Lord, with sacred gifts; refresh us, we beseech Thee, by her intervention, whose festival we celebrate.

At the Third Mass, in the Day-time.

The Station is at St. Mary Major's.

Introit. PUER natus est nobis, et Filius datus est nobis: cujus imperium super humerum ejus: et vocabitur nomen ejus, magni consilii Angelus. *Ps.* Cantate Domino canticum novum; quia mirabilia fecit.

A CHILD is born to us, and a Son is given to us: whose government is upon His shoulder; and His name shall be called the Angel of great counsel. *Ps.* Sing unto the Lord a new canticle: for He hath done wonderful things.

Collect. GRANT, we beseech Thee, Almighty God, that the new birth, through the flesh, of Thine only-begotten Son, may set us free, whom the old bondage doth hold under the yoke of sin.

Epistle, Heb. c. 1, 1-12. GOD, who at sundry times and in many ways, spoke in times past to the fathers by the Prophets, last of all, in these days, hath spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world. Who being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the Majesty on high; being made so much better than the Angels, as He hath inherited a more excellent name than they. For unto which of the Angels hath He said at any time, Thou art my Son, this day have I begotten Thee? And again, I will be to Him a father, and He shall be to me a son? And again, when He bringeth in the First-begotten into the world, He saith. And let all the Angels of God adore Him. And to the Angels indeed He saith, He that maketh His Angels spirits, and His ministers a flame of fire. But unto the Son, Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of Thy kingdom. Thou hast loved justice, and hated iniquity: therefore God, Thy God,

hath anointed Thee with the oil of gladness above Thy fellows. And Thou, Lord, in the beginning, didst found the earth; and the heavens are the works of Thine hands. They shall perish, but Thou shalt endure; and they all shall grow old as a garment; and as a vesture shalt Thou change them, and they shall be changed; but Thou art the self-same, and Thy years shall not fail.

Gradual. Viderunt omnes fines terræ salutare Dei nostri; jubilate Deo omnis terra.—Notum fecit Dominus salutare suum; ante conspectum gentium revelavit justitiam suam. Allel. allel. — Dies sanctificatus illuxit nobis: venite gentes et adorate Dominum: quia hodie descendit lux magna super terram. Allel.

All the ends of the earth have seen the salvation of our God; sing joyfully to God, all the earth.—The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles. Allel. allel.—A sanctified day hath shone upon us; come ye Gentiles, and adore the Lord; for this day a great light hath descended upon the earth. Allel.

Gospel. In the beginning *&c.*, p. 31.

Offert. Tui sunt cœli, et tua est terra: orbem terrarum, et plenitudinem ejus tu fundasti: justitia et judicium præparatio sedis tuæ.

Thine are the heavens, and Thine is the earth: the world, and the fulness thereof hast Thou founded: justice and judgment are the preparation of Thy throne.

Secret. THE gifts we offer, do Thou, O Lord, sanctify by the new birth of Thine only-begotten Son; and cleanse us from the stains of our sins.

Comm. Viderunt omnes fines terræ salutare Dei nostri.

All the ends of the earth have seen the salvation of our God.

P. Com. GRANT, we beseech Thee, Almighty God, that as the Saviour of the world, born on this day, is the author of our divine generation, so He may Himself also be to us the giver of immortality: He Who with Thee *&c.*

At the end of this Mass, instead of the usual Gospel of St. John, is said the Gospel of the Epiphany, p. 71.

The Christmas-tide Prayers for Mass.

Collects.

1. *The Nativity.* GRANT, we beseech Thee, Almighty God, that the new birth in the flesh of Thine only-begotten Son may set us free, whom the old bondage doth hold under the yoke of sin.

2. *St. Stephen.* GRANT us, we beseech Thee, O Lord, to imitate his example whose festival we keep, and so learn to love even our enemies: for we celebrate his martyrdom who, even for his persecutors, besought our Lord Jesus Christ Thy Son, Who with Thee liveth *&c.*

3. *St. John.* DO Thou, O Lord, in Thy goodness, shine upon Thy Church; that enlightened by the teaching of blessed John, Thine Apostle and Evangelist, she may attain to the everlasting gifts.

4. *The Holy Innocents.* O GOD, whose praise the Innocent Martyrs did this day, not by speaking, but by dying, confess: mortify in us all the evils of vice; that Thy Faith, which our tongues profess, our lives also may by their actions confess.

5. *St. Thomas of Canterbury.* O GOD, for whose Church the glorious Pontiff Thomas fell by the swords of the wicked: grant, we beseech Thee, that all who implore his help, may obtain a salutary effect to their petitions.

Secrets.

1. *The Nativity.* THE Gifts we offer, do Thou, O Lord, sanctify by the new birth of Thine only-begotten Son; and cleanse us from the stains of our sins.

2. *St. Stephen.* RECEIVE, O Lord, these Gifts in remembrance of Thy Saints; that even as suffering made them glorious, so our devotion may render us blameless.

3. *St. John.* RECEIVE, O Lord, the Gifts we bring to Thee on the festival of blessed John; to whose patronage we look for deliverance.

4. *The Holy Innocents.* MAY the devout prayers of Thy Saints not be wanting to us, O Lord; both to recommend our Offerings, and ever to obtain for us Thy favour.

5. *St. Thomas of Canterbury.* DO Thou, O Lord, sanctify the Gifts dedicated to Thee; and, blessed Thomas Thy Martyr and Pontiff interceding, through them graciously regard us.

Post-Communions.

1. *The Nativity.* GRANT, we beseech Thee, Almighty God, that, even as the Saviour of the world, born on this day, is the Author of our divine generation, so He may Himself also be to us the Giver of immortality; He who with Thee liveth *&c.*

2. *St. Stephen.* MAY the Mysteries which we have received, help us, O Lord: and blessed Stephen Thy Martyr interceding, strengthen us with Thine everlasting protection.

3. *St. John.* REFRESHED with this heavenly Food and Drink, we suppliantly beseech Thee, O Thou our God, that we may be helped by his prayers, in whose memory we have partaken of these Mysteries.

4. *The Holy Innocents.* WE have partaken, O Lord, of these votive Offerings; do Thou, we beseech Thee, grant that, by the prayers of the Saints, they may gain for us help, both for this life, and for that which is to come.

5. *St. Thomas of Canterbury.* MAY this Communion, O Lord, cleanse us from guilt: and blessed Thomas Thy Martyr and Pontiff interceding, make us to attain to the fellowship of our Heavenly Remedy.

St. Stephen, The First Martyr.

Station at St. Stephen's on the Caelian Hill.

Introit. SEDERUNT principes, et adversum me loquebantur: et iniqui persecuti sunt me; adjuva me, Domine Deus meus, quia servus tuus exercebatur in tuis justificationibus. *Ps.* Beati immaculati in via: qui ambulant in lege Domini.

PRINCES sat, and spoke against me: and the wicked persecuted me: help me, O Lord my God, for Thy servant was exercised in Thy justifications. *Ps.* Blessed are the undefiled in the way: that walk in the law of the Lord.

Collects: No. 2, p. 56, of St. Stephen, followed by No. 1, in commemoration of the Nativity.

Epist., Acts c. 6, 8–10, & c. 7, 54–59. IN those days, Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that synagogue which is called of the Libertines, and Cyrenians, and Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen; and they were not able to resist the Wisdom and the Spirit that spoke. And hearing these things, they were cut to the heart, and they gnashed with their teeth at him. And when Stephen was full of the Holy Ghost, looking up into heaven, he saw the glory of God, and Jesus standing at the right hand of God. And he said, Behold I see the heavens opened, and the Son of Man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him out of the city, they stoned him; and the witnesses laid their garments at the feet of a young man, whose name was Saul. And they stoned Stephen invoking, and saying, Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying, Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

Gradual. Sederunt principes, et adversum me loquebantur: et iniqui persecuti sunt me. —Adjuva me, Domine Deus meus: salvum me fac propter misericordiam tuam. Allel. allel. — Video cœlos apertos, et Jesum stantem a dextris virtutis Dei. Allel.

Princes sat, and spoke against me: and the wicked persecuted me.—Help me, O Lord my God: save me for Thy mercy's sake. Allel. allel. — I see the heavens opened, and Jesus standing at the right hand of the power of God. Allel.

Gosp., Matt. c. 23, 34–39. AT that time, Jesus said to the Scribes and Pharisees, Behold, I send unto you Prophets, and wise men, and Scribes; and of them some you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias, the son of Barachias, whom you slew between the

temple and the altar. Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, even as a hen gathereth her chickens under her wings, and thou wouldest not! Behold, your house shall be left to you desolate. For I say to you, you shall not see me henceforth till you say, Blessed is He that cometh in the Name of the Lord.

Offertory. Elegerunt Apostoli Stephanum levitam, plenum fide et Spiritu Sancto; quem lapidaverunt Judæi orantem, et dicentem, Domine Jesu, accipe spiritum meum. Allel.

The Apostles chose Stephen to be a levite, a man full of faith and of the Holy Ghost: whom the Jews stoned, as he prayed, and said, Lord Jesus, receive my spirit. Allel.

Secrets: Nos. 2 and 1, p. 56, of St. Stephen and of the Nativity.

Comm. Video cælos apertos, et Jesum stantem a dextris virtutis Dei: Domine Jesu, accipe spiritum meum, et ne statuas illis hoc peccatum.

I see the heavens opened, and Jesus standing at the right hand of the power of God: Lord Jesus, receive my spirit, and lay not this sin to their charge.

P. Coms.: Nos. 2 and 1, p. 57, of St. Stephen and of the Nativity.

St. John, The Apostle and Evangelist.

The Station is at St. Mary Major's.

Introit. IN medio Ecclesiæ aperuit os ejus, et implevit eum Dominus spiritu sapientiæ et intellectus: stolam gloriæ induit eum. *Ps.* Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

IN the midst of the Church did the Lord open his mouth, and fill him with the spirit of wisdom and of understanding: He clothed him with the robe of glory. *Ps.* It is good to give praise to the Lord: and to make melody to Thy Name, O Most High.

Collects: p. 56, No. 3, for St. John, followed by No. 1 as Commemoration of the Nativity.

Ep., Eccl. c. 15, 1–6. HE that feareth God, will do good; and he that possesseth justice, shall lay hold of her, and she will meet him as an honourable mother. With the bread of life and of understanding will she feed him, and give him of the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved; and she shall hold him fast, and he shall not be confounded; and she shall exalt him among his neighbours, and in the midst of the Church open his mouth, and fill him with the spirit of wisdom and of understanding, and clothe him with a robe of glory. A wealth of joy and of gladness shall the Lord our God heap upon him, and cause him to inherit an everlasting name.

Gradual. Exiit sermo inter fratres, quod discipulus ille non moritur: et non dixit Jesus, Non moritur. Sed, Sic eum volo manere donec veniam;* tu me sequere. Alleluia, alleluia.—Hic est discipulus ille, qui testimonium perhibet de his: et scimus quia verum est testimonium ejus. Alleluia.

There went forth a saying among the brethren, that that disciple should not die. And Jesus said not, He shall not die; But, So I will have him remain till I come: * follow thou me. Alleluia, alleluia.—This is that disciple, who giveth testimony of these things; and we know that his testimony is true. Alleluia.

Gosp., John c. 21, 19–24. AT that time, Jesus said to Peter, Follow me. Peter turning, saw that disciple, whom Jesus loved, following, who also leaned on His breast at supper, and said, Lord, who is he that shall betray Thee? Him, therefore, when Peter had seen, he saith unto Jesus, Lord, and what shall this man do? Jesus saith to him, So I will have him to remain until I come, what is it to thee? follow thou me. This saying, therefore, went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, He shall not die; but, So I will have him to remain till I come, what is it to thee? This is that disciple, who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

Offertory. Justus ut palma florebit: sicut cedrus, quæ in Libano est, multiplicabitur.

The Just shall flourish like a palm-tree like a cedar in Libanus, shall he be multiplied.

Secrets. No. 3, p. 56, *followed by* No. 1.

Comm. Exiit sermo, *as in the Graduale*, but to the * only.

Post-Comms. No. 3, p. 57, *followed by* No. 1.

The Holy Innocents.

The Station is at St. Paul's.

Introit EX ore infantium, Deus, et lactentium perfecisti laudem propter inimicos tuos. *Ps.* Domine Dominus noster, quam admirabile est nomen tuum in universa terra.

OUT of the mouths of infants and of sucklings, O God, hast Thou perfected Thy praise, because of Thine enemies. *Ps.* O Lord our Lord, how admirable is Thy Name in the whole earth.

Neither the Gloria in excelsis, *nor* alleluia, *nor* Ite Missa est *are said, unless this feast falls on a Sunday. They are, however, said on the Octave of the feast.*

Collects: No. 4, p. 56, *followed by* No. 1.

Epist., Apoc. c. 14, 1-5. IN those days, I saw upon Mount Sion a Lamb standing, and with Him an hundred forty and four thousand, having His Name, and the Name of His Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and the voice I heard was as the voice of harpers, harping on their harps. And they sung as it were a new song before the Throne, and before the four Living Creatures, and the Elders; and no man could say that song but those hundred forty and four thousand that were purchased from the earth. These are they that were not defiled with women, for they are virgins. These are they that follow the Lamb whithersoever He goeth. These were purchased from among men, the first-fruits to God and to the Lamb; and in their mouth was found no lie; for they are without spot before the Throne of God.

Gradual. Anima nostra, sicut passer, erepta est de laqueo venantium. — Laqueus contritus est, et nos liberati sumus;* adjutorium nostrum in nomine Domini, qui fecit cœlum et terram.

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers.— The snare is broken, and we are delivered;* our help is in the Name of the Lord, who made heaven and earth.

† *Tract.* Effuderunt sanguinem sanctorum, velut aquam in circuitu Jerusalem.—Et non erat qui sepeliret.—Vindica, Domine, sanguinem sanctorum tuorum, qui effusus est super terram.

† They have shed the blood of the saints, like water round about Jerusalem.—And there was no man to bury them.— Avenge, O Lord, the blood of Thy saints, which has been shed upon the earth.

† *The preceding Tract is not said when the feast falls on a Sunday, nor on the Octave-day; but after the Gradual is said instead:*

Alleluia, Alleluia. Laudate, pueri, Dominum: laudate nomen Domini. Alleluia.

Allel. allel. Praise the Lord, ye children: praise the Name of the Lord. Allel.

Gosp., Matt. c. 2, 13–18. AT that time, The Angel of the Lord appeared in sleep unto Joseph, saying, Arise, and take the Child and His mother, and fly into Egypt; and be thou there until I tell thee. For it shall come to pass that Herod will seek the Child to destroy Him. Who rising, took the Child and His mother by night, and retired into Egypt; and he was there until the death of Herod: that it might be fulfilled which the Lord had spoken by the Prophet, saying, Out of Egypt have I called my Son.* Then Herod, perceiving that he had been deluded by the Wise Men, was exceeding angry; and sending forth, slew all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the Wise Men. Then was fulfilled that which was spoken by Jeremias the Prophet, saying, In Rama was there a voice heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.

Offert. Anima nostra, *as in the Gradual*, but to the * only.

Secreta. *No.* 4, p. 56, *followed by* **No. 1.**

Comm. Vox in Rama audita est, ploratus et ululatus: Rachel plorans filios suos, et noluit consolari, quia non sunt.

A voice was heard in Rama, lamentation and mourning: Rachel bewailing her children, and would not be comforted, because they are not.

Post-Coms.: No 4, p. 57, *followed by No.* 1.

St. Thomas of Canterbury, Bishop and Martyr.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beati Thomæ Martyris: de cujus passione gaudent Angeli, et collaudant Filium Dei. *Ps.* Exultate justi in Domino: rectos decet collaudatio.

LET us all rejoice in the Lord, celebrating a festive-day in honour of blessed Thomas the Martyr, at whose martyrdom the Angels rejoice, and praise the Son of God. *Ps.* Exult, ye Just, in the Lord: praise becometh the upright.

Collects: Nos. 5 *and* 1, p. 56.

Epist., Heb. c. 5, 1-6. BRETHREN, Every high-priest taken from among men is ordained for men in the things that appertain to God, that he may offer gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore ought he, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as was Aaron. So Christ also, did not glorify Himself, that He might be made a High-Priest; but He that said unto Him, Thou art my Son, this day have I begotten Thee. As He saith also in another place, Thou art a Priest for ever, according to the order of Melchisedech.

Gradual. Ecce Sacerdos magnus, qui in diebus suis placuit Deo.—Non est inventus similis illi, qui conservaret legem Excelsi. Allel. allel.—Ego sum Pastor bonus: et cognosco oves meas, et cognoscunt me meæ. Alleluia.

Behold a great Priest, who in his days pleased God.—There was not found one like him, to keep the law of the Most High. Allel. allel.—I am the Good Shepherd; and I know my sheep, and mine know me. Alleluia.

Gosp., John c. 10, 11-16. AT that time, Jesus said to the Pharisees, I am the Good Shepherd. The Good Shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep. Now the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the Good Shepherd; and I know mine, and mine know me. As the Father knoweth me, even so know I the Father; and I lay down my life for my sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd.

Offertory Posuisti, Domine, in capite ejus coronam de lapide pretioso: vitam petiit a te, et tribuisti ei. Alleluia.

Thou hast set on his head, O Lord, a crown of precious stones: life he asked of Thee, and Thou hast given it to him. Alleluia.

Secrets: Nos. 5 and 1.

Comm. Ego sum Pastor bonus: et cognosco oves meas, et cognoscunt me meæ.

I am the Good Shepherd: and I know my sheep, and my sheep know me.

P. Coms.: Nos. 5 and 1.

On the Sunday

within the Octave of the Lord's Nativity.

1. *If Sunday fall either on the feasts of the Nativity, St. Stephen, St. John, or the Holy Innocents, it is not commemorated on any of those feasts, but the Mass of the Sunday is said on December 30, with commemoration of the Octave.* 2. *If Sunday fall on either the 29th or 31st, Mass is of the Sunday, the feast of St. Thomas or of St. Silvester and the Octave being commemorated.* 3. *If Sunday fall on December 30, Mass is of the Sunday, with commemoration of the Octave.*

DUM medium silentium tenerent omnia, et nox in suo cursu medium iter haberet, omnipotens sermo tuus, Domine, de cœlis a regalibus sedibus venit. *Ps.* Dominus regnavit, decorem

WHILE all things were in quiet silence, and the night was in the midst of her course, Thine Almighty Word, O Lord, came down from heaven, out of Thy royal throne. *Ps.* The Lord hath reigned, He

indutus est: indutus est Dominus fortitudinem, et præcinxit se.

is clothed with beauty: the Lord is clothed with strength, and He hath girded Himself.

Collect. ALMIGHTY and everlasting God, do Thou direct our actions according to Thy good pleasure; that we may attain to abound in good works, in the Name of Thy beloved Son, Who with Thee liveth and reigneth *&c.*

Collect in Commemoration of the Nativity, p. 56.

Epist., Gal. c. 4, 1-7. BRETHREN, As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father; so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent His Son, made of a woman, made under the law, that He might redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying, Abba, Father. Now, therefore, he is not a servant, but a son; and if a son, an heir also, through God.

Graduale. Speciosus forma præ filiis hominum: diffusa est gratia in labiis tuis.—Eructavit cor meum verbum bonum, dico ego opera mea regi: lingua mea calamus scribæ velociter scribentis. Alleluia, alleluia.—Dominus regnavit, decorem induit: induit Dominus fortitudinem, et præcinxit se virtute. Alleluia.

Beautiful art Thou above the sons of men: grace is poured forth in Thy lips.—My heart hath uttered a good word. I speak my words to the King: my tongue is the pen of a writer, that writeth swiftly. Alleluia, alleluia.—The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and He hath girded Himself with might. Alleluia.

Gospel, Luke c. 2, 33-40. AT that time, Joseph and Mary, the mother of Jesus, were wondering at these things, which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother, Behold, this Child is set for the fall, and for the resurrection of

many in Israel; and for a sign, which shall be contradicted; and thine own soul shall a sword pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a Prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day. Now she, at the same hour coming in, confessed to the Lord: and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the Child grew and waxed strong, full of wisdom; and the grace of God was in Him.

Offertory. Deus firmavit orbem terræ, qui non commovebitur: parata sedes tua, Deus, ex tunc, a sæculo tu es.

God hath established the world, which shall not be moved: Thy throne, O God, is prepared from of old; Thou art from everlasting.

Secret. GRANT, we beseech Thee, Almighty God, that the Gifts now offered in the sight of Thy Majesty, may obtain for us both the grace of a tender devotion, and that everlasting happiness which is the aim of our work.

Comm. Tolle puerum, et matrem ejus, et vade in terram Israel, defuncti sunt enim qui quærebant animam pueri.

Take the Child and His mother, and go into the land of Israel, for they are dead that sought the life of the Child.

P. Com. BY the working of this Mystery, may we, O Lord, both be cleansed from our vices, and obtain the fulfilment of our just desires.

MASS OF THE OCTAVE OF THE NATIVITY.

Mass to be said when the 30th falls on a Saturday or Monday.

Introit &c.: Puer natus, *as in the Third Mass of Christmas-Day, excepting the Epistle and Gospel, which are taken from the Second Mass,* p. 52.

St. Silvester,
Pope and Confessor.

Introit. SACERDOTES tui, Domine, induant justitiam, et Sancti tui exultent: propter David servum tuum non avertas faciem Christi tui. *Ps.* Memento, Domine, David: et omnis mansuetudinis ejus.

O LET Thy Priests be clothed with justice, and Thy Saints rejoice, O Lord; for Thy servant David's sake, turn not away the face of Thine Anointed. *Ps.* O Lord, remember David: and all his meekness.

Collect. GRANT, we beseech Thee, Almighty God, that the solemn festivity of blessed Sylvester, Thy Confessor and Pontiff, may help both our devotion and salvation.

Commemoration of the Octave of the Nativity, **No. 1, p. 56.**

Epistle: Dearly beloved, I charge thee, *from the Common of Doctors*, p. 32.

Gradual. Ecce Sacerdos magnus, qui in diebus suis placuit Deo.—Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia, alleluia.—Inveni David servum meum, oleo sancto meo unxi eum. Alleluia.

Behold, a great Priest, who in his days pleased God.—There was not found one like him, to keep the law of the Most High. Alleluia, alleluia.—I have found David, my servant, with my holy oil have I anointed him. Allel.

Gospel: At that time. . . Let your loins be girt *&c.*, *from the Common of Confessors*, p. 33.

Offertory. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

I have found David, my servant, with my holy oil have I anointed him: for my hand shall help him, and mine arm shall strengthen him.

Secret. MAY Thy Saints, O Lord, everywhere rejoice us, that while we recall their merits, we may feel their patronage. *Commemoration as above.*

Comm. **Beatus servus, quem, cum venerit Dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.**

Blessed is that servant, whom when the Lord shall come, He shall find watching: amen, I say to you, He shall set him over all His goods.

P. Com. GRANT, we beseech Thee, Almighty God, that returning thanks for the Gifts which we have received, we may, blessed Sylvester Thy Confessor and Pontiff interceding, obtain still greater benefits. *Commemoration as before.*

The Lord's Circumcision.

AND OCTAVE-DAY OF THE NATIVITY

The Station is at St. Mary's across the Tiber.

Introit: Puer natus, *as in Third Mass for Christmas-day*, p. 54.

Collect: *No. 2 of the Additional Collects*, p. 5.

Epistle: Dearly beloved, The grace of God *&c.*, p. 50.

Gradual. Viderunt omnes fines terræ salutare Dei nostri: jubilate Deo omnis terra.—Notum fecit Dominus salutare suum: ante conspectum gentium revelavit justitiam suam. Alleluia, alleluia. — Multifarie olim Deus loquens patribus in Prophetis, novissime diebus istis locutus est nobis in Filio. Alleluia.

All the ends of the earth have seen the salvation of our God: sing joyfully to God, all the earth.—The Lord hath made known His salvation: in the sight of the Gentiles hath He revealed His justice. Allel. allel.—God, who in divers ways spoke in times past to the Fathers by the Prophets, last of all, in these days, hat spoken to us by His Son. Alleluia.

Gosp., Luke c. 2, v. 21. AT that time, After eight days were accomplished that the Child should be circumcised, His name was called JESUS, which was called by the Angel before He was conceived in the womb.

Offert.: Tui sunt cœli. *as on* p. 55.

Secret: *No. 2, p.* 13. Receive, O Lord *&c.*

Comm.: Viderunt, *as on* p. 55.

P. Com.: *No. 2, p.* 29. May this Communion *&c.*

On the Sunday which may fall on January 2, 3, 4, or 5; or failing such Sunday, then on January 2.

Feast of the Most Holy Name of Jesus.

Introit. IN Nomine JESU omne genu flectatur, cœlestium, terrestrium, et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris. *Ps.* Domine Dominus noster, quam admirabile est Nomen tuum in universa terra!

IN the Name of JESUS let every knee bow, of those that are in heaven, on earth, and under the earth; and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps.* O Lord our Lord, how admirable is Thy Name in the whole earth.

Collect. O GOD, who didst constitute Thine only-begotten Son the Saviour of mankind, and didst bid that He should be called JESUS; mercifully grant that we who venerate His holy Name on earth, may also be filled with the enjoyment of the vision of Him in heaven.

In Low Masses, a Commemoration is made, according to the incidence of the Sunday, either of the Octave-day of St. Stephen, St. John, or of the H. Innocents; or, if falling on January 5, Commemoration of the Vigil *in all Masses.*

Epist. *Acts* c. 4, 8–12. IN those days, Peter, filled with the Holy Ghost, said, Ye princes of the people and elders, hear: If we this day are examined concerning the good deeds done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the Name of our Lord Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by Him, doth this man stand here before you whole. This is the Stone which was rejected by you the builders.

which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

Gradual. Salvos fac nos, Domine Deus noster, et congrega nos de nationibus; ut confiteamur Nomini sancto tuo, et gloriemur in laude tua.—Tu, Domine, Pater noster, et Redemptor noster, a sæculo Nomen tuum. Alleluia, alleluia.—Laudem Domini loquetur os meum, et benedicat omnis caro Nomen sanctum ejus. Alleluia.

Save us, O Lord our God, and gather us from among the nations; that we may give thanks to Thy holy Name, and may glory in Thy praise. —Thou, O Lord, art our Father and our Redeemer, Thy Name is from eternity. Allel, allel.—The praise of the Lord shall my mouth speak, and let all flesh bless His holy Name. Alleluia.

In Votive Masses celebrated after Septuagesima, the Gradual is said up to, and exclusive of, the alleluia; and then

Tract. Domine Deus virtutum converte nos: et ostende faciem tuam, et salvi erimus: sonet vox tua in auribus meis.—Vox enim tua dulcis, et facies tua decora nimis.—Oleum effusum Nomen tuum, Jesu, ideo adolescentulæ dilexerunt te.

O Lord God of Hosts, convert us: and shew Thy face, and we shall be saved; let Thy voice sound in mine ears.—For sweet is Thy voice, and Thy face exceeding fair. —Thy Name, Jesu, is as oil poured forth, therefore have the maidens loved Thee.

In Easter-time, *omit both Gradual and Tract, and say instead:*

Alleluia, alleluia. Laudem Domini loquetur os meum, et benedicat omnis caro Nomen sanctum ejus. Alleluia. — Exaltabo te, Deus meus Rex, et benedicam Nomini sancto tuo, Jesu, in sæculum, et in sæculum sæculi. Alleluia.

Allel. allel. The praise of the Lord shall my mouth speak, and let all flesh bless His holy Name. Alleluia. —I will extol Thee, O God my King, and bless Thy Name, O Jesu, for ever: yea, for ever and ever. Alleluia.

Gosp., Luke c. 2, v. 21. AT that time, After eight days were accomplished that the Child should be circumcised, His Name was called JESUS: which was called by the Angel before He was conceived in the womb.

Offertory. Confitebor tibi, Domine Deus meus, in toto corde meo, et glorificabo Nomen tuum in æternum: quoniam tu, Domine, suavis et mitis es, et multæ misericordiæ omnibus invocantibus te. Alleluia.

I will praise Thee, O Lord my God, with my whole heart, and glorify Thy Name for ever; for Thou, O Lord, art sweet and gentle, and plenteous in mercy to all that call upon Thee. Alleluia.

Secret. MAY Thy blessing, most merciful God, by which every creature liveth, sanctify we beseech Thee, this our Sacrifice, which we offer unto Thee to the glory of the Name of Thy Son our Lord Jesus Christ; that it may please Thy Majesty as an act of praise, and profit us unto salvation. Through the same &c.

Commemoration, according to the incidence of the feast, as provided in the Note after the Collect.

Comm. Omnes gentes quascumque fecisti, venient et adorabunt coram te Domine, et glorificabunt Nomen tuum: quoniam magnus es tu, et faciens mirabilia: tu es Deus solus. Alleluia.

All the nations Thou hast made shall come and adore before Thee, O Lord; and shall glorify Thy Name; for Thou art great, and doing wonders: Thou alone art God. Alleluia.

P. Com. ALMIGHTY eternal God, who hast created and redeemed us, graciously vouchsafe favourably to accept the Sacrifice of the salutary victim which we have offered to Thy Majesty, in honour of the Name of Thy Son our Lord Jesus Christ; that Thy grace being infused into us, under the glorious Name of JESUS, that token of eternal predestination, we may rejoice that our names are written in heaven. Through the same &c.

Commemoration, according to the incidence of the feast, as provided in the Note after the Collect.—If falling on January 5, last Gospel of the Vigil, p. 69.

ON THE OCTAVE-DAY OF ST. STEPHEN, THE FIRST MARTYR.

The Mass Sederunt *&c., as on the Feast*, p. 57, *except the Collect, as follows.*

Collect. ALMIGHTY and everlasting God, Who, in the blood of the blessed Levite Stephen, didst dedicate to Thyself the first-fruits of the Martyrs: grant, we beseech Thee, that for us he may intercede who even for his persecutors did pray to our Lord Jesus Christ, Thy Son, Who with Thee liveth *&c.*

ON THE OCTAVE-DAY OF ST. JOHN, AP. & EVAN.

As on the feast p. 59.—Credo.—*Preface of the Apostles, No.* 11, p. 18.

ON THE OCTAVE-DAY OF THE HOLY INNOCENTS

As on the feast, p. 61, *with the changes there indicated.*

ON THE VIGIL OF THE EPIPHANY.

The Vigil enjoys the privileges of a Minor Sunday.

Mass Dum medium, p. 64, *the Gospel excepted.*

Commem. of St. Telesphorus, Pope and Martyr, *from Mass* Sacerdotes Dei, p. 301.

Gosp., Matt. c. 2, 19–23. AT that time, When Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying, Arise, and take the Child and His mother, and go into the land of Israel. For they are dead that sought the life of the Child. Who arose, and took the Child and His mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep, retired into the quarters of Galilee. And coming, he dwelt in a city called Nazareth: that it might be fulfilled which was said by the Prophets, For He shall be called a Nazarite.

The Post-Communion for St. Telesphorus *is* Refreshed, p. 301.

The Epiphany of the Lord.

The Station is at St. Peter's.

Introit. ECCE advenit Dominator Dominus; et Regnum in manu ejus, et potestas, et imperium. *Ps.* Deus, judicium tuum Regi da; et justitiam tuam Filio Regis.

BEHOLD the Lord the Ruler is come; and the Kingdom is in His hand, and power and dominion. *Ps.* Give to the King Thy judgment, O God; and to the King's Son Thy justice.

Collect. O GOD, who on this day, by the guiding of a star, didst reveal Thine only-begotten Son to the Gentiles; mercifully grant, that we who now know Thee by faith, may be led on even to the contemplation of the beauty of Thy Majesty.

Lesson. Is. c. 60. 1-6. ARISE, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a thick darkness the people; but upon thee shall the Lord arise, and upon thee shall His glory be seen. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thine eyes round about, and see; all these are gathered together: they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound; thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, when the strength of the Gentiles shall come to thee. A multitude of camels shall cover thee, the dromedaries of Madian and Epha; all they from Saba shall come, bringing gold and frankincense, and showing forth the praise of the Lord.

Gradual. Omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes. — Surge et illuminare, Jerusalem, quia gloria Domini super te orta est. Alleluia, alle-

All they from Saba shall come, bringing gold and frankincense, and showing forth the praise of the Lord. — Arise, and be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee.

luia. Vidimus stellam ejus in oriente: et venimus cum muneribus adorare Dominum. Alleluia.

Allel. allel.—We have seen His star in the East: and are come with gifts to adore the Lord. Alleluia.

Gosp., Matt. c. 2, 1-12. WHEN Jesus was born in Bethlehem of Juda, in the days of King Herod, behold there came wise men from the East to Jerusalem; saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to adore Him. And King Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the Chief Priests and the Scribes of the people, he inquired of them where Christ should be born. But they said to him, In Bethlehem of Juda; for so it is written by the Prophet, And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the Ruler, that shall rule my people Israel. Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said, Go and diligently inquire after the Child, and when you have found Him, bring me word again, that I also may come and adore Him. Who having heard the king, went their way; and behold, the star which they had seen in the East went before them, until it came and stood over where the Child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His mother, (*here kneel*) and falling down they adored Him. And opening their treasures, they offered Him gifts: gold, frankincense, and myrrh. And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country.

Offertory. Reges Tharsis et insulæ munera offerent: reges Arabum et Saba dona adducent: et adorabunt eum omnes reges terræ, omnes gentes servient ei.

The kings of Tharsis and the Isles shall offer gifts: the kings of the Arabians and of Saba shall bring presents: and all the kings of the earth shall adore Him; all nations shall serve Him.

Secret. GRACIOUSLY regard, we beseech Thee, O Lord, the Offerings of Thy Church, in which gold, frankincense, and myrrh are no longer laid before Thee, but He is sacrificed and received, Who by those gifts was signified, JESUS CHRIST Thy Son our Lord, Who with Thee *&c.*

Com. Vidimus stellam ejus in Oriente; et venimus cum muneribus adorare Dominum.

We have seen His star in the East: and are come with gifts to adore the Lord.

P. Com. GRANT, we beseech Thee, Almighty God, that unto that which in a solemn office we celebrate, we may attain by the understanding of a purified mind.

No feast other than that of the Patron, Title, or Dedication of a Church is observed during the Octave of the Epiphany. *Other feasts are either transferred or commemorated.*

Mass as on p. 70, *but with the additional Collects for the Season*, p. 5.

ON THE SUNDAY WITHIN THE OCTAVE.

But if the Epiphany fall on a Sunday, the following Mass is said on the Saturday within the Octave.

Introit. IN excelso throno vidi sedere Virum, quem adorat multitudo Angelorum psallentes in unum: ecce cujus imperii nomen est in æternum. *Ps.* Jubilate Deo omnis terra: servite Domino in lætitia.

UPON a lofty throne I saw a Man sitting, Whom a multitude of Angels adore singing together: behold Him, the name of Whose empire is 'For ever.' *Ps.* O sing joyfully unto God, all the earth: serve ye the Lord with gladness.

Collect. LET Thy Divine favour, we beseech Thee, O Lord, attend the desires of Thy suppliant people; that they may both perceive that which they ought to do, and have strength to accomplish the same. Through *&c.* *Commem. of Epiphany*, p. 70.

Epist., Rom. c. 12, 1–5. BRETHREN, I beseech you by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be ye reformed in the newness of your mind: that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, Not to be more wise than it behoveth to be wise: but to be wise unto sobriety: and according as God hath divided to every one the measure of faith. For as in one body we have

many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members one of another, in Christ Jesus our Lord.

Gradual. Benedictus Dominus Deus Israel, qui facit mirabilia magna solus a sæculo.—Suscipiant montes pacem populo tuo: et colles justitiam. Alleluia, alleluia.—Jubilate Deo omnis terra: servite Domino in lætitia. Alleluia.

Blessed be the Lord, the God of Israel, who alone doeth great wonders from ages.—Let the mountains receive peace for Thy people: and the hills justice. Allel. allel.—Sing joyfully to God, all the earth: serve ye the Lord with gladness. Alleluia.

Gosp., Luke c. 2, 42–52. WHEN Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintance. And not finding Him, they turned back into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and answers. And seeing Him, they wondered. And His mother said to Him, Son, why hast Thou done thus to us? behold, Thy father and I have sought Thee sorrowing. And He said to them, How is it that ye sought me? knew ye not that I must be about my Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth; and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and man.

Offertory. Jubilate Deo omnis terra: servite Domino in lætitia: intrate in conspectu ejus in exultatione: quia Dominus ipse est Deus.

Sing joyfully to God all the earth: serve ye the Lord with gladness: come in before His presence with great joy: for the Lord Himself is God.

Secret. MAY the Sacrifice which is offered to Thee, O Lord, ever quicken and defend us. *Com. of Epiph.*, p. 72.

Comm. Fili, quid fecisti nobis sic? ego et pater tuus dolentes quærebamus te. Et quid est, quod me quærebatis? nesciebatis, quia in his, quæ Patris mei sunt, oportet me esse?

Son, why hast Thou done thus to us? I and Thy father have sought Thee sorrowing. And how is it, that you sought me? Knew ye not that I must be about my Father's business?

P. Com. WE suppliantly beseech Thee, Almighty God: grant that they whom Thou refreshest with Thy Sacraments, may also worthily serve Thee, by a manner of life pleasing to Thee. *Commem. of Epiph.*, p. 72.

On the Octave of the Epiphany.

As on the Feast, p. 70, *except*

Collect. O GOD, whose only-begotten Son appeared in the substance of our flesh, grant, we beseech Thee, that we may attain inwardly to be reformed by Him, whom, outwardly, we know to have been like unto ourselves: and Who with Thee *&c.*

Gospel. John i. 1, 29-34. AT that time, John saw Jesus coming to him; and he saith, Behold the Lamb of God, behold Him, who taketh away the sin of the world. This is He of whom I said, After me there cometh a man, who is preferred before me, because He was before me. And I knew Him not: but that He may be made manifest in Israel, therefore am I come baptising with water. And John gave testimony, saying. I saw the Spirit coming down as a dove from heaven, and He remained upon Him. And I knew Him not; but He who sent me to baptise with water, said to me, He upon whom thou shalt see the Spirit descending, and remaining upon Him, He it is that baptiseth with the Holy Ghost. And I saw: and I gave testimony, that this is the Son of God.

Secret. WE bring our Offerings unto Thee, O Lord, in remembrance of the manifestation of Thy newly-born Son: humbly beseeching Thee, that as He is the author of our gifts, so He may also mercifully receive them: Jesus Christ our Lord, Who with Thee *&c.*

P. Com. PREVENT us, we beseech Thee, O Lord, ever and everywhere with Thy heavenly light: that we may with pure minds discern the Mystery of which Thou hast willed that we should be partakers, and receive It with becoming affection.

SECOND SUNDAY AFTER EPIPHANY.

Should Septuagesima fall on the 2nd Sunday after Epiphany, the following Mass is to be said, by anticipation, on the preceding Saturday, which is then observed as a semi-double, with all the superseding and other privileges of a Minor Sunday, and with the Gloria in excelsis, Credo, *and the Trinity Preface.*

Introit. OMNIS terra adoret te, Deus, et psallat tibi: psalmum dicat nomini tuo, Altissime. *Ps.* Jubilate Deo, omnis terra, psalmum dicite nomini ejus: date gloriam laudi ejus.

LET all the earth adore Thee, O God, and sing unto Thee: let it sing a psalm unto Thy Name, O Most High. *Ps.* O sing joyfully unto God, all the earth, sing ye a psalm unto His Name: give glory unto His praise.

Collect. ALMIGHTY and everlasting God, who dost govern alike all things in heaven and on earth, mercifully hear the supplications of Thy people, and grant us Thy peace, all the days of our life. Through, *&c.*

Epist., Rom. c. 12, 6–16. BRETHREN, Having different gifts, according to the grace that is given us, whether prophecy, to be used according to the proportion of faith; or ministry, in ministering; or he that teacheth, in doctrine: he that exhorteth, in exhorting: he that giveth, with simplicity: he that ruleth, with carefulness: he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood, in honour preventing one another. In carefulness not slothful. In spirit fervent. Serving the Lord. Rejoicing in hope. Patient in tribulation. Instant in prayer. Communicating to the necessities of the saints. Pursuing hospitality. Bless them that persecute you, bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another. Not minding high things, but consenting to the humble.

Gradual. Misit Dominus verbum suum, et sanavit eos: et eripuit eos de interitu eorum.—Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.—Alleluia, alleluia. Laudate Dominum, omnes Angeli ejus, laudate eum, omnes Virtutes ejus. Alleluia.

The Lord sent His word, and healed them: and delivered them from destruction. —Let the mercies of the Lord give glory unto Him: and His wondrous works unto the children of men.—Alleluia, alleluia. O praise the Lord, all ye His Angels: praise Him, all ye His Hosts. Alleluia.

When a Sunday's Mass is said on a week-day in the weeks after the Epiphany and Pentecost Sundays, the Gradual is said with the Alleluia verse as above.

Gosp. John c. 2, 1-11. AT that time, There was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him, They have no wine. And Jesus saith to her, Woman, what is it to thee and to me? my hour is not yet come. His mother saith to the waiters, Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a piece. Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, (but the waiters knew who had drawn the water): the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and He manifested His glory, and His disciples believed in Him.

Offertory. Jubilate Deo, universa terra, psalmum dicite nomini ejus: venite, et audite, et narrabo vobis, omnes qui timetis Deum, quanta fecit Dominus animæ meæ. Alleluia.

O sing joyfully unto God, all the earth: sing ye a psalm unto His Name. Come and hear, all ye that fear God, and I will tell you the great things that the Lord hath done for my soul. Alleluia.

Secret. SANCTIFY the Gifts which we offer, O Lord, and cleanse us from the stains of our sins. Through *&c.*

Communion. Dicit Dominus, Implete hydrias aqua, et ferte architriclino. Cum gustasset architriclinus aquam vinum factam, dicit sponso: Servasti bonum vinum usque adhuc. Hoc signum fecit Jesus primum coram discipulis suis.

The Lord saith, Fill the water-pots with water, and carry them to the chief steward. When the chief steward had tasted the water made wine, he saith to the bridegroom, Thou hast kept the good wine until now. This miracle Jesus wrought, the first before His disciples.

P. Com. MAY the working in us of Thy power be increased, we beseech Thee, O Lord, that quickened by this divine Sacrament, we may, through Thy gift, be prepared to lay hold of the things which It doth promise. Through *&c.*

With regard to the Masses, which follow, for the remaining Sundays after the Epiphany, if, in any years, through Septuagesima intervening, these Masses cannot all be said on their proper Sundays, such of them as are omitted are said so far as the Prayers, Epistles, and Gospels—on the Sundays between the 23rd and 24th after Pentecost, as noted on pages 281 *and* 282.

THIRD SUNDAY AFTER EPIPHANY.

Introit. ADORATE Deum omnes Angeli ejus: audivit et lætata est Sion; et exultaverunt filiæ Judæ. *Ps.* Dominus regnavit, exultet terra; lætentur insulæ multæ.

ADORE God, all ye His Angels: Sion heard, and was glad; and the daughters of Juda rejoiced. *Ps.* The Lord hath reigned, let the earth rejoice; let the many isles be glad.

Collect. ALMIGHTY and everlasting God, graciously look upon our infirmity, and, for our protection, stretch forth the right hand of Thy Majesty. *Others*, p. 5.

Epist., Rom. c. 12, 16-21. BRETHREN, Be not wise in your own conceits. To no man rendering evil for evil: providing good things, not only in the sight of God, but also *in* the sight of all men. If it be possible, as much as is in you, having peace with all men; not revenging yourselves, my dearly beloved: but give place unto wrath. For it is written, Vengeance is mine; I will repay, saith the Lord. But if thine enemy hunger, give him to eat; if he thirst, give him to drink; for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

Gradual. Timebunt Gentes nomen tuum Domine, et omnes reges terræ gloriam tuam. — Quoniam ædificavit Dominus Sion, et videbitur in majestate sua. Alleluia, alleluia.—Dominus regnavit, exultet terra: lætentur insulæ multæ. Alleluia.

The Gentiles shall fear Thy Name, O Lord, and all the kings of the earth Thy glory. — For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia, alleluia.— The Lord hath reigned, let the earth rejoice: let the many isles be glad. Alleluia.

Gosp., Matt. c. 8, 1-13. AT that time, When Jesus was come down from the mountain, great multitudes followed Him; and behold, a leper came and adored Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus stretching forth His hand, touched him, saying, I will; be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to

him, See thou tell no man; but go, shew thyself to the Priest, and offer the gifts which Moses commanded for a testimony unto them. And when He had entered into Capharnaum,* there came to Him a Centurion, beseeching Him; and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will come and heal him. And the Centurion answering, said, Lord, I am not worthy that Thou shouldest enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this man, Go: and he goeth; and to another, Come: and he cometh; and to my servant, Do this: and he doeth it. And Jesus hearing this, marvelled; and said to them that followed Him, Amen I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the East, and from the West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the outer darkness: there shall be weeping and gnashing of teeth. And Jesus said to the Centurion, Go; and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Offertory. Dextera Domini fecit virtutem, dextera, Domini exaltavit me: non moriar, sed vivam; et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and declare the works of the Lord.

Secret. MAY this Offering, we beseech Thee, O Lord, cleanse away our sins, and sanctify the bodies and minds of Thy servants for the celebration of this Sacrifice. *Others*, p. 13.

Comm. Mirabantur omnes de his quæ procedebant de ore Dei.

All wondered at the things which proceeded from the mouth of God.

P. Com. WE, O Lord, to whom Thou grantest the use of Mysteries so great, beseech Thee to render us truly fitted to obtain their effect. *Others*, p. 29.

Fourth Sunday after Epiphany.

Introit, Gradual, Offertory, and Communion as on last Sunday.

Collect. O GOD, who knowest that, placed as we are amid such great dangers, we cannot by reason of our human frailty stand: grant us health of mind and of body, that, by Thy help, we may overcome the things which we suffer for our sins. *Others*, p. 5.

Epist., Rom. c. 13, 8-10. BRETHREN, Owe no man any thing, but to love one another; for he that loveth his neighbour, hath fulfilled the Law. For, Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the Law.

Gosp., Matt. c. 8, 23-27. AT that time, When Jesus entered into a boat, His disciples followed Him. And behold, a great tempest arose in the sea, so that the boat was covered with waves; but He was asleep. And they came to Him, and awoke Him, saying, Lord, save us; we perish. And Jesus saith to them, Why are ye fearful, O ye of little faith? Then rising up, He commanded the winds and the sea, and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey Him?

Secret. GRANT, we beseech Thee, Almighty God, that the oblation of the Gift of this Sacrifice, may ever purify and protect our frailty from all evil. *Others*, p. 13.

P. Com. MAY Thy Gifts, O God, detach us from earthly pleasures, and ever fill us with heavenly refreshment. *Others*, p. 29.

Fifth Sunday after Epiphany.

Introit, Gradual, Offertory, and Comm. as on Third Sunday, p. 79.

Collect. DO Thou, we beseech Thee, O Lord, in Thine unceasing goodness, keep Thy family; that

we who lean only upon the hope of Thy heavenly grace, may ever be defended by Thy protection. *Others*, p. 5.

Epist., Col. c. 3, 12-17. BRETHREN, Put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so do you also. But above all these things, have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, in hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do, in word or in work, all things do ye in the Name of the Lord Jesus Christ, giving thanks to God and the Father, through Jesus Christ our Lord.

Gosp., Matt. c. 13, 24-30. AT that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the master of the house coming, said to him, Sir, didst thou not sow good seed in thy field? whence, then, hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No: lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of harvest I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn; but the wheat gather ye into my barn.

Secret. WE offer unto Thee, O Lord, Sacrifices of propitiation; that, taking compassion on us, Thou wouldest both absolve us from our sins, and Thyself direct our inconstant hearts. *Others*, p. 13.

P. Com. WE beseech Thee, Almighty God, that we may receive the effect of that salvation, the pledge of which we have received in these mysteries. *Others*, p. 29.

SIXTH SUNDAY AFTER EPIPHANY.

Introit, Gradual, Offertory, and Comm. as on Third Sunday, p. 79.

Collect. GRANT, we beseech Thee, Almighty God, that, ever fixing our thoughts on such things as are rational, we may, both in word and in work, do that which is pleasing to Thee. *Others*, p. 5.

Epist., 1 *Thess.* c. 1, 2-10. BRETHREN, We give thanks to God always for you all, making remembrance of you in our prayers, without ceasing; being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election; for our Gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And ye became followers of us, and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that ye were made a pattern of all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith, which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God: and to wait for His Son from heaven (whom He raised from the dead), Jesus, who delivered us from the wrath to come.

Gosp., *Matt.* c. 13, 31-35. AT that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater

than all herbs; and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable He spoke to them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things did Jesus speak in parables to the multitudes, and without parables He spoke not to them; that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

Secret. MAY this Oblation, O God, we beseech Thee, cleanse and renew, govern and protect us. *Others*, p. 13.

P. Com. BEING fed, O Lord, with heavenly delights, we beseech Thee that we may ever seek after those things by which we truly live. *Others*, p. 29.

SEPTUAGESIMA SUNDAY.

The Station is at St. Laurence's outside the Walls.

Introit. CIRCUMDEDERUNT me gemitus mortis, dolores inferni circumdederunt me: et in tribulatione mea invocavi Dominum, et exaudivit de templo sancto suo vocem meam. *Ps.* Diligam te, Domine, fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus.

THE groans of death surrounded me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and He heard my voice from His holy temple. *Ps.* I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge, and my deliverer.

Gloria in excelsis *is not said from this day to Easter; except on Maundy Thursday and Holy Saturday, and when the Mass is said of a Feast instead of the Season.*

Collect. DO Thou, we beseech Thee, O Lord, graciously hear the prayers of Thy people; that we, who are justly afflicted for our sins, may, for the glory of Thy Name, be mercifully delivered. *Other Collects*, p. 5.

Epist., 1 *Corinth.* c. 9, 24, *to* 10, 5. BRETHREN, Know you not, that they that run in a race, run indeed all: but one receiveth the prize? So run, that you may

obtain. And every one that striveth for the mastery, refraineth himself from all things; and they indeed, that they may receive a corruptible crown: but we, an incorruptible. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection; lest perhaps, when I have preached to others, I myself should become a cast-away. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and were all baptised in Moses in the cloud and in the sea; and did all eat the same spiritual food, and all drank the same spiritual drink, (for they drank of the spiritual rock that followed them: and that rock was Christ): but not with many of them was God well-pleased.

Gradual. Adjutor in opportunitatibus, in tribulatione: sperent in te, qui noverunt te: quoniam non derelinquis quærentes te, Domine.—Quoniam non in finem oblivio erit pauperis: patientia pauperum non peribit in æternum: exurge Domine, non prævaleat homo.

The helper Thou in due time, in tribulation: let them trust in Thee that know Thee: because Thou forsakest not them that seek Thee, O Lord. —For the poor shall not always be forgotten: the patience of the poor shall not perish for ever: arise, Lord, let not man prevail.

Tract. De profundis clamavi ad te Domine: Domine exaudi vocem meam.—Fiant aures tuæ intendentes in orationem servi tui.—Si iniquitates observaveris Domine: Domine, quis sustinebit?—Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.

Out of the depths I have cried to Thee, O Lord: Lord, hear my voice.—Let Thine ears be attentive to the prayer of Thy servant.—If Thou, Lord, shalt observe iniquities: O Lord, who shall stand?—For with Thee is propitiation, and because of Thy law I have waited for Thee, O Lord.

The Tract is omitted when the Sunday's Mass is repeated on the week days from Septuagesima to Ash-Wednesday.

Gosp., Matt. c. 20, 1-16. AT that time, Jesus spoke to His disciples this parable: The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day,

he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle; and he said to them, Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did likewise. But about the eleventh hour, he went out, and found others standing; and he saith to them, Why stand ye here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day, and the heats. But he answering said to one of them, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last, even as to thee. Or, is it not lawful for me to do what I will? Is thine eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

Offert. Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

It is good to give praise to the Lord, and to make melody to Thy Name, O Most High.

Secret. HAVING accepted our Offerings and prayers, do Thou, we beseech Thee, O Lord, both cleanse us by means of these heavenly mysteries, and also mercifully hear us. *Others*, p. 13.

Comm. Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia: Domine, non confundar, **quoniam invocavi te.**

Make Thy face to shine upon Thy servant, and save me in Thy mercy: O Lord, let me not be confounded, for I have called upon Thee.

P. Com. MAY Thy faithful people, O God, be strengthened by Thy Gifts; that, by partaking of them, they may continue to seek after them: and seeking them, partake of them without end. *Others*, p. 29.

From Septuagesima to Easter, Benedicamus Domino *is said in Masses of the Season, instead of* Ite Missa est.

The observance, locally, on the Tuesdays or Fridays from Septuagesima to Passion Sunday, of certain feasts commemorating Our Lord's Passion, has now ceased in England, Scotland, and Ireland, and generally elsewhere.

Only where specially authorized.

THE PRAYER OF OUR LORD.

Introit. MY heart is troubled within me, and the fear of death is fallen upon me. Fear and trembling are come upon me. *Ps.* Save me, O God; for the waters are come in even unto my soul.

Collect. O LORD JESU CHRIST, who in the garden, both by word and example, didst teach us to pray, if we would overcome the dangers of temptation: graciously grant that we, through continual perseverance in prayer, may deserve to obtain its abundant fruit: O Thou that livest &c.

Epistle, Heb. 5. CHRIST did not glorify Himself that He might be made a High-Priest, but He that said unto Him, Thou art my Son, this day have I begotten Thee. As He saith also in another place, Thou art a Priest for ever, according to the order of Melchisedech. Who in the days of His flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save Him from death, was heard for His reverence. And whereas indeed He was the Son of God, He learned obedience by the things which He suffered: and being consummated, He became, to all that obey Him, the cause of eternal salvation, called by God a High-Priest according to the order of Melchisedech.

Gradual. My soul is filled with evils, and my life hath drawn nigh unto hell. I am counted among them that go down to the pit: I am become like to a man without help.

Tract. Hear me, O Lord, for Thy mercy is kind. And turn

not away Thy face from Thy servant: for I am in trouble, hear me speedily. Depart not from me, for tribulation is very near, for there is none to help.

Gospel. Luke 22. AT that time, Jesus going out, went, according to His custom, to the mount of Olives. And His disciples also followed Him. And when He was come to the place, He said to them, Pray, lest ye enter into temptation. And He was withdrawn away from them a stone's cast; and kneeling down He prayed: saying, Father, if Thou wilt, remove this chalice from me: but yet not my will, but Thine be done. And there appeared to Him an Angel from heaven, strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood trickling down upon the ground.

Offertory. Save me, O God, for the waters are come in even unto my soul.

Secret. BY the merits of this holy Sacrifice, do Thou, we beseech Thee, O Lord, make us, who have been taught by divine instruction, so efficaciously to give ourselves to prayer, that our Lord Jesus Christ Thy Son may, at our death, find us watching and free from sin: He Who with Thee liveth *&c.* *Preface of the Cross, No. 6, p. 16.*

Comm. Watch ye and pray, that ye enter not into temptation. For the spirit is willing, but the flesh weak.

P. Com. REFRESHED with this heavenly Food, we suppliantly beseech Thee, Father Almighty, that, by the virtue of the prayer of Thine only-begotten Son, we, who are placed amid such great dangers of body and soul, may safely attain to the kingdom of heaven.

SEXAGESIMA SUNDAY.

The Station is at St. Paul's.

Introit. EXURGE, quare obdormis, Domine? exurge, et ne repellas in finem: quare faciem tuam avertis, obliviscéris tribulationem nostram? adhæsit in terra venter noster: ex-

ARISE, why sleepest Thou, O Lord? arise, and cast us not off to the end: why turnest Thou Thy face away, and forgettest our troubles? our belly hath cleaved to the earth: arise, O Lord,

arge, Domine, adjuva nos, et libera nos. *Ps.* Deus auribus nostris audivimus; patres nostri annuntiaverunt nobis.

help us, and deliver us. *Ps.* O God, we have heard it with our ears: our fathers have declared it unto us.

Collect. O GOD, who seest that we trust not in aught that we ourselves can do; mercifully grant, that by the protection of the Teacher of the Gentiles, we may be defended against all adversities. *Others*, p. 7.

Epistle, 2 *Corinth.* c. 11, 19 to c. 12, 9. BRETHREN, You gladly suffer the foolish; whereas you yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part: wherein if any man dare (I speak foolishly), I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are ministers of Christ: (I speak as one less wise), I am more; in labours more numerous, in prisons more frequent, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day was I in the depth of the sea; in journeyings often, in perils of waters, in perils of robbers, in perils from mine own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in many watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalised, and I am not on fire? If I needs must glory, I will glory of the things that concern mine infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window, in a basket, was I let down by the

wall, and so escaped his hands. If I must glory, (it is not expedient indeed), but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not: God knoweth): such an one rapt even to the third heaven. And I know such a man (whether in the body or out of the body, I cannot tell: God knoweth): that he was caught up into paradise; and heard secret words, which it is not lawful for man to utter. For such an one, I will glory; but for myself, I will glory nothing, but in mine infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And He said to me, My grace is sufficient for thee; for power is made perfect in weakness. Gladly, therefore, will I glory in mine infirmities, that the power of Christ may dwell in me.

Gradual. Sciant Gentes, quoniam nomen tibi Deus: tu solus altissimus super omnem terram. — Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

Let the Gentiles know that God is Thy Name: Thou alone art the Most High over all the earth. — O my God, make them like a wheel, and as stubble before the face of the wind.

Tract. Commovisti, Domine, terram, et conturbasti eam. — Sana contritiones ejus, quia mota est. — Ut fugiant a facie arcus: ut liberentur electi tui.

Thou hast moved the earth, O Lord, and troubled it. — Heal its breaches, for it has been moved. — That Thine elect may flee from before the bow: that they may be delivered.

Gosp., Luke c. 8, 4-15. AT that time, When a very great multitude was gathered together, and hastened out of the cities unto Jesus, He spoke by a similitude: The sower went out to sow his seed. And as he sowed, some fell by the way-side: and it was trodden down,

and the fowls of the air devoured it. And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns: and the thorns growing up with it, choked it. And other some fell upon good ground: and being sprung up, yielded fruit an hundredfold. Saying these things, He cried out, He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing, they may not see, and hearing, may not understand. Now the parable is this: The seed is the word of God. And they by the way-side, are they that hear: then cometh the devil, and taketh the word out of their heart, lest believing, they should be saved. Now they upon the rock, are they who, when they hear, receive the word with joy: but these have no roots, for they believe for a while, and in the time of temptation fall away. And that which fell among thorns, are they who have heard: but going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who, in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

Offertory. Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thine ear, and hear my words: show forth Thy wonderful mercies, Thou who savest them that trust in Thee, O Lord.

Secret. MAY the Sacrifice offered unto Thee, O Lord, ever quicken and defend us. *Others*, p. 13.

Comm. Introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

I will go into the altar of God: to God who giveth joy to my youth.

P. Com. WE suppliantly beseech Thee, Almighty God, to grant that they, whom Thou refreshest with Thy Sacraments, may serve Thee worthily by a life well pleasing unto Thee. *Others*, p. 29.

Only where specially authorized.

In Honour of the Passion of Our Lord Jesus Christ.

Introit. HUMILIAVIT semetipsum Dominus Jesus Christus usque ad mortem, mortem autem Crucis: propter quod et Deus exaltavit illum, et donavit illi Nomen quod est super omne nomen. *Ps.* Misericordias Domini in æternum cantabo: in generationem et generationem.

THE Lord Jesus Christ humbled Himself unto death, even the death of the Cross; wherefore God also hath exalted Him; and hath given Him a Name which is above every name. *Ps.* The mercies of the Lord will I sing for ever: to generation and generation.

Collect. ALMIGHTY and everlasting God, who didst cause our Saviour to take upon Him our flesh, and suffer the death of the Cross, that we might all have His example of humility for our imitation; mercifully grant that as we keep this solemn commemoration of His Passion, so we may deserve both to keep in mind the lessons of His patience, and be also made partakers of His Resurrection.

Lesson, Zach. c. 12 and 13. THUS saith the Lord, I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayer; and they shall look upon me, whom they have transfixed: and shall mourn for Him, as one mourneth for an only son: and they shall grieve over Him, as the manner is to grieve for the death of a first-born. In that day there shall be great lamentation in Jerusalem: and it shall be said, What are these wounds in the midst of Thy hands? And He shall say, With these was I wounded in the house of them that loved me. Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of Hosts: strike the shepherd, and the sheep shall be scattered, saith the Lord Almighty.

Gradual. Improperium expectavit cor meum et miseriam: et sustinui qui simul mecum contristaretur, et non

My heart expected reproach and misery: and I looked for one that would grieve together with me, and there

fuit: consolantem me quæsivi et non inveni. — Dederunt in escam meam fel, et in siti mea potaverunt me aceto.

was none: I sought one that would comfort me, and found none.—They gave me gall for my food; and in my thirst gave me vinegar to drink.

Tract. Vere languores nostros ipse tulit, et dolores nostros ipse portavit.—Et nos putavimus eum quasi leprosum, et percussum a Deo, et humiliatum.—Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra.—Disciplina pacis nostræ super eum: et livore ejus sanati sumus.

Surely He hath borne our infirmities, and carried our sorrows.—And we thought Him as it were a leper, and as one struck by God, and afflicted.—But He was wounded for our iniquities, He was bruised for our sins.—The chastisement of our peace was upon Him: and by His bruises we are healed.

Gospel, John c. 19, 28-35. AT that time, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, **when He* had taken the vinegar**, said, It is accomplished: and bowing His head, gave up the ghost. Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and broke indeed the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they broke not His legs: but one of the soldiers with a spear opened His side, and immediately came thereout Blood and Water. And he that saw it hath given testimony: and his testimony is true.

Off. Tract. Insurrexerunt in me viri iniqui: absque misericordia quæsierunt me interficere: et non pepercerunt in faciem meam spuere: lanceis suis vulneraverunt me, et concussa sunt omnia ossa mea.

Wicked men rose up against me: without mercy they sought to kill me: and they did not spare to spit in my face: they wounded me with their spears, and all my bones are shaken.

Secret. MAY the Sacrifice offered to Thee, O Lord, through the Passion of Thine only-begotten Son interceding for us, ever quicken and defend us.

Comm. Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea.

They have pierced my hands and my feet: they have numbered asunder all my bones.

P.Com. O LORD JESU CHRIST, Son of the Living God, who, for the redemption of the world, didst at the sixth hour ascend the gibbet of the Cross, and shed Thy precious blood for the remission of our sins; we humbly beseech Thee to grant that after our death we may joyfully enter the gates of paradise.

QUINQUAGESIMA SUNDAY.

The Station is at St. Peter's.

Introit. ESTO mihi in Deum protectorem, et in locum refugii, ut salvum me facias: quoniam firmamentum meum, et refugium meum es tu: et propter nomen tuum dux mihi eris, et enutries me. *Ps.* In te, Domine, speravi, non confundar in æternum: in justitia tua libera me et eripe me.

BE unto me a protecting God, and a place of refuge, that Thou mayest save me: for Thou art my strength and my refuge: and for Thy Name's sake Thou wilt be my leader, and wilt nourish me. *Ps.* In Thee, Lord, have I hoped, let me not be confounded for ever: in Thy justice deliver me, and free me.

Collect. DO Thou, we beseech Thee, O Lord, graciously hear our prayers; and having freed us from the bonds of our sins, guard us from all adversity. *Others*, p. 5.

Epist., 1 *Cor.* c. 13, 1–13. BRETHREN, If I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and know all mysteries, and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up; is

not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: whether prophecies be made void, or tongues cease, or knowledge be destroyed. For we know, in part, and we prophesy, in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We now see through a glass, in a dark manner; but then, face to face. Now, I know in part; but then, I shall know, even as I am known. And now there remain faith, hope, charity, these three; but the greatest of these is charity.

Gradual. Tu es Deus, qui facis mirabilia solus: notam fecisti in Gentibus virtutem tuam.—Liberasti in brachio tuo populum tuum, filios Israel et Joseph.

Thou art God, Who alone doest wonders: Thou hast made Thy power known among the nations.—With Thine arm Thou hast delivered Thy people, the children of Israel and of Joseph.

Tract. Jubilate Deo omnis terra: servite Domino in lætitia.—Intrate in conspectu ejus in exultatione: scitote quod Dominus ipse est Deus.—Ipse fecit nos, et non ipsi nos: nos autem populus ejus, et oves pascuæ ejus.

Sing joyfully to God, all the earth: serve ye the Lord with gladness.—Come into His presence with great joy: know that the Lord, He is God.—He made us, and not we ourselves: but we are His people, and the sheep of His pasture.

Gosp. Luke 18: 31-43. AT that time, Jesus took unto Him the Twelve, and said to them, Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the Prophets concerning the Son of Man. For He shall be delivered to the Gentiles, and be mocked, and scourged, and spit upon; and after they have scourged Him, they will put Him to death; and the third day He shall rise again. And they understood none of these things, and this word

was hid from them, and they understood not the things that were said. Now it came to pass, when He drew nigh unto Jericho, that a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him, that Jesus of Nazareth was passing by. And he cried, saying, Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out much the more, Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto Him. And when he was come near, He asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God. And all the people, when they saw it, gave praise unto God.

Offertory. Benedictus es, Domine, doce me justificationes tuas: in labiis meis pronuntiavi omnia judicia oris tui.

Blessed art Thou, O Lord, teach me Thy justifications: with my lips I have pronounced all the judgments of Thy mouth.

Secret. MAY this Offering, we beseech Thee, O Lord, cleanse away our sins, and sanctify the bodies and minds of Thy servants for the celebration of this Sacrifice. *Others*, p. 13.

Comm. Manducaverunt, et saturati sunt nimis, et desiderium eorum attulit eis Dominus; non sunt fraudati a desiderio suo.

They ate, and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

P. Com. WE beseech Thee, Almighty God, that we who have received celestial food, may be defended by it against all adversities. *Others*, p 29.

ASH-WEDNESDAY.

AT THE BLESSING OF THE ASHES.

Antheem. EXAUDI nos, Domine, quoniam benigna est misericordia tua:

HEAR us, O Lord, for Thy mercy is kind: look upon us, O Lord, according

secundum multitudinem miserationum tuarum respice nos Domine. *Ps.* Salvum me fac Deus; quoniam intraverunt aquæ usque ad animam meam. — Gloria *&c.*— Exaudi *&c.*

to the multitude of Thy tender mercies. *Ps.* Save me, O God; for the waters have come in, even unto my soul.—Glory *&c.*—Hear us *&c.*

P. Dominus vobiscum.	The Lord be with you.
R. Et cum spiritu tuo.	And with thy spirit.
P. Oremus.	Let us pray.

ALMIGHTY and everlasting God, spare Thou those who repent, be merciful unto those who beseech Thee: and vouchsafe to send Thy holy Angel from heaven, to bless and sanctify these Ashes, that they may be a wholesome remedy to all who humbly call upon Thy Name: and who, conscious of their sins, accuse themselves, either deploring their crimes before Thy divine clemency, or humbly and earnestly imploring Thy sovereign bounty; and grant, through the invocation of Thy most holy Name, that all who, for the remission of their sins, may be sprinkled therewith, may receive health of body and safety of soul. Through Christ our Lord. Amen.

Let us pray. O GOD, who desireth not the death, but the repentance, of sinners, most graciously regard the frailty of our human nature: and vouchsafe of Thy goodness to bless these Ashes which we purpose to have placed on our heads, in token of humility and to obtain forgiveness: that we, who know ourselves to be but dust, and that, for the demerits of our guilt, we must return to dust, may, through Thy mercy, deserve to obtain the pardon of all our sins, and the rewards promised to the penitent. Through Christ our Lord. Amen.

Let us pray. O GOD, who art moved by humiliation, and appeased by satisfaction, incline the ear of Thy loving-kindness to our prayers, and upon Thy servants' heads, sprinkled with these Ashes, graciously pour out the grace of Thy blessing; that Thou mayest both fill them with the spirit of compunction, and effectually grant the things which they have justly prayed for; and ordain that what Thou hast granted may remain established and unmoved for ever. Through Christ our Lord. Amen.

Let us pray. ALMIGHTY and everlasting God, who to the Ninivites doing penance in ashes and sackcloth, didst grant the remedies of Thy pardon; mercifully grant

that we may so resemble them in their disposition, as also to be like them in obtaining forgiveness. Through our Lord Jesus Christ Thy Son, who with Thee *&c.*

The Priest having placed incense in the thurible, sprinkles the ashes thrice with holy water, saying the Asperges *&c., and thrice incenses them. Then, having himself received the ashes upon his forehead, he proceeds to place them on the foreheads of the clergy and people, saying,*

Memento, homo, quia pulvis es, et in pulverem reverteris.

Remember, man, that thou art dust, and that unto dust thou shalt return.

While the people are receiving the ashes, the following Anthems are sung:

Immutemur habitu, in cinere et cilicio: jejunemus et ploremus ante Dominum: quia multum misericors est dimittere peccata nostra Deus noster.

Inter vestibulum et altare plorabunt Sacerdotes ministri Domini: et dicent, Parce Domine, parce populo tuo: et ne claudas ora canentium te, Domine.

Emendemus in melius quæ ignoranter peccavimus, ne subito præoccupati die mortis, quæramus spatium pœnitentiæ, et invenire non possimus. *Attende Domine, et miserere: quia peccavimus tibi. *Ps.* Adjuva nos, Deus salutaris noster: et propter honorem nominis tui, Domine, libera nos. — Attende Domine *&c.*—Gloria Patri, et Filio et Spiritui Sancto.—Attende Domine, et miserere: quia peccavimus tibi.

Let us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for plenteous in mercy is our God to forgive our sins.

Between the porch and the altar, the Priests, the Lord's ministers, shall weep: and say, Spare, O Lord, spare Thy people: and close not the mouths of them that sing to Thee, O Lord.

Let us amend for the better in those things in which we have sinned through ignorance: lest suddenly overtaken by the day of death, we seek space for repentance, and find it not. *Attend, O Lord, and have mercy: for we have sinned against Thee. *Ps.* Help us, O God of our salvation: and for the honour of Thy Name, O Lord, deliver us. —Attend *&c.*—Glory be to the Father, and to the Son, and to the Holy Ghost.—Attend *&c.*

When all have received the ashes, the Priest says, Dominus vobiscum: *R.* Et cum spiritu tuo. *P.* Oremus.

Prayer. GRANT us, O Lord, to begin the exercises of our Christian warfare with holy fasts; that, about to fight against the spirits of wickedness, we may have the help and protection of self-restraint Through Christ our Lord Amen.

At the Mass.

The Station is at St. Sabina's.

Introit. MISERERIS omnium, Domine, et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter pœnitentiam, et parcens illis: quia tu es Dominus Deus noster. *Ps.* Miserere mei, Deus, miserere mei; quoniam in te confidit anima mea.

THOU hast mercy upon all, O Lord, and hatest none of the things which Thou hast made, overlooking the sins of men for the sake of repentance, and sparing them; because Thou art the Lord our God. *Ps.* Have mercy on me, O God, have mercy on me: for in Thee doth my soul trust.

Collect. GRANT, O Lord, that Thy faithful people may begin the venerable solemnities of fasting with suitable piety, and carry them through with tranquil devotion. *Others, Nos. 6 and 7, p. 6.*

Lesson. Joel c. 2. 12-19. THUS saith the Lord, Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God; for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return, and forgive, and leave a blessing behind Him: sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the elders, gather together the little ones and them that suck at the breasts; let the bridegroom go forth from his bed, and the bride from her bride-chamber. Between the porch and the altar the Priests, the Lord's ministers, shall weep; and shall say, Spare, O Lord, spare Thy people; and give not Thine heritage to reproach, that the heathen should rule over them. Why should they say among the Nations, Where is their God? The Lord hath been zealous for

His land, and hath spared His people. And the Lord answered, and said to His people, Behold, I will send you corn, and wine, and oil, and you shall be filled with them; and I will no longer make you a reproach among the Gentiles, saith the Lord Almighty.

Gradual. Miserere mei, Deus, miserere mei; quoniam in te confidit anima mea.—Misit de cœlo, et liberavit me: dedit in opprobrium conculcantes me.

Have mercy on me, O God, have mercy on me; for my soul trusteth in Thee.—He hath sent from heaven, and delivered me; He hath made them a reproach that trod upon me.

Tract. Domine, non secundum peccata nostra, quæ fecimus nos: neque secundum iniquitates nostras retribuas nobis. — Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis. —(*Hic genuflectitur.*) Adjuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

O Lord, requite us not according to the sins which we have committed, nor according to our iniquities.—O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. —(*Here kneel.*) Help us, O God of our salvation: and for the glory of Thy Name, O Lord, deliver us: and be propitious to our sins, for Thy Name's sake.

Gosp., Matt. c. 6, 16–21. AT that time, Jesus said to His disciples, When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret: and thy Father, who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth, where rust and moth doth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

Offertory. Exaltabo te, Domine, quoniam suscepisti me, nec delectasti inimicos meos super me: Domine, clamavi ad te, et sanasti me.

I will extol Thee, O Lord, because Thou hast upheld me; and hast not made mine enemies to rejoice over me: O Lord, I cried unto Thee, and Thou hast healed me.

Secret. DO Thou, we beseech Thee, O Lord, duly fit us for the offering up of these Gifts, by which we celebrate the institution of this adorable Sacrament. *Others, Nos. 6 and 7, p. 13.—Preface for Lent, No. 5, p. 16.*

Comm. Qui meditabitur in lege Domini die ac nocte, dabit fructum suum in tempore suo.

He that shall meditate day and night on the law of the Lord, shall yield his fruit in due season.

P. Com. MAY the Sacraments which we have received afford us help, O Lord; that our fasting may be pleasing to Thee, and be profitable to us as a remedy. *Others, Nos. 6 and 7, p. 29.*

After which the Priest says Let us pray: *and the Deacon, if there be one, turning to the people, says,* Humble your heads before God: *but if there be no Deacon, it is said by the Priest without his turning to the people.*

Prayer. UPON us, who bow down before Thy Majesty, do Thou, O Lord, graciously look down; that refreshed by this Divine Gift, we may ever be supported by heavenly aid.

THE WEEK-DAYS IN LENT.

The Missal provides special 'proper' parts of Mass for every week-day (or 'feria') in Lent. Owing, however, partly to the greater number of feasts now shewn in the Calendar, and partly to Masses for the Dead occasionally said on the days not so occupied, the ferial Mass is not always said; but a commemoration of the Lenten feria is obligatory on all feasts celebrated during Lent, as well as the saying of the ferial Gospel as a 'last Gospel.' These 'Proper' Masses (with the exception of those for the three Ember-Days and Holy Week, which are given in the body of the book) will be found in the Supplement to the Missal.

Only where specially authorized.

In Honour of the Holy Crown of Thorns.

Introit. GO forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him, preparing a Cross for her Saviour. *Ps.* With glory and honour Thou hast crowned him, O Lord; and hast set him over the works of Thy hands.

Collect. GRANT, we beseech Thee, Almighty God, that we who, in memory of the Passion of our Lord Jesus Christ, here upon earth, venerate His Crown of Thorns, may deserve to be crowned with glory and honour in heaven by Him, who with Thee *&c.* *Com. of Lent.*

Lesson, Cant. c. 3, and c. 4. THREE-SCORE valiant men of the most valiant of Israel surround the bed of Solomon; all holding swords, and most expert in war; every man's sword upon his thigh, because of fears in the night. A litter of the wood of Libanus hath King Solomon made him: the pillars thereof he made of silver, the seat of gold, the ascent of purple; the midst he covered with charity for the daughters of Jerusalem. Go forth, ye daughters of Sion, and see King Solomon in the diadem, wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart. How beautiful art thou, my love, how beautiful art thou! Thine eyes are dove's eyes, besides what is hid within. Come from Libanus, O my spouse, come from Libanus, come: thou shalt be crowned.

Gradual. A crown of gold was upon His head, wherein was engraved holiness, an ornament of honour, and a work of power.—For Thou hast prevented Him with the blessings of sweetness: Thou hast set on His head a crown of precious stones.

Tract. The Lord clothed Him with the garments of salvation, and with the robe of justice He covered Him, as a bridegroom decked with a crown.—The Crown of tribulation hath flourished into a Crown of glory, and a garland of joy. —He hath received a kingdom of glory, a diadem of beauty.

Gosp., John c. 19, 1-5. AT that time, Pilate took Jesus and scourged Him. And the soldiers platting a Crown of thorns, put it upon His head; and they put on Him

a purple garment. And they came to Him, and said, Hail, King of the Jews; and they gave Him blows. Pilate, therefore, went forth again, and saith to them, Behold, I bring Him forth unto you, that you may know that I find no cause in Him. Jesus therefore came forth bearing the Crown of thorns and the purple garment.

Offert. **We honour Thy** Crown, O Lord; we commemorate Thy glorious Passion.

Secret. DO Thou, O King Almighty, confirm the strength of Thy soldiers: that we who on this race-course of our mortality are cheered by the Crown of Thine only-begotten Son, may, when the course of our warfare is finished, lay hold of the prize of immortality. *Can. of Lent, to be used after the P. Com. Preface of the Cross, No. 6, p. 16.*

Comm. Rejoice, O thou our mother, for the Lord shall give to thy head increase of graces, and protect thee with a noble crown.

P. Com. WE humbly beseech Thee, Almighty God, that these Sacraments which we have received, may, through the most holy Crown of Thy Son, of which we celebrate the festival, procure for us healing and strength.

FIRST SUNDAY IN LENT.

The Station is at St. John Lateran's.

Introit. INVOCABIT me, et ego exaudiam eum; eripiam eum, et glorificabo eum: longitudine dierum adimplebo eum. *Ps.* Qui habitat in adjutorio Altissimi: in protectione Dei coeli commorabitur

HE shall call upon me, and I will hear him: I will deliver him, and glorify him: with length of days will I fill him. *Ps.* He that dwelleth in the aid of the Most High: shall abide under the protection of the God of heaven.

Collect. O GOD, who purifiest Thy Church by the yearly fast of Lent: grant to Thy family that what we endeavour to obtain from Thee by abstinence, we may secure by good works. *Others, Nos. 6 and 7, p. 6*

Epist., 2 Cor. c. 6, 1-10. BRETHREN. We exhort you, that you receive not the grace of God in vain. For He saith, In an accepted time have I heard thee, and

in the day of salvation have I helped thee. Behold, now is the acceptable time; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true: as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

Gradual. Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis.—In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum.

God hath given His Angels charge over thee, to keep thee, in all thy ways.—In their hands shall they bear thee up, lest thou ever dash thy foot against a stone.

Tract. Qui habitat in adjutorio Altissimi, in protectione Dei cœli commorabitur.—Dicet Domino, Susceptor meus es tu, et refugium meum: Deus meus, sperabo in eum.—Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero.—Scapulis suis obumbrabit tibi; et sub pennis ejus sperabis.—Scuto circumdabit te veritas ejus: non timebis a timore nocturno.—A sagitta volante per diem: a negotio perambulante in tenebris: a ruina et dæmonio meridiano.—Cadent a latere tuo mille, et decem milia a dex-

He that dwelleth in the aid of the Most High: shall abide under the protection of the God of heaven.—He shall say to the Lord, Thou art my protector, and my refuge: my God, in Him will I trust.—For He hath delivered me from the snare of the hunters: and from the sharp word.—With His shoulders He will overshadow thee: and under His wings shalt thou trust.—With a shield shall His truth compass thee: thou shalt not be afraid of the terror by night;—Of the arrow that flieth by day, of the plague that walketh in the dark: of ruin, and the

tris tuis: tibi autem non appropinquabit, — Quoniam Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis. — In manibus portabunt te: ne unquam offendas ad lapidem pedem tuum. — Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem. — Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum. — Invocabit me, et ego exaudiam eum: cum ipso sum in tribulatione. — Eripiam eum, et glorificabo eum: longitudine dierum adimplebo eum, et ostendam illi salutare meum.

evil one at noonday.—A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. — For He hath given His Angels charge over thee: that they keep thee in all thy ways. —In their hands shall they bear thee: lest thou ever dash thy foot against a stone.—Upon the asp and the basilisk shalt thou walk: and trample upon the lion and the dragon.—Because he hath hoped in me, I will deliver him: I will protect him because he hath known my Name.—He shall cry to me, and I will hear him: I am with him in trouble.—I will deliver him, and glorify him: with length of days will I fill him, and shew him my salvation.

Gosp., Matt. c. 4, 1-11. AT that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming, said to Him, If Thou be the Son of God, command that these stones be made bread. Who answered and said, It is written, Not by bread alone doth man live, but by every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city, and set Him upon the pinnacle of the temple: and said to Him, If Thou be the Son of God, cast Thyself down: for it is written, That He hath given His Angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain; and shewed

Him all the kingdoms of the world, and the glory of them; and said to Him, All these will I give Thee, if, falling down, Thou wilt adore me. Then Jesus saith to him, Begone, Satan, for it is written, The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him; and behold, Angels came, and ministered to Him.

Offert. Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus

With His shoulders the Lord will overshadow thee, and under His wings shalt thou trust: His truth shall compass thee with a shield.

Secret. WE offer up solemnly this Sacrifice at the beginning of Lent: and beseech Thee, O Lord, that to the restraint we put upon bodily feasting, we may add abstinence from noxious pleasures. *Others*, p. 13.

The Comm. is the same as the Offertory.

P. Com. MAY the holy reception of Thy Sacrament, O Lord, impart to us fresh strength: that purifying us from the old life, it may make us to pass to the fellowship of that saving Mystery. *Others*, p. 29.

Wednesday in the Lenten Ember-Time.

The Station is at St. Mary Major's.

Introit. BE mindful, O Lord, of Thy compassions, and of Thy mercy, which are from the beginning of the world: lest at any time our enemies rule over us: deliver us, O God of Israel, from all our distresses. *Ps.* To Thee, O Lord, have I lifted up my soul: O my God, in Thee do I trust, let me not be put to shame.

After the Kyrie eleison, *is said*, Let us pray. Let us kneel down. Rise up.

Prayer. OUR prayers, do Thou, we beseech Thee, O Lord, graciously hear: and stretch forth the right hand of Thy Majesty against all things that are against us.

Lesson, Exod. 24. IN those days, the Lord said to Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandments which I have written: that thou mayest teach the sons of Israel. Moses rose up, and his minister Josue

and Moses going up into the mount of God, said to the elders, Wait ye here until we return to you: You have Aaron and Hur with you: if any question shall arise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount. And the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day He called him out of the midst of the cloud. And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses entering into the midst of the cloud, went up into the mountain: and he was there forty days and forty nights.

Gradual. The tribulations of my heart are multiplied: deliver me from my necessities, O Lord.—See my abjection, and my labour: and remit all my sins.

Collect. GRACIOUSLY regard, we beseech Thee, O Lord, the devotion of Thy people: that they who by abstinence mortify their bodies, may in mind be refreshed by the fruit of good works. *Others*, p. 5.

Lesson. 3 *Kings*, 19. IN those days, Elias came to Bersabee of Juda, and left his servant there, and he went forward, one day's journey into the desert. And when he was there, and sat under a juniper-tree, he requested for his soul that he might die: and said, It is enough for me, Lord: take away my soul: for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper-tree: and, behold, an Angel of the Lord touched him, and said to him, Arise and eat. He looked, and behold, there was at his head a hearth-cake, and a vessel of water: and he ate and drank, and fell asleep again. And the Angel of the Lord came again the second time, and touched him, and said to him, Arise, eat: for thou hast yet a great way to go. And he arose, and did eat and drink, and walked in the strength of that food forty days and forty nights, unto Horeb, the mount of God.

Tract. Deliver me from my necessities, O Lord; see mine abjection and my labour, and remit all my sins.—To Thee, O Lord, have I lifted up my soul: O my God, in Thee do I trust, let me not be put to shame: neither let mine enemies mock me.—For all they that wait for Thee shall not be confounded: let all them be confounded that do vain things.

Gospel. *Matt.* 12. AT that time, Some of the Scribes and Pharisees answered Jesus, saying, Master, we would see a sign from Thee. Who answering said to them, An

evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the Prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And, behold, a greater than Jonas is here. The Queen of the South shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. And when an unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out. And coming, he findeth it empty swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So also shall it be to this wicked generation. * As He was yet speaking to the multitudes, behold His mother and His brethren stood without, seeking to speak to Him And one said unto Him, Behold, Thy mother and Thy brethren stand without, seeking Thee. But He answering him that told Him, said, Who is my mother, and who are my brethren? And stretching forth His hand towards His disciples, He said, Behold my mother and my brethren. For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.

Offertory. I will meditate on Thy commandments, which I have loved exceedingly: and will lift up my hands to Thy commandments which I have loved.

Secret. WE offer Thee, O Lord, this appeasing Sacrifice: that Thou mayest both absolve us from our sins, and Thyself direct our inconstant hearts. *Others*, p. 13.

Comm. Understand my cry, hearken to the voice of my prayer, O my King and my God; for to Thee will I cry, O Lord.

P. Com. BY the partaking of Thy Sacrament, O Lord, may we be both cleansed from our secret sins, and delivered from the snares of our enemies. *Others*, p. 29.

Over the People. Let us pray. Bow down your heads before God.

OUR minds, do Thou, we beseech Thee, O Lord, illumine by the light of Thy brightness: that we may be able to see what we ought to do, and have strength to do what is right.

Only where specially authorized.

THE SPEAR AND NAILS OF OUR LORD.

Introit. THEY have pierced my hands and my feet: they have numbered asunder all my bones: and I am poured out like water. *Ps.* My heart is become like wax: melting in the midst of my body.

Collect. O GOD, who in the weakness of that flesh which Thou hadst taken, wert pleased to be pierced with Nails, and with a Spear to be wounded for the salvation of the world: mercifully grant that we, who solemnly honour the same Spear and Nails on earth, may in heaven rejoice in the glorious triumph of Thy victory. O Thou that *&c.* *Commem. of Lent, from next Mass.*

Epist., Grad., Tract., Gosp., and Off. from the Mass of the Passion, p. 92.

Secret. MAY this holy and spotless Evening Sacrifice sanctify us, we beseech Thee, O Lord, which, upon the Cross for the salvation of the world, Thine only-begotten Son did offer: Who with Thee *&c.* *The Commem. of Lent, Lenten, No. 6*, p. 16.

Comm. They shall look upon Him whom they pierced, when the foundations of the earth were moved.

P. Comm. O LORD JESU CHRIST, who upon the Cross didst offer Thyself a spotless and voluntary holocaust to God the Father: we beseech Thee, that this adorable oblation of that same Sacrifice may obtain for us pardon and everlasting glory. O Thou that livest *&c.* *The Commem. of Lent, Last Gospel from next Mass.*

MASS FOR THE EMBER-FRIDAY.

The Station is at the Twelve Holy Apostles'.

Introit. DELIVER me from my necessities, O Lord; see mine abjection and my labour, and remit all my sins. *Ps.* To Thee, O Lord, have I lifted up my voice: in Thee, O my God, do I trust; let me not be put to shame.

Collect. BE Thou, O Lord, propitious to Thy people: and out of Thy compassion cheer with gracious help those whom thou dost render devoted to Thee. *Otherwise*, p. 5.

Lesson, Ezech. 18. THUS saith the Lord God: The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the ini-

quity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked do penance for all his sins that he hath committed: and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice, that he hath wrought, he shall live. Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? All his justices, that he had done, shall not be remembered: in the prevarication by which he hath prevaricated, and in his sin which he hath committed, in them he shall die. And ye have said, The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it my way which is not right, and are not rather your ways perverse? For when the just turneth away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die. And when the wicked turneth away from his wickedness which he hath wrought, and doeth judgment, and justice: he shall save his soul alive. Because he considereth and turneth away from all his iniquities which he hath wrought, he shall surely live, and not die, saith the Lord Almighty.

Gradual. Save Thy servant, O my God, that trusteth in Thee.—With Thine ears, O Lord, receive my prayer.

Tract. O Lord, requite us not *&c., as on Ash-Wednesday,* p. 163.

Gospel, John 5. AT that time, It was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, and of withered, waiting for the moving of the water. And an Angel of the Lord descended at certain times into the pond: and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.* And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, He saith to him, Wilt thou be made whole? The infirm man answered Him, Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before

me. Jesus saith to him, Arise, take up thy bed, and walk. And immediately the man was made whole : and he took up his bed and walked. And it was the Sabbath that day. The Jews therefore said to him that had been healed, It is the Sabbath, it is not lawful for thee to take up thy bed. He answered them, He that made me whole, the same said to me, Take up thy bed, and walk. They asked him therefore, Who is that man that said to thee, Take up thy bed, and walk? But he who was healed, knew not who it was. For Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him, Behold thou art made whole : sin no more, lest a worse thing happen to thee. The man went his way, and told the Jews that it was Jesus who had made him whole.

Offertory. Bless the Lord, O my soul, and forget not all His benefits : and thy youth shall be renewed like the eagle's.

Secret. RECEIVE, we beseech Thee, O Lord, the Gifts offered to Thee through our services ; and graciously sanctify what is of Thy giving. *Others*, p. 13.

Comm. Let all mine enemies be put to shame and be troubled : let them be turned back, and put to shame, very speedily

Post Comm. BY the working of this Mystery, O Lord, may we be cleansed from our vices, and our just desires fulfilled. *Others*, p. 29.

Over the People : Let us pray. Bow down your heads before God.

HEAR us, O merciful God, and to our minds shew forth the light of Thy grace.

SATURDAY IN THE LENTEN EMBER-TIME.

The Station is at St. Peter's.

Introit. LET my prayer come in before Thee ; incline Thine ear, O Lord, to my prayer. *Ps.* O Lord, the God of my salvation : in the day, and in the night have I called before Thee.

After the Kyrie eleison, Let us pray. Let us kneel down. Rise up.

Prayer. GRACIOUSLY regard Thy people, we beseech Thee, O Lord : and mercifully turn away from them the scourges of Thine anger.

Lesson, Deut. 26. IN those days, Moses spoke to the people, saying, When thou shalt have completed the tithing of all thy fruits, thou shalt speak thus in the sight of the Lord thy God, I have taken that which was sanctified out of

my house, and have given it to the Levite and to the stranger, and to the fatherless, and to the widow, as Thou hast commanded me: I have not transgressed Thy commandments, nor forgotten Thy precepts. I have not eaten of them in my mourning, nor separated them for any uncleanness, nor spent any thing of them in funerals. I have obeyed the voice of the Lord my God, and have done all things as Thou hast commanded me. Look from Thy sanctuary, and Thy high habitation of heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst sware to our fathers, a land flowing with milk and honey. This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfil them with all thy heart, and with all thy soul. Thou hast chosen the Lord this day to be thy God, and to walk in His ways and keep His ceremonies, and precepts, and judgments, and obey His command. And the Lord hath chosen thee this day, to be His peculiar people, as He hath spoken to thee, and to keep all His commandments: and to make thee higher than all nations which He hath created, to His own praise, and Name, and glory: that thou mayest be a holy people of the Lord thy God, as He hath spoken.

Gradual. Be propitious to our sins, O Lord, lest at any time the Gentiles should say, Where is their God?—Help us, O God of our salvation, and for the honour of Thy Name, O Lord, deliver us.

Let us pray. Let us kneel down. Rise up.

Prayer. LOOK upon us, O God our protector: that, pressed down as we now are by the weight of our misdeeds, we may, on obtaining Thy mercy, serve Thee with free minds.

Lesson, Deut. 11. IN those days, Moses said to the Children of Israel, If ye keep the commandments which I command you, and do them, to love the Lord your God, and walk in all His ways, cleaving unto Him: the Lord will destroy all these nations before your face, and ye shall possess them, which are greater and stronger than you. Every place, that your foot shall tread upon, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the Western Sea, shall be your borders. None shall stand against you: the Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as the Lord your God hath spoken to you.

Gradual. Behold, O God our protector, and look upon Thy servants.—O Lord God of hosts, hearken to the prayers of Thy servants.

Let us pray. Let us kneel down. Rise up.

Prayer. BE favourable to our prayers, we beseech Thee, O Lord; that through Thy goodness we may be both humble in prosperity, and trustful in adversity.

Lesson. 2 *Mach.* 1. IN those days, All the Priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering. And the prayer of Nehemias was after this manner, O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good King, alone gracious, alone just, and almighty, and eternal: who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them: receive the sacrifice for all Thy people Israel, and preserve Thine own portion, and sanctify it. Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred: that the Gentiles may know that Thou art our God.

Gradual. Be turned a little, O Lord, and be entreated in favour of Thy servants. Lord, Thou hast been made our refuge, from generation and generation.

Let us pray. Let us kneel down. Rise up.

Prayer. THE prayers of Thy people, do Thou, O Lord, graciously hear; that we who are justly afflicted for our sins, may for the glory of Thy Name, be mercifully delivered.

Lesson. *Jeremias* xiv. HAVE mercy upon us, O God of all, and behold us, and show us the light of Thy mercies: and send Thy fear upon the nations, that have not sought after Thee: that they may know that there is no God beside Thee, and that they may shew forth Thy wonders. Lift up Thy hand over the strange nations, that they may see Thy power. For as Thou hast been sanctified in us in their sight, so shalt Thou be magnified among them in our presence. That they may know Thee, as we also have known Thee, that there is no God beside Thee, O Lord. Renew Thy signs, and work new miracles. Glorify Thy hand, and Thy right arm. Raise up indignation, and pour out wrath. Take away the adversary, and crush the enemy. Hasten the time, and remember the end, that they may declare Thy wonderful works, O Lord our God.

Gradual. May my prayer be directed like incense in Thy sight, O Lord.—The lifting up of my hands, as an evening sacrifice.

Let us pray. Let us kneel down. Rise up.

Prayer. PREVENT, we beseech Thee, O Lord, our actions by Thine inspiration, and further them by Thy continued help: that every prayer and work of ours may always begin from Thee, and through Thee be likewise ended.

Lesson, Dan. 3. In those days, the Angel of the Lord *&c., with the Hymn and Collect following, as on the Ember-Saturday in Advent,* p. 44. *Then the other Collects for the Season,* p. 5.

Epistle, 1 Thess. 5. BRETHREN, We beseech you, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil to any man: but ever follow that which is good towards each other, and towards all men. Always rejoice. Pray without ceasing. In all things give thanks: for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things: hold fast that which is good. Refrain from all appearance of evil. And may the God of peace Himself sanctify you in all things: that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Lord Jesus Christ.

Tract. O praise the Lord, all ye nations: praise Him together, all ye people.—For His mercy is confirmed upon us: and the truth of the Lord endureth for ever.

Gospel: Jesus took Peter *&c., as on the Sunday following,* p. 116.

Offertory. O Lord the God of my salvation, in the day have I called before Thee, and in the night: let my prayer come into Thy presence, O Lord.

Secret. DO Thou, we beseech Thee, O Lord, sanctify our fasts by the present Sacrifices: that what our observance outwardly professeth, it may inwardly work out. *Others,* p. 13.

Comm. O Lord my God, in Thee have I put my trust, save me from all them that persecute me, and deliver me.

P. Com. THROUGH Thy sanctification, Almighty God, may both we be cured from our vices, and eternal remedies come to us. *Others,* p. 29.

Over the people. Let us pray. Bow down your heads before God.

MAY Thy desired blessing confirm Thy faithful people, O God: and both make them never to swerve from Thy will, and grant them ever to rejoice in Thy benefits.

SECOND SUNDAY IN LENT.

The Station is at St. Mary's in Domnica.

Introit. REMINISCERE miserationum tuarum Domine, et misericordiæ tuæ, quæ a sæculo sunt: ne unquam dominentur nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostris. *Ps.* Ad te, Domine, levavi animam meam: Deus meus, in te confido: non erubescam.

BE mindful, O Lord, of Thy compassions and of Thy mercy, which are from the beginning: lest at any time our enemies rule over us: deliver us, O God of Israel, from all our troubles. *Ps.* To thee, O Lord, have I lifted up my soul: O my God, in Thee do I trust; let me not be put to shame.

Collect. O GOD, who seest us to be destitute of strength, do Thou both inwardly and outwardly keep us: that in body we may be defended from all adversities, and in mind cleansed from evil thoughts. *Others*, p. 5.

Epist. 1 Thess. c. 4, l. 7. BRETHREN, We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For ye know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles that know not God: and that no man over-reach nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification; in Christ Jesus our Lord.

Gradual. Tribulationes cordis mei dilatatæ sunt: de necessitatibus meis eripe me, Domine. - Vide humilitatem

The troubles of my heart are multiplied: deliver me from my necessities, O Lord. —Behold mine abjection and

meam et laborem meum: et dimitte omnia peccata mea.

my labour, and forgive me all my sins.

Tract. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.—Quis loquetur potentias Domini; auditas faciet omnes laudes ejus?—Beati qui custodiunt judicium, et faciunt justitiam in omni tempore.—Memento nostri Domine, in beneplacito populi tui: visita nos in salutari tuo.

Give praise to the Lord, for He is good: for His mercy endureth for ever.—Who shall declare the power of the Lord; who shall set forth all His praises?—Blessed are they that keep judgment, and do justice at all times.—Remember us, O Lord, in the favour of Thy people: visit us with Thy salvation.

Gosp., Matt. c. 17, 1–9. AT that time, Jesus took Peter, and James, and John his brother, and brought them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun, and His garments became white as snow. And, behold, there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus, Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for Thee, one for Moses, and one for Elias. And as he was yet speaking, behold, a bright cloud overshadowed them: and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye Him. And the disciples hearing, fell on their face, and feared greatly. And Jesus came, and touched them, and said to them, Arise, and fear not. And they lifting up their eyes, saw no one, but Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen from the dead.

Offertory. Meditabor in mandatis tuis, quæ dilexi valde: et levabo manus meas ad mandata tua, quæ dilexi.

I will meditate on Thy commandments, which I have loved exceedingly: and will lift up my hands to Thy commandments, which I have loved.

Secret. DO Thou favourably regard these Sacrifices, we beseech Thee, O Lord: that they may profit us both unto devotion and salvation. *Others*, p. 13.

Comm. Intelligé clamorem. Understand my cry:

meum: intende voci orationis meæ, Rex meus et Deus meus: quoniam ad te oraho, Domine.

hearken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

P. Com. WE suppliantly beseech Thee, Almighty God: grant that they whom Thou refreshest with Thy Sacraments, may also serve Thee by a manner of life pleasing to Thee. *Others*, p. 29.

Only where specially authorized.

THE HOLY WINDING-SHEET OF OUR LORD.

Introit. THE Lord Jesus Christ humbled Himself unto death, even the death of the Cross: wherefore also God hath exalted Him, and hath given Him a Name which is above every Name. *Ps.* The mercies of the Lord I will sing for ever: to generation and generation will I shew forth with my mouth Thy truth.

Collect. O GOD, who in the holy Linen wherein Thy most sacred body was wrapped by Joseph when taken down from the Cross, hast left us a remembrance of Thy Passion: mercifully grant, that by Thy Death and Burial, we may be brought to the glory of Thy Resurrection: O Thou that livest *&c.* *Com. of Lent.*

Lesson from Isaias, Tell the daughter of Sion *&c.*, p. 147.

Gradual and Tract, as on Friday after Sexagesima, p. 92.

Gospel, Mark 15. AT that time, When evening was now come (because it was the Parasceve, that is, the day before the Sabbath), Joseph of Arimathea, a noble counsellor, who was himself also looking for the Kingdom of God, came, and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that He should be already dead. And sending for the centurion, he asked him if He were already dead. And when he had understood it from the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking Him down, wrapped Him up in the fine linen, and laid Him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

Offertory. When Aaron went into the Tabernacle, to offer a holocaust upon the altar for the sins of the people, he was clothed in a tunic of linen.

Secret. MAY these Offerings be acceptable to Thee, O Lord: to whom the glorious Passion of Thy Son for the salvation of the world, was well pleasing. Through the same *&c.* *Com. of Lent. Preface No.* 6, p. 16.

Comm. And Joseph buying fine linen, and taking Him down wrapped Him up in the fine linen.

P. Com. THOU hast satisfied Thy family, O Lord, with sacred Gifts; we beseech Thee, that by the temporal death of Thy Son, to which these adorable Mysteries bear witness, we may trust that Thou hast given us everlasting life. Through the same *&c.* *Com. of Lent*

THIRD SUNDAY IN LENT.

The Station is at St. Laurence's outside the Walls.

Introit. OCULI mei semper ad Dominum: quia ipse evellet de laqueo pedes meos: respice in me, et miserere mei, quoniam unicus et pauper sum ego. *Ps.* Ad te, Domine, levavi animam meam: Deus meus, in te confido; non erubescam.

MINE eyes are ever towards the Lord: for He shall pluck my feet out of the snare; look upon me, and have mercy on me, for I am alone and poor. *Ps.* To Thee, O Lord, have I lifted up my soul: O my God, in Thee do I trust; let me not be put to shame.

Collect. WE beseech Thee, Almighty God: regard the desires of those that humble themselves, and, for our defence, stretch forth the right hand of Thy Majesty. *Others*, p. 5.

Ep., Eph. c. 5, 1–9. BRETHREN, Be ye followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks: for know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain

words; for because of these things cometh the anger of God upon the children of unbelief. Be not you therefore partakers with them. For you were heretofore darkness; but now light in the Lord. Walk, then, as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

Graduale. Exurge Domine, non praevaleat homo; judicentur gentes in conspectu tuo.—In convertendo inimicum meum retrorsum, infirmabuntur et peribunt a facie tua.

Arise, O Lord, let not man prevail: let the Gentiles be judged in Thy sight.—When mine enemies shall be turned back, they shall be weakened, and shall perish from before Thy face.

Tract. Ad te levavi oculos meos, qui habitas in coelis.—Ecce sicut oculi servorum in manibus dominorum suorum.—Et sicut oculi ancillae in manibus dominae suae: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.—Miserere nobis Domine, miserere nobis.

To Thee have I lifted up mine eyes, O Thou that dwellest in heaven.—Behold as the eyes of servants are on the hands of their masters.—And as the eyes of the maid are on the hands of her mistress; so are our eyes unto the Lord our God, until He have mercy on us.—Have mercy on us, O Lord, have mercy on us.

Gospel. Luke c. 11, 14-28. AT that time, Jesus was casting out a devil, and the same was dumb; and when He had cast out the devil, the dumb spoke, and the multitudes wondered. But some of them said, He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of Him a sign from heaven. But He, seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall; and if Satan also be divided against himself, how shall his kingdom stand? because ye say, that through Beelzebub I cast out devils. Now if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I by the finger of God cast out devils, doubtless the Kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth.

But if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and distribute his spoils. He that is not with me, is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith, I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh with him seven other spirits, more wicked than himself, and entering in, they dwell there. And the last state of that man becomes worse than the first. And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him, Blessed is the womb that bore Thee, and the breasts which Thou hast sucked. But He said, Yea rather blessed are they that hear the word of God, and keep it.

Offertory. Justitiæ Domini rectæ, lætificantes corda, et judicia ejus dulciora super mel et favum; nam et servus tuus custodit ea.

The justices of the Lord are right, rejoicing hearts, and His judgments sweeter than honey and the honeycomb: for Thy servant keepeth them.

Secret. MAY this Victim, we beseech Thee, O Lord, cleanse away our sins, and sanctify the bodies and minds of Thy servants for the celebration of the Sacrifice. *Others*, p. 13.

Comm. Passer invenit sibi domum, et turtur nidum, ubi reponat pullos suos: altaria tua, Domine virtutum, Rex meus et Deus meus: beati qui habitant in domo tua, in sæculum sæculi laudabunt te.

The sparrow hath found herself a house, and the turtle a nest, where she may lay her young: Thine altars, O Lord of hosts, my King and my God: blessed are they that dwell in Thy house, they shall praise Thee for ever and ever.

P. Com. MERCIFULLY absolve, we beseech Thee, O Lord, from all guilt and danger, us, whom Thou grantest to be partakers of so great a Mystery. *Others*, p 29.

Only where specially authorized

The Five Sacred Wounds of Our Lord.

Mass, Humiliavit, *as on* p. 92, the Prayers *excepted*. *Com. of Lent.*

Collect. O GOD, who, by the Passion of Thine only-begotten Son, and the shedding of His Blood through His Five Wounds, didst renew the nature of man ruined by sin; grant, we beseech Thee, that venerating on earth the Wounds that He received, we may deserve to obtain in heaven the fruit of that same most precious Blood. Through the same *&c.*

Secret. TO Thy Majesty, we beseech Thee, O Lord, may these Gifts be acceptable: in which we offer unto Thee the very Wounds of Thine only-begotten Son, the price of our liberty. *Preces*, No. 6, p. 16.

P. Com. REFRESHED by this life-giving Food, we beseech Thee, O Lord our God: that we who this day devoutly honour the Wounds of our Lord Jesus Christ, may, bear them impressed in our hearts, by our behaviour and life.

Fourth Sunday in Lent.

The Station is at 'The Holy Cross in Jerusalem.'

Introit. LÆTARE, Jerusalem, et conventum facite omnes, qui diligitis eam: gaudete cum lætitia, qui in tristitia fuistis: ut exultetis, et satiemini ab uberibus consolationis vestræ. *Ps.* Lætatus sum in his, quæ dicta sunt mihi: In domum Domini ibimus.

REJOICE, O Jerusalem, and come together all ye that love her: rejoice with joy, ye that have been in sorrow: that ye may exult, and be filled from the breasts of your consolation. *Ps.* I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Collect. GRANT, we beseech Thee, Almighty God, that we who justly suffer for our deeds, may be relieved by the comfort of Thy grace. *Others*, p. 5.

Epist. Gal. iv. 4, 22-31. BRETHREN, It is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman, was born according to the flesh; but he of the free-woman, was by promise. Which things are said by an allegory. For these are the two testa-

ments. The one from mount Sina, engendering unto bondage, which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above, is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as was Isaac, are the children of promise. But as then, he that was born according to the flesh, persecuted him that was after the spirit, so also is it now. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So, then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

Gradual. Lætatus sum in his, quæ dicta sunt mihi: In domum Domini ibimus.—Fiat pax in virtute tua, et abundantia in turribus tuis.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.—Let peace be in thy strength, and abundance in thy towers.

Tract. Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem.—Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc, et usque in sæculum.

They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth in Jerusalem.—The mountains are round about it: so is the Lord round about His people, from henceforth, now, and for ever.

Gosp., John c. 6, 1–15. AT that time, Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus, therefore, went up into a mountain, and there sat with His disciples. Now the Passover, the festival day of the Jews, was near at hand. When Jesus, therefore, had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip, Whence shall we buy bread, that these may eat? And

this He said to try him; for He himself knew what He would do. Philip answered, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him, There is a boy here that hath five barley loaves and two fishes; but what are they among so many? Then Jesus said, Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to them that were sat down. In like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples, Gather up the fragments that remain, lest they be lost. They therefore gathered them up, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen the miracle that Jesus had done, said, This is of a truth the Prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force, and make Him King, fled again into the mountain Himself alone.

Offertory. Laudate Dominum, quia benignus est: psallite nomini ejus, quoniam suavis est: omnia quæcumque voluit, fecit in cœlo et in terra.

Praise ye the Lord, for He is good: sing ye to His Name, for He is sweet: whatsoever He would, He hath done in heaven and on earth.

Secret. DO Thou, O Lord, we beseech Thee, look down and be appeased by these present Sacrifices; that they may both conduce to our devotion and salvation. *Others* p. [illegible]

Comm. Jerusalem, quæ ædificatur ut civitas cujus participatio ejus in idipsum: illuc enim ascenderunt tribus, tribus Domini, ad confitendum nomini tuo, Domine.

Jerusalem, which is built as a city, that is compact together: for thither did the tribes go up, the tribes of the Lord, to praise Thy Name, O Lord.

P. Com. GRANT, we beseech Thee, O merciful God, that we may treat with sincere homage, and ever receive with faithful minds, the holy Mysteries with which we are continually fed. *Others*, p. 29.

Only where specially authorized.

THE MOST PRECIOUS BLOOD OF OUR LORD.

Mass as on the 1st day of July, p. 465, *but with the changes there indicated.*

PASSION SUNDAY.

From this day inclusively to Holy Saturday exclusively, the Psalm Judica me *is omitted at the beginning of Mass, and the* Gloria Patri *after the Introit and the* Lavabo. *But the* Judica *and the* Gloria Patri *are said if the Mass be of a feast, and not of the Season.*

The Station is at St. Peter's.

Introit. JUDICA me, Deus et discerne causam meam de gente non sancta: ab homine iniquo et doloso eripe me: quia tu es Deus meus et fortitudo mea. *Ps.* Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.—Judica *&c. to the Ps.*

JUDGE me, O God, and distinguish my cause from the nation that is not holy: from the unjust and deceitful man deliver me: for Thou art my God and my strength. *Ps.* Send forth Thy light and Thy truth: they have led me along, and brought me unto Thy holy hill, and into Thy tabernacles.—Judge me *&c. to the Ps.*

Collect. WE beseech Thee, Almighty God, mercifully look upon Thy family: that by Thy bounty it may be governed in body, and by Thy protection guarded in mind. *Other Collect*, p. 5.

Epist., Heb. c. 9, 11–15. BRETHREN, Christ being come, an High-Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, by the Holy Ghost, offered Himself without spot unto God, cleanse our conscience from dead works, to serve the living God. And,

therefore, He is the Mediator of the New Testament; that by means of His death, for the redemption of those transgressions which were under the former Testament, they that are called may receive the promise of eternal inheritance; in Christ Jesus our Lord.

Gradual. Eripe me, Domine, de inimicis meis: doce me facere voluntatem tuam.—Liberator meus, Domine, de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

Deliver me from mine enemies, O Lord: teach me to do Thy will.—Thou art my deliverer, O Lord, from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me.

Tract. Sæpe expugnaverunt me a juventute mea.—Dicat nunc Israel: Sæpe expugnaverunt me a juventute mea.—Etenim non potuerunt mihi: super dorsum meum fabricaverunt peccatores.—Prolongaverunt iniquitates suas. Dominus justus concidet cervices peccatorum.

Often have they fought against me from my youth.—Let Israel now say, Often have they fought against me from my youth.—But they could not prevail over me: the wicked have wrought upon my back.—They have lengthened their iniquities: the Lord, who is just, will cut the necks of sinners.

Gospel, John c. 8, 46-59. AT that time, Jesus said to the multitudes of the Jews, Which of you shall convince me of sin? If I say the truth to you, why do ye not believe me? He that is of God, heareth the words of God. Therefore ye hear them not, because ye are not of God. The Jews therefore answered, and said to Him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil: but I honour my Father, and ye have dishonoured me. But I seek not mine own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, if any man keep my word, he shall not see death for ever. The Jews therefore said, Now know we that thou hast a devil. Abraham is dead, and the Prophets; and thou sayest, If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? and the Prophets are dead. Whom makest thou thyself? Jesus

answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me, of whom ye say that He is your God. And you have not known Him; but I know Him. And if I shall say that I know Him not, I shall be like unto you, a liar. But I do know Him, and keep His word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to Him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am. They therefore took up stones to cast at Him: but Jesus hid Himself, and went out of the temple.

Offertory. Confitebor tibi, Domine, in toto corde meo: retribue servo tuo: vivam, et custodiam sermones tuos: vivifica me secundum verbum tuum, Domine.

I will praise Thee, O Lord, with my whole heart: render to Thy servant; I shall live, and keep Thy words: quicken me according to Thy word, O Lord.

Secret. MAY these Gifts, we beseech Thee, O Lord, both loosen the bonds of our wickedness, and obtain for us the gifts of Thy mercy. *Other Secret*, p. 13.

From this day to Maundy Thursday, Preface of the Cross, No. 6, p. 16.

Comm. Hoc corpus quod pro vobis tradetur, hic calix novi testamenti est in meo sanguine, dicit Dominus: hoc facite quotiescumque sumitis in meam commemorationem.

This is my Body which shall be delivered for you: this is the Chalice of the new testament in my Blood, saith the Lord: this do as often as you receive it, in remembrance of me.

P. Com. BE present with us, O Lord our God: and support with unceasing help, those whom Thou hast refreshed with Thy mysteries. *Other P. Com.*, p. 29.

FRIDAY IN PASSION WEEK.

FEAST OF THE SEVEN SORROWS OF THE B. V. MARY.

Mass as on Sept. 15, p. 514, *but with the changes there indicated.*

Palm Sunday.

After Terce and the Asperges, the Celebrant, in a violet cope (or without chasuble) with the Deacon and Sub-deacon similarly vested, proceeds to the Blessing of the branches of Palm, Olive, or other trees: the branches being placed in front of the Altar, or on its Epistle side. But first, the following anthem is sung by the Choir.

HOSANNA Filio David: benedictus qui venit in nomine Domini. O Rex Israel: Hosanna in excelsis.

HOSANNA to the Son of David: blessed is He that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest.

P. Dominus vobiscum. *R.* Et cum spiritu tuo. *P.* Oremus

The Lord be with you. And with thy spirit. Let us pray.

Prayer. O GOD, to love and please whom is true justice, multiply in us the gifts of Thine unspeakable grace; and having, in the Death of Thy Son, given us the hope of those things in which we believe, grant us through His Resurrection there to arrive whither we tend. Through Him who with Thee liveth *&c.*

Lesson, Exodus c.15, 27 to c. 16, 7 IN those days, The children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots, and ate bread to the full. Why have ye brought us into this desert, that ye might destroy all the multitude with famine? And the Lord said to Moses, Behold, I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or no. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel, In the evening shall you know that the Lord hath brought you forth out of the land of Egypt: and in the morning shall you see the glory of the Lord.

Gradual. Collegerunt Pontifices et Pharisæi concilium, et dixerunt, Quid facimus;

The Chief Priests and Pharisees gathered a council, and said, What do we; for this man

quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum:* et venient Romani, et tollent nostrum locum, et gentem. —Unus autem ex illis, Caiphas nomine, cum esset Pontifex anni illius, prophetavit dicens, Expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab illo ergo die cogitaverunt interficere eum, dicentes, * Et venient Romani, et tollent *&c.*

doth many miracles? If we let him alone thus, all men will believe in him:* and the Romans will come, and take away our place and nation.—But one of them named Caiphas, being the High Priest that year, prophesied, saying, It is expedient for you that one man should die for the people, and that the whole nation perish not. From that day therefore they devised to put Him to death, saying, * The Romans *&c.*

Or, In monte Oliveti oravit ad Patrem, Pater, si fieri potest, transeat a me calix iste. * Spiritus quidem promptus est, caro autem infirma: fiat voluntas tua.—Vigilate et orate, ut non intretis in tentationem. * Spiritus quidem promptus *&c.*

Or, On mount Olivet He prayed to His Father, Father, if it be possible, let this chalice pass from me. * The spirit indeed is willing, but the flesh weak: Thy will be done. —Watch and pray, that ye enter not into temptation. * The spirit *&c.*

Gosp., Matt. c. 21, 1–9. AT that time, When Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet, He sent two disciples, saying to them, Go ye into the village that is over against you, and immediately ye shall find an ass tied, and a colt with her; loose them, and bring them to me. And if any man shall say any thing to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them: and they brought the ass and the colt, and laid their garments upon them, and made Him to sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way: and the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord!

At the Blessing of the Palms.

P. The Lord be with you. *R.* And with thy spirit.

Let us pray. DO Thou, O God, increase the faith of them that believe in Thee, and mercifully hear the prayers of Thy suppliants: may Thy manifold mercy descend upon us; may these boughs, of palm or of olive, be blessed: and as in a figure of the Church Thou didst multiply Noe going out of the ark, and Moses proceeding with the children of Israel from out of Egypt, so may we, bearing palms and boughs of olive, go forth with good works to meet Christ, and enter into everlasting joy through Him, who with Thee liveth and reigneth in the unity of the Holy Ghost, God,

Per omnia sæcula sæculorum. *R.* Amen.
P. Dominus vobiscum:
R. Et cum spiritu tuo.
P. Sursum corda:
R. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro:
R. Dignum et justum est.

World without end.
Amen.
The Lord be with you:
And with thy spirit.
Lift up your hearts:
We have lifted them up to the Lord.
Let us give thanks to the Lord our God:
It is meet and just.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere. Domine sancte, Pater omnipotens, æterne Deus. Qui gloriaris in consilio Sanctorum tuorum. Tibi enim serviunt creaturæ tuæ, quia te solum auctorem et Deum cognoscunt: et omnis factura tua te collaudat, et benedicunt te Sancti tui. Quia illud magnum Unigeniti tui Nomen coram regibus et potestatibus hujus sæculi, libera voce confitentur. Cui assistunt Angeli et Archangeli, throni et dominationes: eique omnis militia cœlestis exer-

IT is truly meet and just, right and salutary, that we should at all times and in all places, give thanks to Thee, Holy Lord, Father Almighty, Everlasting God. Who art glorious in the council of Thy Saints: for Thee do Thy creatures serve, knowing that Thou alone art Creator and God: and Thee doth Thy whole creation praise, and Thee Thy Saints do bless. For with fearless voice, before the kings and powers of this world, they praise that great Name of Thine only-begotten Son. Whom around Angels and Archangels, Thrones and

citus, hymnum gloriæ tuæ concinunt, sine fine dicentes:

Dominations stand: and with the whole array of the heavenly host, sing the hymn of Thy glory, saying without end:

SANCTUS, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

HOLY, Holy, Holy, Lord God of Hosts. Full are the heavens and the earth of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

P. The Lord be with you: *R.* And with thy spirit.

Let us pray. WE beseech Thee, Holy Lord, Father Almighty, everlasting God, vouchsafe to bless and sanctify this produce of the olive which Thou hast bid to spring from the substance of wood, and which the dove returning to the ark brought back in her mouth: that they all who receive it may obtain with it protection of soul and body; and may it become, O Lord, a remedy for our salvation, a sign of Thy grace. Through our Lord *&c.*

Let us pray. O GOD, who gatherest the things that are dispersed, and preservest what is gathered: Thou that didst bless the people who, bearing branches, went out to meet Jesus: do Thou also bless these boughs of palm and of olive which Thy servants faithfully take up in honour of Thy Name: that into what place soever these branches be brought, the dwellers therein may obtain Thy blessing; and every adversity being chased therefrom, Thy right hand may protect those whom Jesus Christ Thy Son did redeem: Who with Thee liveth *&c.*

Let us pray. O GOD, who by a wonderful order of Thy disposition wast pleased, even by means of things insensible to shew the dispensation of our salvation; grant, we beseech Thee, that the devout hearts of Thy faithful people may profitably understand, what mystically is meant by that deed, when on this day, the crowd led on by a heavenly light, went forth to meet their Redeemer, and strewed those boughs of palms and olives under His feet. The branches of palms, then, fore-signify His triumph over the Prince of Death: and the sprigs of olive in a manner proclaim the advent of the spiritual unction. For that happy multitude understood that even then was this being prefigured; namely, that our Redeemer, compassionating our

human miseries, was about to battle with the Prince of Death, and, by dying, to triumph. And, hence, that crowd dutifully ministered such things as should signify in Him both the triumphs of victory, and the richness of mercy. Which we also, with entire faith believing as done and signified, suppliantly beseech Thee, Holy Lord, Father Almighty, Everlasting God, through the same Jesus Christ our Lord, that in Him and through Him, whose members Thou hast pleased to make us, we, victorious over the empire of death, may deserve to be partakers of His glorious Resurrection Who with Thee liveth *&c.*

Let us pray. O GOD, who didst bid the dove announce peace unto the earth by means of the bough of an olive-tree: vouchsafe, we beseech Thee, with heavenly blessing to sanctify these boughs of the olive and other trees; that they may profit unto the salvation of all Thy people. Through Christ our Lord. Amen.

Let us pray. BLESS, we beseech Thee, O Lord, these boughs of palm or of olive: and grant that what on this day Thy people bodily perform for Thy honour, they may spiritually complete with the greatest devotion, by obtaining victory over the enemy, and loving the work of mercy with all their might. Through our Lord *&c.*

Here the Celebrant, after putting incense into the thurible, thrice sprinkles the boughs with Holy Water, saying, Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow: *and then thrice incenses them. Then he says,* The Lord be with you: *R.* And with thy spirit.

Let us pray. O GOD, who for our salvation didst send into this world Thy Son our Lord Jesus Christ that He might humble Himself unto us, and call us back unto Thee; for whom also, as He came to Jerusalem to fulfil the Scriptures, a crowd of believing people with most faithful devotion spread their garments with palm-branches in the way: grant, we beseech Thee, that for Him we may prepare the way of faith: from which the stone of offence and the rock of scandal being removed, our actions may flourish before Thee with the branches of justice: that we may deserve to follow His footsteps, Who with Thee liveth *&c.*

Here the distribution of Palms takes place, first to the clergy, then to the laity: all kneeling (except the Celebrant and any Prelate) as they receive the Palm, and kissing it, as well as the hand of the Celebrant.

Whilst the distribution takes place, the following Anthems are sung:

Pueri Hebræorum, portantes ramos olivarum, obviaverunt Domino, clamantes et dicentes: Hosanna in excelsis.

The Hebrew children, bearing branches of olive, went out to meet the Lord, shouting and saying: Hosanna in the highest.

Another Anth. Pueri Hebræorum vestimenta prosternebant in via, et clamabant dicentes, Hosanna filio David: benedictus qui venit in nomine Domini.

The Hebrew children spread their garments in the way, and shouted saying, Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.

And these Anthems, if necessary, are repeated until the distribution is finished. Then the Priest says: The Lord be with you: *R.* And with thy spirit.

Let us pray. ALMIGHTY and everlasting God, who wert pleased that our Lord Jesus Christ should sit on an ass's colt, and who didst teach the crowd of people to spread their garments, or boughs of trees, in the way, and sing Hosannas in His praise: grant, we beseech Thee, that we may imitate their innocency, and deserve to attain to their merit. Through the same Christ our Lord. Amen.

At the Procession.

The Deacon turning to the people says:

Procedamus in pace:
R. In nomine Christi. Amen.

Let us proceed in peace:
in the Name of Christ. Amen.

And some, or all, of the following Anthems are sung while the Procession lasts.

Anth. Cum appropinquaret Dominus Jerosolymam, misit duos ex discipulis suis, dicens, Ite in castellum, quod contra vos est; et invenietis pullum asinæ alligatum, super quem nullus hominum sedit; solvite, et adducite mihi. Si quis vos interrogaverit, dicite, Opus Domino est. Solventes adduxerunt ad Jesum, et imposuerunt illi vestimenta sua; et sedit super

When the Lord drew nigh to Jerusalem, He sent two of His disciples, saying: Go ye into the village that is over against you: and you will find the colt of an ass tied, upon which no man hath sat; loose it, and bring it to me. If any one ask you, say: The Lord wanteth it. They untied, and brought it to Jesus, and laid their garments upon it: and He seated Himself on it. Some

eum. Alii expandebant vestimenta sua in via; alii ramos de arboribus sternebant; et qui sequebantur, clamabant, Hosanna, benedictus qui venit in nomine Domini; benedictum regnum patris nostri David: Hosanna in excelsis; miserere nobis, Fili David.

spread their garments in the way: others cut branches from the trees; and those who followed, cried out, Hosanna, blessed is He that cometh in the Name of the Lord; and blessed be the reign of our father David: Hosanna in the highest: O Son of David, have mercy on us.

Another Ath. Cum audisset populus, quia Jesus venit Jerosolymam, acceperunt ramos palmarum: et exierunt ei obviam, et clamabant pueri, dicentes, Hic est, qui venturus est in salutem populi. Hic est salus nostra, et redemptio Israel. Quantus est iste, cui throni et dominationes occurrunt! Noli timere, filia Sion: ecce Rex tuus venit tibi, sedens super pullum asinæ, sicut scriptum est. Salve, Rex, fabricator mundi, qui venisti redimere nos.

When the people heard that Jesus was coming to Jerusalem, they took palm-branches, and went out to meet Him; and the children cried out, saying, This is He that hath come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is He, whom the Thrones and Dominations go out to meet! Fear not, O Daughter of Sion: behold thy King cometh to thee, sitting on an ass's colt, as it is written. Hail, King, Creator of the world, that art come to redeem us.

Another Ath. Ante sex dies solemnis Paschæ, quando venit Dominus in civitatem Jerusalem, occurrerunt ei pueri: et in manibus portabant ramos palmarum, et clamabant voce magna, dicentes, Hosanna in excelsis: benedictus qui venisti in multitudine misericordiæ tuæ: Hosanna in excelsis.

Six days before the solemnity of the Passover, when the Lord was coming into the city of Jerusalem, the children met Him; and in their hands carried palm-branches, and cried with a loud voice, saying, Hosanna in the highest: blessed art Thou that art come in the multitude of Thy mercy: Hosanna in the highest.

Another Ath. Occurrunt turbæ cum floribus et palmis Redemptori obviam: et victori triumphanti digna dant obsequia: Filium Dei ore

Crowds go out to meet the Redeemer with flowers and palms; and pay the homage due to a triumphant conqueror: the Gentiles proclaim the

gentes prædicant: et in laudem Christi voces tonant per nubila: Hosanna in excelsis.

Son of God: and their voices thunder through skies in the praise of Christ, Hosanna in the highest.

Another Anth. Cum Angelis et pueris fideles inveniamur, triumphatori mortis clamantes, Hosanna in excelsis.

With the Angels and the children let the faithful join, shouting to the conqueror of death, Hosanna in the highest.

Another Anth. Turba multa, quæ convenerat ad diem festum, clamabat Domino, Benedictus qui venit in nomine Domini: Hosanna in excelsis.

A great crowd that met together at the festival, cried out to the Lord, Blessed is He that cometh in the Name of the Lord: Hosanna in the highest.

On the return of the Procession, two or four chanters enter the church, and shutting the door, with their faces toward the Procession, sing the two first verses of the following hymn, Gloria laus *&c.: which two verses are repeated by the Priest and others outside the church. Then those within continue the hymn, singing two verses at a time: and after every two such verses, those without repeat the two first verses* Gloria, laus *&c.*

GLORIA, laus, et honor tibi sit, Rex, Christe Redemptor:
Cui puerile decus prompsit Hosanna pium.

ALL glory, laud, and honour
To Thee, Redeemer, King,
To whom the lips of children
Made sweet Hosannas ring.

Israel es tu Rex, Davidis et inclyta proles:
Nomine qui in Domini, Rex benedicte, venis.
Gloria, laus *&c.*

Thou art the King of Israel,
Thou David's Royal Son,
Who in the Lord's Name comest
The King and Blessed One.
All glory *&c.*

Cœtus in excelsis te laudat cœlicus omnis,
Et mortalis homo, et cuncta creata simul.
Gloria, laus *&c.*

The company of Angels
Are praising Thee on high,
And mortal man and all things
Created make reply.
All glory *&c.*

Plebs Hebræa tibi cum palmis obvia venit:
Cum prece, voto, hymnis, adsumus ecce tibi.
Gloria, laus *&c.*

The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present.
All glory *&c.*

Hi tibi passuro solvebant munia laudis:
Nos tibi regnanti pangimus ecce melos.
Gloria, laus *&c.*

To Thee before Thy Passion
They sang their hymns of praise:
To Thee now high exalted
Our melody we raise.
All glory *&c.*

Hi placuere tibi, placeat devotio nostra:
Rex bone, Rex clemens, cui bona cuncta placent.
Gloria, laus &c.

Thou didst accept their praises,
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.
All glory &c.

Then the Subdeacon with the foot of the Cross knocks at the door, which being opened, the Procession enters the church singing,

Ingrediente Domino in sanctam civitatem, Hebraeorum pueri resurrectionem vitæ pronuntiantes, * Cum ramis palmarum, Hosanna, clamabant, in excelsis. — Cum audisset populus, quod Jesus veniret Jerosolymam, exierunt obviam ei. Cum ramis &c.

As the Lord entered the holy city, the Hebrew children, declaring the resurrection of life, * With branches of palm shouted: Hosanna in the highest. — When the people heard that Jesus was coming to Jerusalem, they went forth to meet Him; and * With branches &c.

AT THE MASS.

All hold the Palms in their hands whilst the Passion and Gospel are being sung: but not during the rest of the Mass.

The Station is at St. John Lateran's

Introit. DOMINE, ne longe facias auxilium tuum a me; ad defensionem meam aspice: libera me de ore leonis, et a cornibus unicornium humilitatem meam. *Ps.* Deus Deus meus, respice in me; quare me dereliquisti? longe a salute mea, verba delictorum meorum.

O LORD, remove not Thy help afar from me; look to my defence: deliver me from the mouth of the lion, and my lowliness from the horns of the unicorn. *Ps.* O God, my God, look upon me; why hast Thou forsaken me? far from my salvation, are the words of my sins.

Collect. ALMIGHTY and everlasting God, who didst cause our Saviour to take upon Him our flesh, and suffer on the Cross, that all mankind might have His example of humility for their imitation: grant that we may both keep in mind the lessons of His patience, and be made partakers of His Resurrection: Who with Thee &c. *Another Collect is said.*

Epist., Ibid. c. 2, 5–11. BRETHREN. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form

of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even the death of the Cross. Wherefore also God hath exalted Him, and hath given Him a Name which is above every name: (*here kneel*) that in the Name of JESUS every knee should bow, of those in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Gradual. Tenuisti manum dexteram meam; et in voluntate tua deduxisti me; et cum gloria assumpsisti me. —Quam bonus Israel Deus rectis corde! Mei autem pene moti sunt pedes, pene effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns.

Thou hast held me by my right hand; and led me along by Thy will; and with glory hast Thou taken me up.—How good is the God of Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I envied sinners, seeing the peace of sinners.

Tract. Deus Deus meus, respice in me: quare me dereliquisti?—Longe a salute mea, verba delictorum meorum. —Deus meus, clamabo per diem, nec exaudies; in nocte, et non ad insipientiam mihi. —Tu autem in sancto habitas, laus Israel.—In te speraverunt patres nostri: speraverunt, et liberasti eos. —Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.—Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.—Omnes qui videbant me, aspernabantur me: locuti sunt labiis, et moverunt caput.—Speravit in Domino, eripiat eum: salvum faciat eum, quoniam

O God, my God, look upon me: why hast Thou forsaken me?—Far from my salvation, are the words of my sins.—O my God, by day shall I cry, and Thou wilt not hear; by night, and it shall not be reputed as folly in me.—But Thou dwellest in the holy place, the praise of Israel.—In Thee have our fathers hoped: they hoped, and Thou deliveredst them.—They cried unto Thee, and were saved: they trusted in Thee, and were not confounded.—But I am a worm, and no man: the reproach of men, and the outcast of the people. —All they that saw me, laughed me to scorn: they spoke with their lips, and wagged their head.—He hoped in the

vult eum.—Ipsi vero consideraverunt et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. — Libera me de ore leonis: et a cornibus unicornium humilitatem meam. — Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum. — Annuntiabitur Domino generatio ventura: et annuntiabunt cœli justitiam ejus. — Populo qui nascetur, quem fecit Dominus.

Lord, let Him deliver him: let Him save him, seeing He delighteth in him.—But they looked and stared upon me: they parted my garments amongst them, and upon my vesture cast lots.—Deliver me from the lion's mouth: and my lowliness from the horns of the unicorns.—Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him.—There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice.—Unto a people that shall be born, which the Lord hath made.

The Passion of Our Lord Jesus Christ according to St. Matthew

Chap. 26. 2-27. AT that time, Jesus said to His disciples, You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the Chief Priests and the Elders of the people, into the court of the High Priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put Him to death. But they said, Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head, as He was at table. And the disciples seeing it, had indignation, saying, To what purpose is this waste? for this might have been sold for much, and given to the poor. And Jesus knowing it, said to them, Why trouble ye this woman? for she hath wrought a good work upon me. For the poor ye have always with you; but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told, for a memory of her. Then went one of the Twelve, who was called Judas Iscariot, to the Chief Priests, and said to them, What will ye give me, and I will deliver Him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him. And on the first day of the Unleavened Bread the disciples came to Jesus, saying, Where

wilt Thou that we prepare for Thee to eat the Pasch? But Jesus said, Go ye into the city to a certain man, and say to him, The Master saith, My time is near at hand, with thee will I keep the Pasch with my disciples. And the disciples did as Jesus appointed to them; and they prepared the Pasch. Now when it was evening, He sat down with His twelve disciples. And whilst they were eating, He said, Amen I say to you, that one of you is about to betray me. And they, being very much troubled, began every one to say, Is it I, Lord? But He answering, said, He that dippeth his hand with me in the dish, he shall betray me. The Son of Man indeed goeth, as it is written of Him; but woe unto that man by whom the Son of Man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed Him, answering, said, Is it I, Rabbi? He saith to him, Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to His disciples, and said, Take ye, and eat: this is my Body. And taking the chalice, He gave thanks: and gave to them, saying, Drink ye all of this. For this is my Blood of the New Testament, which shall be shed for many, unto remission of sins. And I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it with you new in the Kingdom of my Father. And a hymn being said, they went out unto mount Olivet. Then Jesus saith to them, All you shall be scandalised in me this night; for it is written, I will strike the shepherd, and the sheep of the flock shall be scattered: but after I shall be risen again, I will go before you into Galilee. And Peter answering, said to Him, Though all be scandalised in Thee, I will never be scandalised. Jesus said to him, Amen I say to thee, that this night, before the cock crow, thou wilt deny me thrice. Peter saith to Him, Yea, though I should die with Thee, I will not deny Thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani; and He said to His disciples, Sit ye here, while I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then saith He to them, My soul is sorrowful, even unto death; tarry you here, and watch with me. And going a little farther, He fell upon His face, praying, and saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep: and saith unto Peter, What, could ye not

watch one hour with me? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again, the second time, He went, and prayed, saying, O my Father, if this cup cannot pass away, except I drink it, Thy will be done. And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the same words. Then He cometh to His disciples, and saith to them, Sleep now, and take your rest; behold, the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray me. As He yet spoke, behold Judas, one of the Twelve, came: and with him a great multitude, with swords and clubs, sent from the Chief Priests and the Elders of the people. And he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, the same is He; hold Him fast. And forthwith coming to Jesus, he said, Hail, Rabbi; and kissed Him. And Jesus said to him, Friend, whereto art thou come? Then came they, and laid hands on Jesus, and held Him. And behold, one of them that were with Jesus, stretching forth his hand, drew his sword, and striking the servant of the High Priest, cut off his ear. Then Jesus saith to him, Put up again thy sword into its place; for all they that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and He shall presently give me more than twelve legions of Angels? How then shall the Scriptures be fulfilled, that so it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a robber, with swords and clubs, to take me? I sat daily with you teaching in the Temple, and you laid not hands on me. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples leaving Him, fled. But they holding Jesus, led Him to Caiphas the High Priest, where the Scribes and Elders were assembled. And Peter followed Him afar off, even to the court of the High Priest. And going in, he sat with the servants, that he might see the end. And the Chief Priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not; though many false witnesses had come. And last of all, there came two false witnesses. And they said, This man said, I am able to destroy the Temple of God, and in three days to build it up again. And the High Priest, rising up, said to Him, Answerest thou nothing to the things which these witness against thee? But Jesus held His peace. And

the High Priest said to Him, I adjure thee by the Living God, that thou tell us if thou be the Christ, the Son of God. Jesus saith to him, Thou hast said it. Nevertheless I say to you, Hereafter shall ye see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the High Priest rent his garments, saying, He hath blasphemed; what further need have we of witnesses? Behold, now ye have heard the blasphemy. What think ye? But they answering, said, He is guilty of death. Then did they spit in His face, and buffeted Him; and others struck His face with the palms of their hands, saying, Prophesy unto us, O Christ, who is he that struck thee? But Peter sat without in the court, and there came to him a servant-maid, saying, Thou also wast with Jesus the Galilean. But he denied before them all, saying, I know not what thou sayest. And as he went out of the gate, another maid saw him, and saith to them that were there, This man also was with Jesus of Nazareth. And again he denied with an oath I know not the man. And after a little while, they came that stood by, and said to Peter, Surely thou also art one of them; for even thy speech betrayeth thee. Then he began to curse and to swear that he knew not the man: and immediately the cock crew. And Peter remembered the word of Jesus which He had said, Before the cock crow, thou wilt deny me thrice. And going out, he wept bitterly. And when morning was come, all the Chief Priests and Elders of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate, the Governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the Chief Priests and Elders, saying, I have sinned, in betraying innocent blood. But they said, What is that to us? see thou to that. And casting down the pieces of silver in the Temple, he departed; and went, and hanged himself with an halter. But the Chief Priests having taken the pieces of silver, said, It is not lawful to put them into the treasury, because it is the price of blood. And after they had consulted together, they bought with them the potter's-field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, The Field of Blood, even to this day. Then was fulfilled that which was spoken by Jeremias the Prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they valued of the children of Israel; and gave them

for the potter's field, as the Lord appointed me. And Jesus stood before the Governor, and the Governor asked Him, saying, Art thou the King of the Jews? Jesus saith to him, Thou sayest it. And when He was accused by the Chief Priests and Elders, He answered nothing. Then saith Pilate to Him, Hearest thou not how great testimonies they allege against thee? And He answered him to never a word; so that the Governor marvelled greatly. Now upon the solemn day the Governor was accustomed to release to the people one prisoner, whom they would. And he had then a notable prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, Whom will ye that I release unto you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment, his wife sent to him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the Chief Priests and Elders persuaded the people that they should ask Barabbas, and destroy Jesus. And the Governor answering, said to them, Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them, What shall I do then with Jesus that is called Christ. They all say, Let him be crucified. The Governor saith to them, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. And Pilate seeing that he prevailed nothing, but rather that a tumult was made: taking water, washed his hands before the people, saying, I am innocent of the blood of this just man; see you to it. And the whole people answering, said, His blood be upon us, and upon our children. Then released he to them Barabbas: and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the Governor taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him, put a scarlet cloak about Him. And platting a crown of thorns, they put it on His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying, Hail, King of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon; him they forced to take up His cross. And they came to the place that is called Golgotha, which is, The place of Calvary. And they gave Him wine to drink mingled with gall: and when He had

tasted, He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the Prophet, saying, They parted my garments among them, and upon my vesture did they cast lots. And sitting, they watched Him. And they put over His head His cause, written, This is Jesus, the King of the Jews. Then were crucified with Him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying, Vah, thou that destroyest the Temple of God, and in three days doth rebuild it, save thine own self. If thou be the Son of God, come down from the cross. In like manner also the Chief Priests with the Scribes and Elders mocking, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him; he trusted in God, let Him now deliver him if He will have him; for he said, I am the Son of God. And the same thing the thieves also, that were crucified with Him, reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthani? that is, My God, My God, why hast Thou forsaken me? And some that stood there, and heard, said, This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the others said, Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. (*Here kneel and pause a little.*) And behold, the veil of the Temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the Centurion and they that were with him watching Jesus, having seen the earthquake, and the things that were done, feared greatly, saying, Truly, this was the Son of God. And there were many women afar off, who had followed Jesus from Galilee, ministering unto Him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body

should be delivered. And Joseph taking the body, wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

Here the Mundaeur, p. 7, *is said, and what follows is read as a Gospel.*

AND the next day, which followed the day of the preparation, the Chief Priests and the Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while he was yet alive, After three days I will rise again: command therefore the sepulchre to be guarded until the third day, lest perhaps his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them, You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone and setting guards.

Offertory. Improperium expectavit cor meum et miseriam; et sustinui qui simul mecum contristaretur, et non fuit: consolantem me quæsivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

My heart expected reproach and misery: and I looked for one that would grieve together with me, and there was none; I sought one that would comfort me, and found none: and they gave me gall for my food, and in my thirst gave me vinegar to drink.

Secret. GRANT, we beseech Thee, O Lord, that the Gifts now offered in the sight of Thy Majesty, may obtain for us both the grace of devotion, and that everlasting happiness we have for our aim.

Comm. Pater, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua.

Father, if this cup may not pass away, but I must drink it, Thy will be done.

P. Com. BY the working of this Mystery, may we, O Lord, both be cleansed from our vices, and obtain the fulfilment of our just desires.

In private Masses, in which there has been no Blessing of the Palms at the end of the Mass is read the Gospel, Matt. c. 21, p. 128.

Monday in Holy Week.

The Station is at St. Praxedes's

Introit. DO Thou, Lord, judge them that wrong me; overthrow them that fight against me; lay hold on arms and shield; and arise to my help; O Lord, the strength of my salvation. *Ps.* Bring out the sword, and shut the way against them that persecute me: say unto my soul, I am thy salvation.

Collect. GRANT, we beseech Thee, Almighty God, that we who through our infirmity fall in so many difficulties, may breathe anew through the interceding Passion of Thy Son, who with Thee *&c.* *Second Collect*, p. 5.

Lesson, Is. 50. IN those days, Isaias said, The Lord God hath opened my ear, and I do not resist; I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me and spit upon me. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me? Let us stand together: who is my adversary? let him come near to me. Behold, the Lord God is my helper: who is he that shall condemn me? Lo, they all shall be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of His servant? that hath walked in darkness, and hath no light? let him hope in the Name of the Lord, and lean upon his God.

Gradual. Arise, O Lord, and attend to my judgment, to my cause, O my God and my Lord.—Bring out the sword, and shut the way against them that persecute me.—***Tract*, p. 100.**

Gospel, John 12. SIX days before the Pasch, Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made Him a supper there: and Martha served, but Lazarus was one of them that were at table with Him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment. Then said one of His disciples, Judas Iscariot, that was about to betray Him, Why was not this ointment sold for three hundred pence, and given to the poor? Now, this he said, not because he cared for the poor, but because he was a thief, and

having the purse, carried what was put therein. But Jesus said, Let her alone, that she may keep it against the day of my burial. For the poor ye have always with you: but me, ye have not always. A great multitude therefore of the Jews knew that He was there: and they came, not for Jesus's sake only, but that they might see Lazarus, whom He had raised from the dead.

Offert. Deliver me from mine enemies, O Lord: to Thee have I fled; teach me to do Thy will, because Thou art my God.

Secret. MAY these Sacrifices, Almighty God, cleansing us with powerful efficacy, make us to come with greater purity to that which is their foundation. *Other Secret*, page 13.

Com. Let them blush and be put to shame together, that rejoice at my evils: let them be clothed with shame and confusion, that speak maliciously against me.

P. Com. MAY Thy holy Mysteries, O Lord, impart to us a divine fervour: by means of which we may have delight both in their performance and in their fruit. *Other P. Com.*, page 29.

Over the People. Let us pray. Humble your heads before God.

HELP us, O God of our salvation, and grant that we may come with joy to the celebration of these benefits by which Thou wert graciously pleased to restore our fallen nature.

TUESDAY.

The Station is at St. Prisca's.

Introit. BUT we ought to glory in the Cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection; by whom we are saved and delivered. *Ps.* God be merciful to us, and bless us: May He cause the light of His countenance to shine upon us, and may He have mercy on us.—But we ought, *&c.*

Collect. ALMIGHTY and everlasting God, grant that we may so celebrate the mysteries of the Lord's passion, as to deserve to obtain Thy pardon. *Other Collect*, p. 5.

Lesson, Jer. 11. IN those days, Jeremias said, O Lord, Thou hast shewed me, and I have known: then Thou shewedst me their doings. And I was as a meek lamb that is carried to be a victim; and I knew not that they had devised counsels against me, saying, Let us put wood into his

bread, and cut him off from the land of the living, and let his name be remembered no more. But do Thou, O Lord of hosts, that judgest justly, and triest the reins and the hearts, let me see Thy revenge on them: for to Thee have I revealed my cause, O Lord my God.

Gradual. But I, when they were troublesome to me, clothed myself with sackcloth, and humbled my soul with fasting: and my prayer shall be turned into my bosom.—Do Thou, Lord, judge them that wrong me; overthrow them that fight against me: lay hold of arms and shield, and arise to my help.

For the Passion according to St. Mark, see Supplement, page 63.

Offert. Keep me, O Lord, from the hand of the sinner: and from wicked men deliver me.

Secret. MAY these Sacrifices, we beseech Thee, O Lord, readily restore us: instituted as they are with health-giving fasts. *2nd Secret,* page 13.

Com. Against me were they busy that sat in the gate: and they that drank wine made me their song. But my prayer is to Thee, O Lord: for the time of Thy good pleasure, O God, in the multitude of Thy mercy.

P. Com. BY Thy sanctifying Mysteries, Almighty God, may both our vices be cured, and everlasting remedies come to us. *2nd P. Com.,* page 29.

Over the people. MAY Thy mercy, O God, both thoroughly cleanse us from every taint of our old nature, and render us capable of receiving a holy newness.

WEDNESDAY IN HOLY WEEK

The Station is at St. Mary Major's.

Introit. IN the Name of Jesus let every knee bow, of things in heaven, on earth, and under the earth; for the Lord became obedient unto death, even the death of the Cross: wherefore the Lord Jesus Christ is in the glory of God the Father. *Ps.* O Lord, hear my prayer: and let my crying come to Thee.—In the Name *&c.*

After the Kyrie eleison, *is said* Let us pray; Let us kneel down; Rise up.

Prayer. GRANT, we beseech Thee, Almighty God, that we, who by reason of our excesses are unceasingly

afflicted, may obtain deliverance through the Passion of Thine only-begotten Son, Who with Thee liveth and reigneth *&c.*

Lesson, Is. 62, 63. THUS saith the Lord God, Tell the daughter of Sion, Behold thy Saviour cometh, behold His reward is with Him. Who is this that cometh from Edom with dyed garments from Bosra; this beautiful one in His robe, walking in the greatness of His strength? I, that speak justice, and am a defender to save. Why, then, is Thine apparel red, and thy garments like those of them that tread in the wine press? The wine-press I have trodden alone, and of the Gentiles there is none with me; I have trampled on them in mine indignation, and have trodden them down in my wrath: and their blood is sprinkled upon my garments, and I have stained all mine apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked around, and there was none to help; I sought, and there was none to give aid: and mine own arm hath saved for me, and mine indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in mine indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all that the Lord our God hath bestowed upon us.

Grad. Turn not away Thy face from Thy servant, for I am in trouble: hear me speedily.—Save me, O God, for the waters are come in even unto my soul: I stick fast in the mire of the deep, and there is no sure standing.

Collect. O GOD, who, that Thou mightest expel from us the power of the enemy, wert pleased that Thy Son should for us suffer on the gibbet of the Cross; grant that we Thy servants may obtain the grace of His resurrection. Through the same our Lord *&c.* *2nd Coll.*, page 5.

Lesson, Is. 53. IN those days, Isaias said, Lord, who hath believed our report? and to whom is the arm of the Lord revealed? And He shall grow up as a tender plant before Him, and as a root out of a thirsty ground: there is no beauty in Him, nor comeliness: and we have seen Him, and there was no sightliness, that we should desire Him. Despised and the most abject of men, a man of sorrows, and acquainted with infirmity; and his look was, as it were, hidden, and despised, whereupon we esteemed Him not. Surely, He hath borne our infirmities, and carried our sorrows; and we have thought Him as it were a leper, and one struck

by God, and afflicted. But He was wounded for our iniquities. He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises are we healed. All we like sheep have gone astray, every one hath turned aside into his own way, and the Lord hath laid upon Him the iniquity of us all. He was offered because He Himself was willing, and He opened not His mouth; He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and shall not open His mouth. He was taken away from distress and from judgment; who shall declare His generation? because He is cut off out of the land of the living; for the wickedness of my people have I struck Him. And He shall give the ungodly for His burial, and the rich for His death: because He did no iniquity, neither was there deceit in His mouth. And the Lord was pleased to bruise Him in infirmity: if He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand. Because His soul hath laboured, He shall see and be filled: by His knowledge shall this my Just Servant justify many, and He shall bear their iniquities. Therefore will I distribute to Him very many, and He shall divide the spoils of the strong, because He delivered His soul unto death, and was reputed with the wicked: and bore the sins of many, and prayed for the transgressors.

Tract. O Lord, hear my prayer; and let my crying come to Thee—Turn not away Thy face from me: in whatsoever day I am in trouble, incline Thine ear to me. In whatsoever day I call upon Thee, hear me speedily.—For my days are vanished like smoke, and my bones are burnt up as in an oven.—I am struck like grass, and my heart is withered: because I forgot to eat my bread.—Thou shalt arise, O Lord, and have mercy on Sion; for the time is come to have mercy on her.

For the Passion according to St. Luke, see Supplement, page S. 68.

Offert. O Lord, hear my prayer, and let my crying come to Thee: turn not away Thy face from me.

Secret. RECEIVE, we beseech Thee, O Lord, the Gift which we offer, and graciously bring about that what we celebrate in this Mystery of the Passion of Thy Son our Lord, we may obtain by the pious disposition of our minds. *2nd Secret*, page 13.

Com. I mingled my drink with weeping: for having lifted me up, Thou hast cast me down, and I am withered like grass: but Thou, Lord, endurest for ever: Thou shalt arise and have mercy on Sion, for the time is come to have mercy on her.

P. Com. GRANT us, Almighty God, to realise that it is through the temporal death of Thy Son, to which these adorable Mysteries bear witness, that we can trust that Thou hast given us everlasting life. *2nd P. Com.*, page 29.

Over the people. LOOK down, we beseech Thee, O Lord, upon this Thy family, for which our Lord Jesus Christ was willing to be delivered into the hands of the wicked, and to undergo the torment of the Cross: He who with Thee liveth, *&c.*

Maundy Thursday.

The Lord's Supper.

The Station is at St. John's in the Lateran.

Introit. NOS autem gloriari oportet in Cruce Domini nostri Jesu Christi, in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus. *Ps.* Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. — Nos autem *&c. to the Ps.*

BUT we ought to glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection: by Whom we are saved. *Ps.* God be merciful to us, and bless us: may He cause the light of His countenance to shine upon us, and may He have mercy on us. — But we *&c. to the Ps.*

The bells are rung during the Gloria in excelsis (*which is said on this day*), *and then not again till Holy Saturday.*

Collect. O GOD, from whom on the one hand Judas received the punishment of his crime, and the Thief on the other obtained the reward of his confession: grant as the effect of Thy mercy; that even as our Lord Jesus Christ, during His Passion, thus dealt out to each the different wages of their deserts, so, having destroyed in us the errors of our old nature, He would grant us the grace of His Resurrection: He who with Thee liveth *&c.* *No other Collect is said.*

Epistle, 1 *Cor.* 11. BRETHREN, When ye come together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What? have ye not houses to eat and drink in? Or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is my body which shall be delivered for you; this do in remembrance of me. In like manner also the chalice, after He had supped, saying, This chalice is the New Testament in my blood; this do ye, as often as ye shall drink it, in remembrance of me. For as often as ye shall eat this Bread, and drink the Chalice, ye shall shew the death of the Lord until He come. Therefore, whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself; and so let him eat of that Bread, and drink of the Chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the Body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Gradual. Christus factus est pro nobis obediens usque ad mortem, mortem autem Crucis.—Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Christ became obedient for us unto death, even the death of the Cross.—Wherefore God also hath exalted Him, and hath given Him a Name which is above every name.

Gospel, *John* 13. BEFORE the festival day of the Passover, Jesus knowing that His hour was come that He should pass out of this world to the Father, having loved His own who were in the world, He loved

them unto the end. And when supper was done: the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him: knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God: He riseth from supper, and layeth aside His garments; and having taken a towel, He girded Himself. After that He poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter saith to Him, Lord, dost Thou wash my feet? Jesus answered, and said to him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith to Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with me. Simon Peter saith to Him, Lord, not only my feet, but my hands also, and my head. Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly. And ye are clean, but not all. For He knew who it was that would betray Him: therefore He said, Ye are not all clean. Then after He had washed their feet, and taken His garments, being sat down again, He said to them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If then I, being your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that as I have done to you, so ye do also. *The Credo is said.*

Offert. Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and declare the works of the Lord.

Secret. MAY our Lord Jesus Christ Thy Son, Himself render our Sacrifice acceptable to Thee, we beseech Thee, Holy Lord, Father Almighty, Everlasting God: He who on this day directed His disciples to do this in remembrance of Him, and Who with Thee liveth *&c.*

Preface of the Cross, page 15. *See next page as to the Canon.*

In the Canon of the Mass: At the 'Communicantes.' Communicating, and celebrating that most sacred day on which our Lord Jesus Christ was delivered up for us: and reverencing moreover, in the first place, the memory of the glorious and ever virgin Mary *&c. as at* page 20.

At the 'Hanc igitur.' This, then, the oblation of our service, and of that of Thy whole family,—which we offer Thee in memory of the day on which our Lord Jesus Christ delivered to His disciples for celebration the mysteries of His Body and Blood,—we beseech Thee, O Lord, mercifully to accept: and to dispose our days *&c., as at* page 21; *followed by the* 'Quam oblationem' *&c.*, page 21.

At the 'Qui pridie.' Who the day before He suffered for our salvation and that of all mankind, that is, on this day took bread *&c.*, page 22.

The Agnus Dei *is said, but the* Pax *is not given.*

On this day two Hosts are consecrated, one of which is consumed by the Celebrant, and the other reserved for the Mass of Good Friday in which no consecration takes place. The second Host is placed in a Chalice; and after Mass, is carried processionally to the chapel, or other place, in which it is to be kept until the morrow.

Comm. Dominus Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis, Scitis quid fecerim vobis ego Dominus et Magister? exemplum dedi vobis, ut et vos ita faciatis.

The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them, Know ye what I, your Lord and Master, have done for you? I have given you an example, that ye also should so do.

P. Com. REFRESHED with life-giving nourishment, we beseech Thee, O Lord our God, that what we perform in the course of our mortal life, we may obtain by the gift of Thine immortality.

The Ite Missa est *is said, and is followed by St. John's Gospel.*

After Mass, the second Host, already referred to, is carried in procession to the place prepared for its reception, and during the Procession the following Hymn is sung.

PANGE, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

NOW, my tongue, the mystery telling
Of the glorious Body, sing,
And the Blood, all price excelling,
Which the Gentiles' Lord and King,
In a Virgin's womb once dwelling,
Shed for this world's ransoming.

Nobis datus, nobis natus
Ex intacta Virgine.
Et in mundo conversatus,
Sparso verbi semine,
Sui meras incolatus
Miro clausit ordine.

In supremae nocte coenae,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbae duodenae
Se dat suis manibus.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque Sanguis Christi merum,
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

Given for us, and condescending
To be born for us below,
He, with men in converse blending,
Dwelt the seed of truth to sow,
Till He closed with wondrous ending
His most patient life of woe.

That last night, at supper lying,
'Mid the Twelve, His chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand;
Then, more precious food supplying,
Gives Himself with His own hand.

Word-made-Flesh, true bread He maketh
By His word His Flesh to be;
Wine His Blood; which whoso taketh
Not with eyes of flesh will see:
Faith alone, since sight forsaketh,
Shows true hearts the mystery.

Therefore we, before It bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes our inward vision clear.

Glory let us give, and blessing
To the Father and the Son,
Honour, might, and praise addressing
While eternal ages run:
Ever too His love confessing,
Who from Both, with Both is One.
Amen.

On arrival at the place prepared, the Chalice containing the Blessed Sacrament is uncased, and placed on a bier or tenebrae. The Procession then returns, and Vespers are said in the Choir, (see page S. 14 of the supplement); after which the Altars are stripped. See the 'Missa,' see page S. 80.

Good Friday.

The Parascevi, or Preparation of the Passover.

The Station is at the 'Holy Cross in Jerusalem.

After None the Priest and his Ministers (in black vestments and without lights or crosses) approach the Altar, and prostrate themselves before it, whilst the acolytes cover it with a linen cloth. They then go to the Altar, and a Reader reads aloud the following Prophecy (but without title), which the Priest meanwhile reads in a low voice.

Lesson. THUS saith the Lord, In their affliction they shall
Osee 6. rise early to me. Come, and let us return to the
Lord: for He hath taken us, and He will heal us: He will

strike, and He will cure us. He will quicken us after two days; on the third day He will raise us up, and we shall live in His sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and He will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the Prophets, I have slain them by the words of my mouth; and Thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

Tract. Domine audivi auditum tuum, et timui: consideravi opera tua, et expavi.—In medio duorum animalium innotesceris: dum appropinquaverint anni, cognosceris; dum advenerit tempus, ostenderis.—In eo, dum conturbata fuerit anima mea: in ira, misericordiæ memor eris.—Deus a Libano veniet, et Sanctus de monte umbroso et condenso.—Operuit cœlos majestas ejus: et laudis ejus plena est terra.

O Lord, I have heard Thy hearing, and feared; I considered Thy works, and trembled.—In the midst of two animals shalt Thou be made known; when the years shall draw nigh, Thou shalt be known; when the time shall come, Thou shalt be shewn.—In the time when my soul shall be troubled: in anger shalt Thou be mindful of mercy.—God shall come from Libanus, and the Holy One from the shady and thick covered mountain.—His majesty hath covered the heavens; and the earth is full of His praise.

Let us pray. Let us kneel down. Rise up.

Prayer. O GOD, from whom on the one hand Judas received the punishment of his crime, and the Thief on the other obtained the reward of his confession: grant us the effect of Thy mercy; that even as our Lord Jesus Christ, during His Passion, thus dealt out to each the different wages of their deserts, so, having destroyed in us the errors of our old nature, He would grant us the grace of His Resurrection: He who with Thee liveth and reigneth *&c.*

Then the Subdeacon reads the following Lesson, but without title.

Lesson. *Ex.* 12. IN those days, The Lord said unto Moses and Aaron in the land of Egypt, This month shall be to you

the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite, also, ye shall take a kid. And ye shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. Ye shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; ye shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be anything left, ye shall burn it with fire. And thus shall ye eat it: ye shall gird your reins, and ye shall have shoes on your feet, holding staves in your hands, and ye shall eat in haste; for it is the Phase (that is, the Passage) of the Lord.

Tract. Eripe me, Domine, ab homine malo; a viro iniquo libera me.—Qui cogitaverunt malitias in corde: tota die constituebant prælia.—Acuerunt linguas suas sicut serpentis: venenum aspidum sub labiis eorum.—Custodi me, Domine, de manu peccatoris; et ab hominibus iniquis libera me.—Qui cogitaverunt supplantare gressus meos; abscondérunt superbi laqueum mihi. Et funes extenderunt in laqueum pedibus meis: juxta iter scandalum posuerunt mihi.—Dixi Domino Deus meus es tu: exaudi Do-

Deliver me, O Lord, from the evil man; rescue me from the unjust man.—Who have devised wickedness in their heart; all the day long they designed battles.—They have sharpened their tongues like a serpent: adders' poison is under their lips.—Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me.—Who have proposed to supplant my steps; the proud have hid a net for me.—And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside.—I said to the Lord, Thou art my God: hear, O Lord, the voice of my supplication.—O

mine vocem orationis meæ. —Domine Domine virtus salutis meæ, obumbra caput meum in die belli.—Ne tradas me a desiderio meo peccatori: cogitaverunt adversus me; ne derelinquas me, ne unquam exaltentur.—Caput circuitus eorum: labor labiorum ipsorum operiet eos.—Veruntamen justi confitebuntur nomini tuo; et habitabunt recti cum vultu tuo.

Lord, Lord, the strength of my salvation, overshadow my head in the day of battle.—Give me not up, from my desire to the wicked: they have plotted against me; do not Thou forsake me, lest at any time they should triumph.—The head of their compassing me about: the labour of their lips shall overwhelm them.—But the just shall give glory to Thy Name; and the upright shall dwell with Thy countenance.

The Passion of Our Lord Jesus Christ according to St. John, c. 18 and 19.

AT that time, Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place; because Jesus had often resorted thither together with His disciples. Judas therefore, having received a band of soldiers, and servants from the Chief Priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus, therefore, knowing all things that should come upon Him, went forth, and said to them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith to them, I am He. And Judas also, who betrayed Him, stood with them. As soon, therefore, as He had said to them, I am he, they went backward, and fell to the ground. Again, therefore, He asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if, therefore, ye seek me, let these go their way. That the word might be fulfilled which He said, Of them whom Thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the High Priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, Put up thy sword into its scabbard: the cup which my Father hath given me, shall I not drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound Him: and led Him away to Annas first, for he was father-in-law to Caiphas, who was the High Priest of that year. Now Caiphas was he who had given the counsel to the Jews.

that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the High Priest, and went in with Jesus into the court of the High Priest. But Peter stood at the door without. The other disciple, therefore, who was known to the High Priest, went out, and spoke to the portress, and brought in Peter. The maid, therefore, that was portress, saith to Peter, Art not thou also one of this man's disciples? He saith, I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warming himself. The High Priest therefore asked Jesus of His disciples, and of His doctrine. Jesus answered him, I have spoken openly to the world; I have always taught in the synagogue, and in the Temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? ask them that heard what I have spoken unto them: behold, they know what things I have said. And when He had said these things, one of the servants standing by gave Jesus a blow, saying, Answerest thou the High Priest so? Jesus answered him, If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? And Annas sent Him bound to Caiphas the High Priest. And Simon Peter was standing, and warming himself. They said therefore to him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the High Priest, a kinsman to him whose ear Peter cut off, saith to him, Did not I see thee in the garden with him? Again therefore Peter denied: and immediately the cock crew. Then led they Jesus from Caiphas to the Governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them, and said, What accusation bring ye against this man? They answered, and said to him, If he were not a malefactor, we would not have delivered him up to thee. Pilate therefore said to them, Take ye him, and judge him according to your law. The Jews therefore said to him, It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which He said, signifying what death He should die. Pilate, therefore, went into the hall again, and called Jesus, and said to Him, Art thou the King of the Jews? Jesus answered, Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered, Am I a Jew? Thine own nation and the Chief

Priests have delivered thee up to me: what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate therefore said to him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to Him, What is truth? And when he had said this, he went out again to the Jews, and saith to them, I find no cause in him. But ye have a custom that I should release one unto you at the Pasch: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then therefore, Pilate took Jesus and scourged Him. And the soldiers platting a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him, and said, Hail, King of the Jews: and they struck Him. Pilate therefore went forth again, and saith to them, Behold, I bring him forth unto you, that ye may know that I find no cause in him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them, Behold the Man. When the Chief Priests, therefore, and the servants had seen Him, they cried out, saying, Crucify him, crucify him! Pilate saith to them, Take ye him, and crucify him: for I find no cause in him. The Jews answered him, We have a law, and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying he feared the more. And he entered into the hall again, and said to Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith to Him, Speakest thou not to me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power against me, unless it were given thee from above. Therefore he that delivered me to thee, hath the greater sin. And from thenceforth Pilate sought to release Him. But the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the Parasceve of the Pasch, about the sixth

hour: and he saith to the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him! Pilate saith to them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar. Then, therefore, he delivered Him to them to be crucified. And they took Jesus, and led Him forth: and bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha: where they crucified Him, and with Him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross: and the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, in Greek, and in Latin. Then the Chief Priests of the Jews said to Pilate, Write not, The King of the Jews: but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. The soldiers, therefore, when they had crucified Him, took His garments (and made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not cut it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled, saying, They parted my garments among them, and for my vesture they cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, His mother and His mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing whom He loved, He saith to His mother, Woman, behold thy son. After that, He saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. Now there was a vessel set there full of vinegar: and they, putting a sponge full of vinegar about hyssop, put it to His mouth. When Jesus therefore had taken the vinegar, He said, It is accomplished. And bowing His head, gave up the ghost. (*Here kneel and pause.*) Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came; and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to

Jesus, when they saw that He was already dead, they did not break His legs: but one of the soldiers, with a spear, opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true: and he knoweth that he saith true, that ye also may believe. For these things were done that the Scripture might be fulfilled, Not one bone of Him shall ye break. And again another Scripture saith, They shall look upon Him whom they pierced.

Here the Munda cor, *page* 7. *is said.*

AND after these things, Joseph of Arimathea (because he was a disciple of Jesus; but secretly, for fear of the Jews), besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came, therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night; bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where He was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

The Priest, standing at the Epistle side of the Altar, thereupon chants the following Prayers.

LET us, dearly beloved, pray for the holy Church of God: that our Lord and God would vouchsafe to give her peace and unity, and preserve her throughout the world, subjecting under her principalities and powers; and also grant that, leading a peaceful life, we may glorify God the Father Almighty.

Priest. Oremus.	Let us pray.
Deacon. Flectamus genua.	Let us kneel down
Subdeacon. Levate.	Rise up.

ALMIGHTY and everlasting God, who in Christ hast revealed Thy glory to all nations: preserve the works of Thy mercy; that Thy Church, spread abroad over the whole world, may with a steadfast faith persevere in the confession of Thy Name. Through the same our Lord Jesus Christ Thy Son, who *&c.*

LET us also pray for our most holy Father *N.*: that our Lord and God, who chose him into the Order of Bishops, may preserve him in health and safety to His holy Church, for the government of the holy people of God.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

ALMIGHTY and everlasting God, by whose judgment all things are established, mercifully regard our prayers, and in Thy goodness preserve the Chief Bishop chosen to rule over us; that the Christian people who are governed by Thine authority, may under so great a Pontiff increase in the merits of their faith. Through our Lord *&c.*

LET us also pray for all Bishops, Priests, Deacons, Subdeacons, Acolytes, Exorcists, Lectors, Door-keepers, Confessors, Virgins, Widows, and for all the holy people of God.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed, hear our supplications for all the Orders thereof; that by the gift of Thy grace, they may all in their several degrees faithfully serve Thee. Through *&c.*

LET us also pray for our Catechumens: that our Lord and God would open the ears of their hearts, and the gate of mercy; that, having, in the waters of regeneration received the remission of all their sins, they also may be found in Christ Jesus our Lord.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

ALMIGHTY and everlasting God, Who dost continually enrich Thy Church with a new offspring: increase the faith and understanding of our Catechumens; that being born again in the waters of Baptism, they may be joined to the children of Thine Adoption. Through our Lord *&c.*

LET us, dearly beloved, beseech God the Father Almighty, that He would purge the world from all errors; remove diseases; drive away famine; open prisons; release the bound; grant unto travellers a safe return: to the sick, health; and to those at sea, a port of safety.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

ALMIGHTY and everlasting God, the Comfort of the sorrowful, the Support of the weary, let the

pr ers of them reach Thee that cry to Thee in any affliction; that all may have reason to rejoice that in their need Thy mercy hath come to their aid. Through *&c.*

LET us also pray for heretics and schismatics: that our Lord and God would deliver them from all their errors, and vouchsafe to call them back to our holy Mother, the Catholic and Apostolic Church.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

ALMIGHTY and everlasting God, Who savest all men, and desirest not that any should perish: look down on such souls as are deceived by the wiles of the devil; that laying aside all heretical perverseness, the hearts of those who are in error may be converted, and may return to the unity of Thy truth. Through our Lord *&c.*

LET us also pray for the faithless Jews: that our Lord and God would draw aside the veil from their hearts that they also may acknowledge Jesus Christ our Lord.

ALMIGHTY and everlasting God, Who art ready to extend Thy mercy even to the faithless Jews, hear the prayers which we offer for the blindness of that people; that by acknowledging the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same our Lord *&c.*

LET us also pray for the heathen: that God Almighty would remove all iniquity from their hearts; that, forsaking their idols, they may be converted to the living and true God, and to His only Son, Jesus Christ, our Lord and God.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

ALMIGHTY and everlasting God, Who dost ever desire the life, and not the death, of sinners: mercifully receive our prayer, and deliver them from the worship of idols, and join them to the flock of Thy holy Church, for the praise and glory of Thy Name. Through *&c.*

Having finished these Prayers, the Priest lays aside his chasuble and goes to the Epistle side of the Altar, where at the rear angle he receives from the Deacon a veiled Cross. With his face to the people, he uncovers the upper portion of the Cross; and intones the verse,

Ecce lignum Crucis: Behold the wood of the Cross

The assistant Clergy continue with him,

In quo Salus mundi pependit.	On which hung the Saviour of the world.

The Choir respond, all except the Priest kneeling

Venite adoremus.	Come, let us adore.

The Priest next advances to the front corner of the Altar, uncovers the right arm of the Cross, and raising it a little, chants in a higher tone than before, Ecce lignum Crucis ; *the others sing and kneel as before*

Lastly, the Priest advances to the middle of the Altar, uncovers the whole of the Cross, raises it, and chants in a still higher tone, Ecce lignum Crucis ; *the others singing and kneeling as at first.*

The Priest then places the Cross on a cushion before the Altar ; and having taken off his shoes, worships the Cross, kneeling down thrice before he kisses it ; and afterwards puts on his shoes and chasuble. Next the Clergy, and after them the laity, worship the Cross.

During this 'Adoration,' some or all of the following 'Reproaches' are sung in the Choir.

Two Cantors, standing in the middle of the Choir, sing,

V. Populo meus, quid feci tibi? aut in quo contristavi te? responde mihi.	O my people, what have I done to thee? or wherein have I afflicted thee? answer me.
V. Quia eduxi te de terra Ægypti, parasti Crucem Salvatori tuo.	Because I led thee out of the land of Egypt, thou hast prepared a Cross for thy Saviour.
1st Choir. Agios O Theos.	O holy God.
2nd Choir. Sanctus Deus.	O holy God.
1st Choir. Agios Ischyros.	O holy Strong One.
2nd Choir. Sanctus Fortis.	O holy Strong One.
1st Choir. Agios Athanatos, eleison imas.	O holy Immortal One, have mercy upon us.
2nd Choir. Sanctus Immortalis, miserere nobis.	O holy Immortal One, have mercy upon us.
Two of the 2nd Choir. Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satis bonam, parasti Crucem Salvatori tuo.	Because I led thee out through the desert for forty years, and fed thee with manna, and brought thee into a land exceedingly good, thou hast prepared a Cross for thy Saviour.

The two Choirs then sing alternately as before, Agios O Theos *&c.*

Two of the 1st Choir. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam	What more ought I to have done for thee, and have not done it? I indeed planted thee my most beautiful vineyard: but

speciosissimam: et tu facta es mihi nimis amara; aceto namque sitim meam potasti; et lancea perforasti latus Salvatori tuo.

thou art become exceedingly bitter to me; for in my thirst thou hast given me vinegar; and with a spear hast pierced the side of thy Saviour.

The two Choirs again sing the Agios O Theos *&c. as before.*

The following Verses of the 'Reproaches' are sung alternately by two Cantors: both Choirs after every Verse repeating Popule meus *&c.*

Two of the 2nd Choir. Ego propter te flagellavi Ægyptum cum primogenitis suis: et tu me flagellatum tradidisti.—Popule meus, quid feci tibi? aut in quo contristavi te? responde mihi.

For thy sake I scourged Egypt with her first-born: and thou hast delivered me to be scourged.—O my people, what have I done to thee? or wherein have I afflicted thee? answer me.

Two of the 1st Choir. Ego eduxi te de Ægypto, demerso Pharaone in Mare Rubrum: et tu me tradidisti principibus sacerdotum.—Popule meus *&c.*

I led thee out of Egypt, drowning Pharao in the Red Sea: and thou hast delivered me to the Chief Priests.—O my people *&c.*

Two of the 2nd Choir. Ego ante te aperui mare: et tu aperuisti lancea latus meum.—Popule meus *&c.*

Before thee I opened the sea: and thou hast opened my side with a spear.—O my people *&c.*

Two of the 1st Choir. Ego ante te praeivi in columna nubis: me duxisti ad prætorium Pilati.—Popule meus *&c.*

I went before thee in the pillar of a cloud: and thou hast led me to the judgment-hall of Pilate.—O my people *&c.*

Two of the 2nd Choir. Ego te pavi manna per desertum: et tu me cecidisti alapis et flagellis.—Popule meus *&c.*

I fed thee with manna through the desert: and thou hast beaten me with blows and stripes.—O my people *&c.*

Two of the 1st Choir. Ego te potavi aqua salutis de petra: et tu me potasti felle et aceto.—Popule meus *&c.*

I gave thee to drink the water of salvation from the rock: and thou hast given me gall and vinegar.—O my people *&c.*

Two of the 2nd Choir. Ego propter te Chananæorum reges percussi: et tu percussisti arundine caput meum.—Popule meus *&c.*

I smote for thy sake the kings of the Canaanites: and thou hast smitten my head with a reed.—O my people

Two of the 1st Choir. Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam.—Populo meus *&c.*

I gave thee a royal sceptre: and thou hast given to my head a crown of thorns.—O my people *&c.*

Two of the 2nd Choir. Ego te exaltavi magna virtute: et tu me suspendisti in patibulo crucis.—Populo meus *&c.*

I lifted thee up with great power: and thou hast hung me upon the gibbet of the cross.—O my people *&c.*

Then the following Anthem is sung jointly.

Crucem tuam adoramus, Domine, et sanctam Resurrectionem tuam laudamus et glorificamus; ecce enim propter lignum venit gaudium in universo mundo. *Ps.* Deus misereatur nostri et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.—Crucem tuam *&c. to the Ps.*

Thy Cross, O Lord, we honour, and praise and glorify Thy holy Resurrection; for behold, by this Wood hath joy come into the whole world. *Ps.* God be merciful to us and bless us: may He cause the light of His countenance to shine upon us, and have mercy on us.—Thy Cross *&c. to the Ps.*

Then are sung the Verse Crux fidelis, *and the Hymn* Pange lingua gloriosi:—*the four lines* Crux fidelis *&c., and the two lines* Dulce lignum *&c. being repeated alternately after every stanza.*

V. Crux fidelis, inter omnes
Arbor una nobilis:
Nulla silva talem profert,
Fronde, flore, germine.

Dulce lignum, dulces clavos;
Dulce pondus sustinet.

V. Faithful Cross, above all others,
One and only noble Tree,
None in foliage, none in blossom,
None in fruit thy peer may be;

Sweetest Wood, and sweetest Iron;
Sweetest Weight is hung on thee.

Hymn.

PANGE, lingua, gloriosi
Lauream certaminis,
Et super Crucis trophaeo
Dic triumphum nobilem:
Qualiter Redemptor orbis
Immolatus vicerit.

De parentis protoplasti
Fraude Factor condolens,
Quando pomi noxialis
In necem morsu ruit:
Ipse lignum tunc notavit,
Damnae ligni ut solveret.

SING, my tongue, the glorious battle,
Sing the last, the dread affray;
O'er the Cross, the Victor's trophy,
Sound the high triumphal lay,
How, the pains of death enduring,
Earth's Redeemer won the day.

He, our Maker, deeply grieving
That the first-made Adam fell,
When he ate the fruit forbidden
Whose reward was death and hell,
Marked e'en then this Tree the ruin
Of the first tree to dispel.

Hoc opus nostræ salutis
Ordo depoposcerat:
Multiformis proditoris
Ars ut artem falleret,
Et medelam ferret inde,
Hostis unde læserat.

Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus, orbis conditor:
Atque ventre virginali
Carne amictus prodiit.

Vagit infans inter arcta
Conditus præsepia:
Membra pannis involuta
Virgo mater alligat:
Et Dei manus pedesque
Stricta cingit fascia.

Lustra sex qui jam peregit,
Tempus implens corporis,
Sponte libera Redemptor
Passioni deditus,
Agnus in Crucis levatur
Immolandus stipite.

Felle potus ecce languet,
Spina, clavi, lancea
Mite corpus perforarunt,
Unda manat et cruor:
Terra, pontus, astra, mundus
Quo lavantur flumine!

Flecte ramos, arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas:
Et superni membra Regis
Tende miti stipite.

Sola digna tu fuisti
Ferre mundi victimam;
Atque portum præparare,
Arca mundo naufrago,
Quam sacer cruor perunxit,
Fusus Agni corpore.

Sempiterna sit beatæ
Trinitati gloria,
Æqua Patri, Filioque,
Par decus Paraclito:
Unius Trinique nomen
Laudet universitas.

Amen.

Thus the work for our salvation
He ordainèd to be done;
To the traitor's art opposing
Art yet deeper than his own;
Thence the remedy procuring
Whence the fatal wound begun.

Therefore, when at length the fulness
Of the appointed time was come,
He was sent, the world's Creator,
From the Father's heavenly home,
And was found in human fashion,
Offspring of the Virgin's womb.

Lo! He lies, an infant weeping,
Where the narrow manger stands,
While the Mother-Maid His members
Wraps in mean and lowly bands,
And the swaddling-clothes is winding
Round His helpless feet and hands.

Now the thirty years accomplished
Which on earth He willed to see,
Born for this, He meets His Passion
Gives Himself an offering free;
On the Cross the Lamb is lifted,
There the Sacrifice to be.

There the nails and spear He suffers,
Vinegar, and gall, and reed;
From His sacred Body piercèd
Blood and Water both proceed:
Precious flood, which all creation
From the stain of sin hath freed.

Bend, O lofty Tree, thy branches,
Thy too rigid sinews bend;
And awhile the stubborn hardness,
Which thy birth bestow'd, suspend:
And the Limbs of heaven's high Monarch
Gently on thine arms extend.

Thou alone wast counted worthy
This world's ransom to sustain,
That a shipwrecked race for ever
Might a port of refuge gain,
With the sacred Blood anointed
Of the Lamb for sinners slain.

Be there glory everlasting,
To the blessed Trinity;
To the Father, Son, and Spirit,
Might and honour equal be;
Praise His Name in earth and heaven,
Who is ever One and Three

Amen.

Towards the end of the Adoration of the Cross, the candles on the High-altar are lighted, and the Priest and Clergy, with Cross, lights and incense, go in procession to the place where the Blessed Sacrament was deposited on the previous day. The Chalice containing the Host is taken out of the tabernacle or box and incensed: and then solemnly borne back by the Priest to the High-altar. As the Procession returns the Hymn Vexilla Regis *is sung, page* lxii.

The Priest on arriving places the Chalice on the Altar; and having again incensed it, takes out the Host and places It on the Altar. Wine and water are then poured into the Chalice, and the Oblations and the Altar are incensed in the usual way: the Priest saying the following Prayers (to be found on page 11),

Incensum istud *&c.*	Dirigatur *&c.*	Accendat *&c.*
May this incense *&c.*	Let my prayer *&c.*	May the Lord *&c.*

The Priest then washes his hands at the side of the Altar; then returning and bowing down in the middle of the Altar, he says the In spiritu humilitatis *&c.*, In the spirit of humility *&c.*, *page* 10, *and then, turning towards the people, the* Orate fratres *&c.*, Brethren, pray *&c.*, *page* 12, *but no response is made to the latter.*

Immediately afterwards the Priest chants the Lord's Prayer: beginning with Oremus, Præceptis salutaribus *&c.*, *page* 25, *and after it the prayer* Libera nos *&c.*, Deliver us *&c.*, *page* 25.

The Priest then raises the Host so that It shall be seen by the people; and after breaking It into three parts as usual, and dropping the small particle into the Chalice, he says the prayers (to be found on page 27): Perceptio Corporis *&c.* — Let not the participation *&c.*
Panem cœlestem *&c.* — I will take the Bread *&c.*

Then he says thrice, striking his breast each time:

Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.	Lord, I am not worthy that Thou shouldest enter under my roof: but only say the word, and my soul shall be healed.

And before receiving the Blessed Sacrament,

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	May the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

Then, after receiving the Blessed Sacrament, as also the particle of the Host with the Wine, he purifies his fingers as usual with wine and water, and takes the Ablution. Then bowing in the middle of the Altar, he says:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.	What with the mouth we have taken, may we, O Lord with a pure mind receive: and from a temporal gift may it become to us an everlasting remedy.

After which prayer the Priest and attendant Clergy retire: and Vespers are said as on Maundy Thursday (Supplement), page S. 74.

After Vespers the Altars are stripped in silence.

Holy Saturday.

The Station is at St. John's on the Lateran.

What is now the Morning Service of Holy Saturday, was anciently an evening service commencing after None, that is about half-past three on Saturday afternoon, and not terminating till the morning of Easter Sunday. Thus Mass was not celebrated either on Good Friday or Holy Saturday; and the Mass now celebrated on Holy Saturday is by origin the First Mass of Easter Sunday, the Mass of the Hour of the Resurrection. Dating from the Eleventh Century this Mass has been gradually anticipated, until now it has been brought to the morning of Holy Saturday.

The history of the Service thus explains the references to 'night,' which will be found in the prayers and services of Holy Saturday.

The Services for THE BLESSING OF THE NEW FIRE, *and of* THE PASCHAL CANDLE; *as also the* PROPHECIES, *or Lessons from Holy Scripture, will be found in the Supplement, page S. 83.*

THE BLESSING OF THE FONT.

After the reading of the Prophecies, the Priest, in Churches where there is a Font, puts on a violet cope, and, preceded by the Cross and candles, and the Paschal Candle, and accompanied by the Clergy and Attendants, goes to the Baptistery. Meanwhile is sung the Tract:

Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus.— Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei?— Fuerunt mihi lacrymæ meæ panes die ac nocte, dum dicitur mihi per singulos dies, Ubi est Deus tuus?

As the hart panteth after the fountains of water: so panteth my soul after Thee, O God. — My soul hath thirsted for the living God; when shall I come and appear before the face of God?— My tears have been my bread day and night, whilst they say to me daily, Where is thy God?

Before entering the Baptistery, the Priest says,

The Lord be with you. *R.* And with thy spirit. *P.* Let us pray

ALMIGHTY and everlasting God, mercifully look upon the devotion of this people called to a new birth, who, like the hart, cometh to the fountain of Thy waters; and graciously grant that the thirst of their faith may, by the mystery of Baptism, sanctify their souls and bodies Through *&c.* *Then entering the Baptistery, he blesses the Font.*

The Lord be with you. *R.* And with thy spirit. *P.* Let us pray

ALMIGHTY and everlasting God, be present at the Mysteries, be present at the Sacraments of Thy great goodness; and send forth the Spirit of Adoption to regenerate the new people whom unto Thee the Font of Baptism doth bring forth; that what is to be done by the ministry of us

Thy servants, may be accomplished by Thy power: Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the same Holy Ghost God:

Then raising his voice to the tone of a Preface, he proceeds,

Per omnia sæcula sæculorum:	World without end:
℟. Amen.	℟. Amen.
℣. Dominus vobiscum:	℣. The Lord be with you:
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda:	℣. Lift up your hearts:
℟. Habemus ad Dominum.	℟. We have lifted them up to the Lord.
℣. Gratias agamus Domino Deo nostro:	℣. Let us give thanks to the Lord our God:
℟. Dignum et justum est.	℟. It is meet and just.

IT is truly meet and just, right and salutary, that we should at all times and in all places give thanks unto Thee, Holy Lord, Father Almighty, Everlasting God: Who by an invisible power dost marvellously give effect to the work of Thy Sacraments: and Who, though we be unworthy to administer Mysteries so great, yet dost not desert the gifts of Thy Grace, but even unto our prayers inclinest the ears of Thy goodness: O God, whose Spirit, in the very beginning of the world, moved over the waters, that even then the nature of water might conceive the virtue of sanctification; O God, who by washing away in water the crimes of a sinful world, didst, even in the outpouring of the deluge, mark out the form of regeneration, namely, how one and the same element should become, by a mystery, both the ending of vice and the beginning of virtue: do Thou, O Lord, look upon the face of Thy Church, and multiply in her Thy regenerations, Thou who by the streams of Thine abundant grace dost gladden Thy city; and, throughout the world, openest the fonts of Baptism for the renovation of the Gentiles: that, by the command of Thy Majesty, she may receive from the Holy Ghost the grace of Thine only-begotten Son. *With his hand he divides the water in the form of a cross:*

May He, by the secret admixture of His Divine virtue, fertilise this water prepared for the regeneration of mankind; that, conceived in sanctification, and born again a new creation, there may come forth from the spotless womb of this Divine fountain an offspring of heaven; and all whether sex distinguish them in body, or age in time, may be brought forth into the same infancy by grace, their spiritual mother. Afar then, O Lord, let all unclean spirits, at Thy command, depart; afar be the wiles and the wickedness of the devil: let no adverse power here prevail, whether

it hover around us by craft, or creep in among us by stealt or corrupt us by infection. *He touches the water with his hand.*

May this water be holy and innocent, free from every assault of the enemy, and purified by the departure from it of every evil. May it be a living fountain, a regenerating water, a purifying stream: that all who shall be washed in this salvation-bringing bath, may, by the operation of the Holy Ghost within them, obtain the grace of a perfect purification. *He makes the sign of the cross thrice over the Font: saying.*

Wherefore, I bless thee, O Water, by the living God, by the true God, by the holy God: by the God who in the beginning by His Word separated thee from the dry land, by the God whose Spirit moved over thee. *He divides the water with his hand, and pours some towards the four quarters of the world:*

Who made thee to flow from the fountain of paradise and bade thee to water the whole earth with thy four rivers Who in the desert, infusing sweetness into thy bitterness, made thee fitted for drink, and brought thee out of a rock to quench a thirsting people. I also bless thee by Jesus Christ His only Son our Lord: Who in Cana of Galilee, by a wondrous miracle of His power, changed thee into wine; Who walked upon thee with His feet, and in the Jordan was baptised in thee by John: Who made thee to flow out of His side together with His blood: and commanded His disciples that such as believed should be baptised in thee: saying, Go, teach ye all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost.

Changing the tone of his voice to that of a lesson, he continues

Whilst we keep this ordinance, do Thou, O God Almighty mercifully be present; do Thou graciously inspire us.

He breathes thrice upon the water in the form of a cross: saying,

Do Thou with Thy mouth bless this clean water: that in addition to its natural quality of cleansing the body, it may also prove efficacious in purifying the mind.

Here the Priest thrice lets down the Paschal Candle into the water, each time deeper: saying in the tone of a preface, and each time raising his voice higher, May the power of the Holy Ghost descend into the whole body of water in this font. *Then blowing thrice upon the water in the form of the Greek letter ψ, he continues,*

And enrich the whole substance of this water with the power of regenerating. *Here the Paschal Candle is taken out of the water.*

Here may the stains of every sin be blotted out: here may human nature, created to Thine image, and reformed for the honour of its Author, be cleansed from all the filth of its old nature: that all who receive this Sacrament of regenera-

tion, may be born again into the new childhood of true innocence. *The remainder is said in the ordinary reading tone.*

Through our Lord Jesus Christ Thy Son: who shall come to judge the living and the dead, and the world by fire. *R.* Amen.

Thereupon the people are sprinkled with the newly-blessed water: and some of it is reserved for sprinkling in houses and other places. After which the Priest who is blessing the Font, pours some of the Oil of Catechumens into the water, in the form of a cross: saying in an audible voice,

May this font be sanctified and fertilized by this Oil of salvation, for such as shall be born again therefrom unto life everlasting. *R.* Amen.

Then, in the same manner, he pours in Chrism: saying,

May this pouring in of the Chrism of our Lord Jesus Christ, and of the Holy Ghost, the Comforter, be made in the Name of the Holy Trinity. *R.* Amen.

Lastly, he pours of the said Oil and Chrism together into the water, in the form of a cross: saying,

May this mingling together of the Chrism of Sanctification, and of the Oil of Unction, and of the Water of Baptism, be likewise made in the Name of the Father, and of the Son, and of the Holy Ghost. *R.* Amen.

Then he mingles the Oil itself with the Water, and with his hand spreads it over the whole font. If there be any to receive Baptism, he baptizes them in the usual manner.

At the Litany.

As the Priest, Clergy, and Attendants move back to the Altar, the Litany is sung by two Cantors, the Choir repeating each invocation.

The Litany will be found at page xii.; *but the invocations marked with an asterisk are omitted.*

In Churches where there is no font, the Priest, after concluding the Prayer which follows the last Prophecy, puts off his chasuble, and whilst the Litany is sung, lies prostrate with his Ministers on the Altar-steps, the rest kneeling.

When the words Peccatores, Sinners, *are reached, the Priest and his Ministers rise, and proceed to the Sacristy, where they put on white vestments for Mass: the candles on the High Altar being meanwhile lighted.*

At Mass.

Immediately after the Christe exaudi nos *the Cantors solemnly intone the* Kyrie eleison, Christe eleison, Kyrie eleison, *repeating each invocation thrice. Meanwhile the Priest enters with his assistants, and at the foot of the Altar begins Mass in the usual way (page* 1) *saying the Psalm* Judica. *Then, going up to the Altar, he in-*

censes it; and after the Choir has finished the Kyrie eleison, *he solemnly intones the* Gloria in excelsis; *when the bells are rung.*

Collect. O GOD, Who dost brighten this most sacred Night with the glory of the Lord's Resurrection: preserve in the new offspring of Thy family the Spirit of Adoption which Thou hast given; that renewed in mind and in body, they may render to Thee a pure service. Through the same our Lord . . . . . in the unity of the Holy Ghost *&c.* *No other Collect.*

Epistle, Col. 3. BRETHREN, If ye be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not those that are upon the earth. For ye are dead, and your life is hid with Christ in God. When Christ, Who is your life, shall appear, then shall ye also appear with Him in glory.

After the Epistle, the Celebrant sings thrice Alleluia, *raising his voice each time; the Choir repeats each of the* Alleluias *in the same tone, and then sings the following versicle:*

Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Give praise unto the Lord, because He is good: because His mercy endureth for ever.

Tract. Laudate Dominum, omnes Gentes: et collaudate eum, omnes populi.—Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Praise the Lord, all ye Gentiles: and praise Him, all ye people.—Because His mercy is established upon us: and the truth of the Lord endureth for ever.

At the Gospel, lights are not carried, but only incense. Munda cor, p 7

Gospel, Matt. 28. AND in the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it: and his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the Angel answering, said to the women, Fear not ye, for I know that ye seek Jesus Who was crucified: He is not here: for He is risen, as He said. Come and see the place where the Lord was laid. And going quickly, tell His disciples that He is risen: and behold He will go before you into Galilee: there shall ye see Him. Lo, I have foretold it to you.

The Credo *is not said: but at the end of the Gospel the Priest says,* Dominus vobiscum *&c. without an offertory verse.—The* Gloria Patri *is said after the* Lavabo.

Secret. RECEIVE, we beseech Thee, O Lord, the prayers of Thy people together with the offering of this Sacrifice: that hallowed by these Paschal Mysteries, it may, through Thine operation, profit us unto everlasting salvation. Through *&c.*

In the Preface, No 7, page 16, *substitute* 'but in this night more especially' *for* 'now more especially.'—*In the Easter clause of the* 'Communicantes,' *page* 20, *substitute* 'most sacred night' *for* 'day.' *Add also the Easter clause in the* Hanc igitur, *page* 21. *The* Agnus Dei, *page* 26, *is not said, nor is the* '*Peace*' *given; and there is no Post-Communion Verse. After the Communion, the following is sung in the Choir in lieu of*

VESPERS.

Anth. Allel., allel., alleluia.

Ps. 116. LAUDATE Dominum, omnes Gentes: laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Gloria Patri *&c.*

Anth. Allel., allel., alleluia.

Anth. Allel., allel., alleluia.

PRAISE the Lord, all ye Nations: praise Him, all ye people.

Because His mercy is confirmed upon us: and the truth of the Lord endureth for ever.

Glory *&c.*

Anth. Allel., allel., alleluia.

The Priest then chants the three first words of the following Anthem, which is continued by the Choir.

Vespere autem Sabbati: quæ lucescit in prima Sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum: alleluia.

In the end of the Sabbath: which dawns in the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre: alleluia.

Then the Magnificat *is sung, page* S 79 (Supplement), *with* Gloria Patri *at the end; and the Altar is incensed as is usual at Vespers.*

After the Magnificat, *the Anth.* Vespere autem *is repeated; and the Priest then says,* Dominus vobiscum *&c.*

POUR down upon us O Lord, the Spirit of Thy love, and of Thy goodness, make them to be of one mind, whom Thou hast satisfied with the Paschal Sacraments. Through our Lord . . . . . in the unity of the Holy Ghost *&c.* *R.* Amen.

P. Dominus vobiscum *&c.*

The Deacon Ite Missa est: alleluia, alleluia. *R.* Deo gratias: alleluia, alleluia.

P. The Lord be with you *&c.*

D. Go, Mass is ended: alleluia, alleluia. *R.* Thanks be to God: alleluia, alleluia.

Mass is then finished as usual, page 84.

Easter Sunday.

The Station is at St. Mary Major's.

Introit. RESURREXI, et adhuc tecum sum, alleluia: posuisti super me manum tuam, alleluia: mirabilis facta est scientia tua, alleluia, alleluia. *Ps.* Domine, probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam.—Gloria *&c.*—Resurrexi *&c. to Ps.*

I HAVE risen, and am still with Thee, alleluia: Thou hast laid Thy hand upon me, alleluia: Thy knowledge is become wonderful, alleluia, alleluia. *Ps.* Lord, Thou hast proved me and known me: Thou hast known my downsitting and mine uprising. — Glory *&c.*—I have risen *&c. to Ps.*

Collect. O GOD, Who on this day, through Thine Only-begotten Son, didst overcome Death, and open unto us the Gate of Everlasting Life: as, by Thy preventing grace, Thou dost breathe good desires into our hearts, so also, by Thy gracious help, bring them to good effect. Through the same *&c.* *No other Collect.*

Epistle, 1 *Cor. Chap.* 5. 7–8. BRETHREN, Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our Pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Gradual. Hæc dies quam fecit Dominus: exultemus et lætemur in ea.—Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus. Alleluia, alleluia.—Pascha nostrum immolatus est Christus.

This is the day which the Lord hath made: let us rejoice and be glad in it.—Give praise to the Lord, for He is good: for His mercy endureth for ever. Alleluia, alleluia.—Christ our Passover is sacrificed.

The following Sequence is said daily until Saturday.

VICTIMÆ Paschali laudes immolent Christiani.

Agnus redemit oves: Christus innocens Patri reconciliavit peccatores.

Mors et Vita duello conflixere mirando: dux vitæ mortuus, regnat vivus.

AT the Paschal Victim's feet,
Christians, offer praises meet.
For the sheep the Lamb hath bled,
Sinless in the sinners' stead.
Christ, the Victim undefiled,
Man to God hath reconciled;
Whilst in strange and awful strife
Met together Death and Life

Die nobis, Maria, quid vidisti in via?

Sepulchrum Christi viventis, et gloriam vidi resurgentis:

Angelicos testes, sudarium et vestes.

Surrexit Christus spes mea: præcedet vos in Galilæam.

Scimus Christum surrexisse a mortuis vere; tu nobis, victor Rex, miserere.

Amen. Alleluia.

Say, O wond'ring Mary, say,
What thou sawest on the way?
I beheld where Christ had lain,
Empty tomb and Angels twain;
I beheld the glory bright
Of the rising Lord of light.
Christ my hope is risen again:
Now He lives, and lives to reign:
Throned in endless might and pow
Lives and reigns for evermore. [er
Hail, Eternal Hope on high!
Hail, Thou King of victory!
Hail, Thou Prince of life adored!
Help and save us, gracious Lord.
Amen. Alleluia.

Gospel, Mark c. 16, 1-7. AT that time, Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that, coming, they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another, Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. And it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished. Who saith to them, Be not affrighted: you seek Jesus of Nazareth, who was crucified: He is risen, He is not here; behold the place where they laid Him. But go, tell His disciples, and Peter, that He goeth before you into Galilee: there shall you see Him, as He told you.

Offert. Terra tremuit, et quievit, dum resurgeret in judicio Deus. Alleluia.

The earth trembled, and was still: whilst God arose in judgment. Alleluia.

Secret. RECEIVE, we beseech Thee, O Lord, the prayers of Thy people together with the offering of this Sacrifice: that hallowed by these Paschal Mysteries, it may, through Thine operation, profit us unto everlasting salvation. Through *&c.*

Preface, No. 7, page 16; *but from this day until Saturday next inclusive, substitute* 'but on this day more especially' *for* 'now more especially;' *also clauses in the* Communicantes, page 20, *and* Hanc igitur, page 21.

Com. Pascha nostrum immolatus est Christus, alleluia: itaque epulemur in

Christ our Pasch is sacrificed, alleluia: therefore let us feast on the unleavened

azymis sinceritatis et veritatis. Alleluia, alleluia, alleluia.

bread of sincerity and truth. Alleluia, alleluia, alleluia.

P. Com. POUR down upon us, O Lord, the Spirit of Thy love: and of Thy goodness make them to be of one mind, whom Thou hast satisfied with the Paschal Sacraments. Through *&c.*

From this day until Saturday inclusive, two alleluias *are added to the* Ite missa est, *and to the* Deo gratias.

No feast is kept or commemorated on Easter Monday and Tuesday

Easter Monday.

The Station is at St. Peter's.

Introit. INTRODUXIT vos Dominus in terram fluentem lac et mel, alleluia; et ut lex Domini semper sit in ore vestro: alleluia, alleluia. *Ps.* Confitemini Domino, et invocate nomen ejus: annuntiate inter Gentes opera ejus.

THE Lord hath brought you into a land flowing with milk and honey, alleluia: and that the law of the Lord may ever be in your mouth: alleluia, alleluia. *Ps.* Praise ye the Lord, and call upon His Name: tell forth His works among the Gentiles.

Collect. O GOD, who by the Paschal Solemnity didst give salvation unto the world: continue, we beseech Thee, to bestow the heavenly gift upon Thy people; that they may both obtain perfect liberty, and advance in the way to life everlasting. Through *&c.*

Epistle. *Acts* ii. IN those days, Peter standing in the midst of the people, said, Men, brethren, ye know the word which hath been published through all Judea; for it began from Galilee after the baptism which John preached, Jesus of Nazareth: how God anointed Him with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed by the devil, for God was with Him. And we are witnesses of all things that He did in the land of the Jews and in Jerusalem; Whom they killed, hanging Him upon a tree. Him God raised up the third day, and gave Him to be made manifest, not to all the people, but to witnesses pre-ordained by God; even to us, who did eat and drink with Him after He rose again from the dead. And He commanded us to preach to the people, and to testify that it is He who was appointed by God to be the judge of the living and of the dead. To Him all the Prophets give testimony, that through His Name all receive remission of sins, who believe in Him

Graduale. Hæc dies quam fecit Dominus: exultemus et lætemur in ea.—Dicat nunc Israel, quoniam bonus: quoniam in sæculum misericordia ejus. Alleluia, alleluia. —Angelus Domini descendit de cœlo: et accedens revolvit lapidem, et sedebat super eum.

This is the day which the Lord hath made: let us rejoice and be glad in it.—Let Israel now say, that He is good: for His mercy endureth for ever. Alleluia, alleluia.—The Angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it.

Sequence. Victimæ, page 174.

Gospel, Luke 24. AT that time, Two of the disciples of Jesus went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them But their eyes were held that they should not know Him. And He said to them, What are these discourses that ye hold one with another as ye walk, and are sad? And one of them, whose name was Cleophas, answering, said to Him, Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom He said, What things? And they said, concerning Jesus of Nazareth, who was a Prophet, mighty in work and word, before God, and all the people. And how our Chief Priests and Rulers delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel. And now besides all this, today is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre; and not finding His body, came, saying, that they had also seen a vision of Angels, who say that He is alive. And some of our people went to the sepulchre, and found it so as the women had said, but Him they found not. Then said He to them, O foolish, and slow of heart to believe in all the things which the Prophets have spoken! Ought not Christ to have suffered these things, and so to enter into His glory? And beginning at Moses, and all the Prophets, He expounded to them in all the Scriptures, the things that were concerning Himself. And they drew nigh to the town whither they were going: and He made as though He would go farther But they constrained Him, saying, Abide with us, for it is towards evening, and the day is now far spent. And He went

in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Was not our heart burning within us, whilst He talked in the way, and opened to us the Scriptures? And rising up the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were with them; saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way; and how they knew Him in the breaking of bread.

Offert. Angelus Domini descendit de cœlo, et dixit mulieribus, Quem quæritis, surrexit sicut dixit: alleluia.

The Angel of the Lord came down from heaven, and said to the women, He whom ye seek is risen as He said alleluia.

Secret. Receive, we beseech Thee, *as on Easter Sunday*, page 175

Comm. Surrexit Dominus, et apparuit Petro, alleluia.

The Lord hath arisen, and hath appeared to Peter, allel

P. Com. Pour down upon us, *as on Easter Sunday*, page 176

Easter Tuesday.

The Station is at St. Paul's.

Introit. AQUA sapientiæ potavit eos, alleluia: firmabitur in illis, et non flectetur, alleluia: et exaltabit eos in æternum: alleluia, alleluia. *Ps.* Confitemini Domino, et invocate nomen ejus: annuntiate inter Gentes opera ejus.

OF the water of wisdom did He give them to drink, alleluia: He shall be established in them, and shall not be moved, allel.; and He will exalt them for ever, all., all. *Ps.* Praise ye the Lord, and call upon His Name; tell forth His works among the Gentiles.

Collect. O GOD, Who art ever multiplying Thy Church by a new offspring: grant to Thy servants, that they may through life retain that Sacrament which by faith they have received. Through *&c.*

Lesson, Acts 13. IN those days, Paul standing up, and, with his hand making a sign for silence, said, Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you is the word of this salvation sent. For they that inhabited Jerusalem, and the Rulers thereof, not knowing Jesus, nor the voices of the Prophets, which are read every Sabbath, judging Him, have fulfilled them; and

finding no cause of death in Him, desired of Pilate, that they might kill Him. And when they had fulfilled all things that were written of Him, taking Him down from the tree, they laid Him in a sepulchre. But God raised Him up from the dead the third day; and He was seen for many days by them that came up with Him from Galilee to Jerusalem, who to this present time are His witnesses to the people. And we declare unto you that the promise which was made to our fathers, this same hath God fulfilled to our children, raising up again Jesus Christ our Lord.

Gradual. Hæc dies quam fecit Dominus: exultemus et lætemur in ea.—Dicant nunc qui redempti sunt a Domino, quos redemit de manu inimici, et de regionibus congregavit eos. Alleluia, alleluia. Surrexit Dominus de sepulchro, qui pro nobis pependit in ligno.

This is the day which the Lord hath made: let us rejoice and be glad in it.—Let those redeemed by the Lord now say: whom He hath redeemed from the hand of the enemy, and gathered out of the countries. All., all.—The Lord is risen from the tomb, who for us hung upon the cross.

Sequence, Victimæ, page 174

Gospel. *Luke* 24. AT that time, Jesus stood in the midst of His disciples, and saith to them, Peace be unto you: it is I, fear not. But they being troubled, and affrighted, supposed that they saw a spirit. And He said to them, Why are ye troubled, and why do thoughts arise in your hearts? See my hands and my feet, that it is I myself; handle me, and see: for a spirit hath not flesh and bones, as ye see me to have. And when He had said this, He showed them His hands and His feet. But while they yet believed not, and wondered for joy, He said, Have ye here any thing to eat? And they offered Him a piece of broiled fish, and a honeycomb. And when He had eaten before them, taking the remains, He gave to them. And He said to them, These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened He their understanding, that they might understand the Scriptures. And He said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day; and that penance and remission of sins should be preached in His Name unto all nations.

Offert. Intonuit de cœlo Dominus, et Altissimus dedit

The Lord thundered from heaven, and the Most High

vocem suam : et apparuerunt fontes aquarum, alleluia.

gave His voice : and the fountains of water appeared, alleluia.

Secret. RECEIVE, O Lord, the prayers of the faithful, together with these sacrificial offerings : that by these offices of a pious devotion, we may pass on to the glory of heaven. Through *&c.*

Comm. Si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens, alleluia : quæ sursum sunt sapite, alleluia.

If ye be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God, alleluia : mind the things that are above, alleluia.

P. Com. GRANT, we beseech Thee, Almighty God, that the effects of the Paschal Sacrament, which we have received, may endure permanently in our minds. Through *&c.*

As to feasts falling in the Easter Octave, see Note IX., a, p. xvii.

EASTER WEDNESDAY.

The Station is at St Laurence's outside the walls.

Introit. COME, ye blessed of my Father, receive the Kingdom, alleluia : which hath been prepared for you from the foundation of the world : alleluia, alleluia, alleluia. *Ps.* Sing ye to the Lord a new song : O sing to the Lord, all the earth.

Collect. O GOD, Who dost gladden us with the yearly celebration of the Lord's Resurrection : mercifully grant, that by means of these festivities that pass away, we may be made worthy to reach those joys that have no end. Through *&c.* *2nd Collect,* page 5

Lesson, Acts 3. IN those days, Peter opening his mouth, said, Ye men of Israel, and ye that fear God, hear. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son Jesus, whom ye indeed delivered up and denied before the face of Pilate, when he judged He should be released. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ; but the Author of Life ye killed : whom God hath raised from the dead, of which we are witnesses. And now, brethren, I know that ye did it through ignorance, as did also your rulers. But those things, which God before had shewed by the mouth of all the Prophets, that His Christ should suffer, He hath so ful-

filled. Repent, therefore, and be converted, that your sins may be blotted out.

Gradual. This is the day which the Lord hath made: let us rejoice and be glad in it.—The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia, alleluia.—The Lord hath risen indeed, and hath appeared to Peter. *Sequence*, Victimæ, page 174.

Gospel, John 21. AT that time, Jesus shewed Himself again to the disciples at the sea of Tiberias. And He shewed Himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter saith to them, I go a fishing. They say to him, We also come with thee. And they went forth and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. Jesus therefore said to them, Children, have ye any meat? They answered Him, No. He saith to them, Cast the net on the right side of the ship; and ye shall find. They cast therefore: and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter, It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them, Bring hither of the fishes which ye have now caught. Simon Peter went up, and drew the net to land, full of great fishes, an hundred and fifty and three. And although there were so many, the net was not broken. Jesus saith to them, Come, and dine. And none of them, who were at meat, durst ask Him, Who art Thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead.

Offertory. The Lord opened the gates of heaven, and rained upon them manna that they might eat: the bread of heaven did He give them: the bread of Angels did man eat: alleluia.

Secret. WE offer, O Lord, with Easter gladness, that Sacrifice by which, in a wonderful manner, Thy Church is both fed and nourished. 2nd, page 18.

Comm. Christ rising again from the dead, dieth now no more, alleluia: death shall no more have dominion over Him, alleluia, alleluia.

P. Com. MAY the reverent reception of Thy Sacrament, we beseech Thee, O Lord, purge us from all that is old, and transform us into a new creation: O Thou that *&c.* *2nd P. Com.*, page 29.

EASTER THURSDAY.

The Station is at the Twelve Holy Apostles.

Introit. WITH one accord, O Lord, they have praised Thy victorious hand, alleluia: for wisdom hath opened the mouth of the dumb, and made the tongues of children eloquent, alleluia, alleluia. *Ps.* Sing ye unto the Lord a new song: for He hath done marvellous things.

Collect. O GOD, who hast united the diversity of nations in the confession of Thy Name: grant that they who have been born again in the font of Baptism, may be of one faith in mind, and of the same piety in action. Through *&c.* *2nd Collect*, page 5.

Lesson, Acts 8. IN those days. The Angel of the Lord spoke to Philip, saying, Arise, go towards the South, to the way that goeth down from Jerusalem into Gaza: this is desert. And rising up he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace, Queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning sitting in his chariot, and reading Isaias the Prophet. And the Spirit said to Philip, Go near, and join thyself to this chariot. And Philip running thither, heard him reading the Prophet Isaias; and he said, Thinkest thou that thou understandest what thou readest? Who said, And how can I, unless some man shew me? And he desired Philip that he would come up and sit with him. And the place of the Scripture which he was reading was this, He was led as a sheep to the slaughter: and like a lamb without voice before his shearer, so opened He not His mouth. In humility His judgment was taken away. His generation, who shall declare? for His life shall be taken from the earth. And the eunuch answering Philip, said, I beseech thee, of whom speaketh the Prophet this? of himself, or of some other man? Then Philip, opening his mouth, and beginning at this Scripture, preached unto him Jesus. And as they went on their way,

they came to a certain water: and the eunuch said, See here is water, what doth hinder me from being baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answering, said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch: and he baptized him. And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing. But Philip was found in Azotus, and passing through he preached the Name of the Lord Jesus Christ to all the cities, till he came to Cæsarea.

Gradual. This is the day which the Lord hath made: let us rejoice and be glad in it.—The Stone which the builders rejected, is become the head of the corner: this is the Lord's work, and it is wonderful in our eyes. Alleluia, alleluia.—Christ, who created all things, is risen: and He hath had compassion on the human race. *Sequence*, Victimæ, page 174.

Gospel, John 20. AT that time, Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre: and she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord: and I know not where they have laid Him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? Whom seekest thou? She thinking that it was the gardener, saith to Him, Sir, if thou hast taken Him hence, tell me where thou hast laid Him: and I will take Him away. Jesus saith to her, Mary. She turning, saith to Him, Rabboni (which is to say, Master). Jesus saith to her, Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and to your Father, to my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord, and these things He said to me.

Offert. In the day of your solemnity, saith the Lord, I will bring you into a land flowing with milk and honey, alleluia.

Secret. GRACIOUSLY receive, we beseech Thee, O Lord, the gifts of Thy people; that, by the confession of Thy Name, and this new life in Baptism, they may obtain everlasting happiness. Through &c. *2nd Secret*, page 13.

Comm. O purchased people, shew ye forth the virtues of Him, alleluia: Who hath called you out of darkness into His marvellous light, alleluia.

P Com. HEAR our prayers, O Lord: that this most holy communion in the Mysteries of our redemption may both confer upon us help in this life, and ensure for us the joys that never end. Through *&c.* *2nd P. Com.*, page 29.

EASTER FRIDAY.

The Station is at St. Mary of the Martyrs'.

Introit. THE Lord brought them out in hope, alleluia: and the sea overwhelmed their enemies, alleluia, alleluia, alleluia. *Ps.* Give ear, O my people, to my law: incline your ears to the words of my mouth.

Collect. ALMIGHTY and everlasting God, Who hast bestowed the Paschal Mystery as a part of the covenant of man's reconciliation: grant that what we profess in this celebration, our inner life may imitate in action. Through *&c.* *2nd Collect*, page 5.

Epistle, 1 Peter 3. DEARLY beloved: Christ died once for our sins, the Just for the unjust, that He might offer us to God; being put to death indeed in the flesh, but quickened in the spirit. In which also coming, He preached to those spirits that were in prison: which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was abuilding: wherein a few, that is, eight souls, were saved by water. Whereunto Baptism, of a like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the Resurrection of Jesus Christ our Lord, who is on the right hand of God.

Gradual. This is the day which the Lord hath made: let us rejoice and be glad in it.—Blessed is He that cometh in the Name of the Lord: the Lord is God, and He hath shone forth upon us. Alleluia, alleluia.—O say ye among the Gentiles, The Lord hath reigned from the Tree. *Sequence*, Victimæ, page 174.

Gospel, Matt. 28. AT that time, The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them And seeing Him they adored: but some doubted. And Jesus coming spoke to them, saying, All power is given to me in heaven and on earth. Going therefore teach ye all nations: baptizing them in the Name of the

Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the end of the world.

Offert. This day shall be to you a memorial day, alleluia: and ye shall keep it a solemn feast to the Lord in your generations: an everlasting and legal day, allel., allel., allel.

Secret. DO Thou, we beseech Thee, O Lord, graciously accept the Sacrifice which we offer, both for the expiation of the sins of those who have been born again in Baptism, and for the hastening of Thy heavenly help. Through *&c.* *2nd Secret*, page 13.

Comm. All power is given to me in heaven and on earth, all.: going teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: all., all.

P. Com. LOOK down upon Thy people, we beseech Thee, O Lord; and graciously keep free from temporal faults those whom Thou hast vouchsafed to renew with everlasting Mysteries. Through *&c.* *2nd P. Com.*, page 29.

EASTER [OR LOW] SATURDAY.

The Station is at St. John's Lateran.

Introit. THE Lord brought forth His people with joy, alleluia: and His chosen ones with gladness, alleluia, alleluia.—*Ps.* O give glory unto the Lord, and call upon His Name: make known His deeds among the Gentiles.

Collect. GRANT, we beseech Thee, Almighty God, that we who have reverently kept these Paschal Festivities, may by them be made worthy to attain to the joys of everlasting life. Through *&c.* *2nd Collect*, page 5.

Epistle, 1 Peter 2. DEARLY beloved, Wherefore laying aside all malice, and all guile, and dissimulations, and envies, and all detractions, as new-born babes, desire the rational milk without guile, that thereby ye may grow unto salvation: if so be ye have tasted that the Lord is sweet. Unto Whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God: be ye also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is said in the Scripture, Behold I lay in Sion a chief corner-stone, elect, precious. And he that shall believe in Him, shall not be confounded. To you therefore that believe is honour: but to them that believe not, the Stone which the builders rejected, the same is made

the head of the corner, and a stone of stumbling, and a rock of scandal, to them that stumble at the word, neither do believe, whereunto also they are set. But ye are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that ye may declare His virtues, Who hath called you out of darkness into His marvellous light. Who in time past were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy.

Alleluia, alleluia. This is the day which the Lord hath made: let us rejoice and be glad in it, alleluia.—Praise the Lord, ye children: praise the Name of the Lord. *Sequence*, Victimæ, page 174.

Gospel, John 20. AT that time, On the first day of the week, Mary Magdalene cometh early, when it was yet dark, unto the sepulchre: and she saw the stone taken away from the sepulchre. She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went out, and that other disciple, and they came to the sepulchre. And they both ran together, and that other disciple did out-run Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying: but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying. And the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed: for as yet they knew not the Scripture that He must rise again from the dead.

Offert. Blessed is He that cometh in the Name of the Lord: we have blessed you out of the house of the Lord: the Lord is God, and He hath shone upon us, alleluia, alleluia.

Secret. GRANT, we beseech Thee, O Lord, that we may ever rejoice through these Paschal Mysteries: that the continued working of our restoration, may become to us the cause of everlasting happiness. Through *&c.* *2nd Secret*, page 13.

Comm. All you that have been baptized in Christ, have put on Christ, alleluia.

P. Com. WE who have been strengthened by the gift of our redemption, beseech Thee, O Lord, that with this help to perpetual salvation, true faith may ever increase. Through *&c.* *2nd P. Com.*, page 29.

Low Sunday.

The Octave-day of Easter.

The Station is at St. Pancras's.

Introit. QUASIMODO geniti infantes, alleluia: rationabile sine dolo lac concupiscite: alleluia, alleluia, alleluia. *Ps.* Exultate Deo adjutori nostro: jubilate Deo Jacob.

AS new-born babes, alleluia: desire ye the rational milk without guile: alleluia, alleluia, alleluia. *Ps.* Rejoice unto God our helper: sing aloud unto the God of Jacob.

Collect. GRANT, we beseech Thee, Almighty God, that we who have been celebrating the Paschal Festivities, may, through Thy bounty, ever retain their effect, both in life and in conversation. Through *&c.*

Ep., 1 *John* c. 5, 4–10. DEARLY beloved, Whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. For there are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, and the Water, and the Blood; and these three are one. If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God which is greater, which He hath testified of His Son. He that believeth in the Son of God, hath the testimony of God in himself.

Alleluia, alleluia. In die Resurrectionis meæ, dicit Dominus, præcedam vos in Galilæam. Alleluia. — Post dies octo januis clausis, stetit Jesus in medio discipulorum suorum, et dixit, Pax vobis: alleluia

Alleluia, alleluia. On the day of my Resurrection, saith the Lord, I shall go before you into Galilee. Allel. — After eight days, the doors being shut, Jesus stood in the midst of His disciples, and said, Peace be unto you: alleluia.

Gosp., John c. 20, 19–31. AT that time, When it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, came Jesus, and stood in the midst, and said to them, Peace be unto you. And when He had said this, He shewed them His hands and His side. Then were the disciples glad, when they saw the Lord. He said therefore to them again, Peace be unto you. As the Father hath sent me, so also send I you. When He had said this, He breathed on them; and He said to them, Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now *Thomas, one of the Twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered, and said to Him, My Lord and my God. Jesus saith to him, Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.* Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in His Name.

Offert. Angelus Domini descendit de cœlo, et dixit mulieribus: Quem quæritis surrexit sicut dixit: alleluia.

The Angel of the Lord descended from heaven, and said to the women: He whom ye seek is risen, as He said: all.

Secret. RECEIVE, we beseech Thee, O Lord, the offerings of Thine exulting Church; and to her, unto

whom Thou hast given cause for so great a joy, grant the fruit of perpetual gladness. Through *&c.* *Unless otherwise noted, the Easter Preface, No. 7, p. 16, is said daily until the Ascension.*

Com. Mitte manum tuam, et cognosce loca clavorum, alleluia; et noli esse incredulus, sed fidelis: allel., allel.

Put in thy hand, and know the place of the nails, alleluia: and be not faithless, but believing: allel., allel.

P. Com. WE beseech Thee, O Lord our God, that Thou wouldest make the most holy mysteries, which Thou hast bestowed as a protection of our restored condition, to be to us both a present and a future remedy. Through *&c.*

SECOND SUNDAY AFTER EASTER.

Introit. MISERICORDIA Domini plena est terra, alleluia: verbo Domini cœli firmati sunt, alleluia, alleluia. *Ps.* Exultate justi in Domino: rectos decet collaudatio.

OF the mercy of the Lord the earth is full, alleluia: by the word of the Lord were the heavens established, allel., allel. *Ps.* Rejoice in the Lord, ye just: praise becometh the upright.

Collect. O GOD, Who in the humility of Thy Son hast raised up a fallen world; grant perpetual gladness unto Thy faithful people; that whom Thou hast rescued from the peril of endless death, Thou wouldest bring to the fruition of everlasting joys. Through *&c.* *Other Collects*, page 5.

Ep., 1 *Pet.* c. 2, 21-25. DEARLY beloved, Christ suffered for us, leaving you an example, that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who, when He was reviled, reviled not; when He suffered, threatened not; but delivered Himself to him that judged Him unjustly: Who His own self bore our sins in His body upon the Tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but are now converted to the Shepherd and Bishop of your souls.

Alleluia, alleluia. Cognoverunt discipuli Dominum Jesum, in fractione panis. Alleluia. — Ego sum pastor

Alleluia, alleluia. The disciples knew the Lord Jesus in the breaking of bread. Alleluia. — I am the good

bonus: et cognosco oves meas, et cognoscunt me meæ. Alleluia.

shepherd: and I know my sheep, and mine know me. Alleluia.

Gosp., John c. 10, 11-16. AT that time, Jesus said to the Pharisees, I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and flieth; and the wolf catcheth and scattereth the sheep. And the hireling flieth, because he is a hireling, and hath no care for the sheep. I am the good shepherd; and I know my sheep, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep have I, that are not of this fold: them also must I bring; and they shall hear my voice, and there shall be one fold, and one shepherd.

Offert. Deus, Deus meus, ad te de luce vigilo: et in nomine tuo levabo manus meas: alleluia.

O God, my God, to Thee do I watch at break of day: and in Thy Name I will lift up my hands: alleluia.

Secret. MAY this sacred oblation, O Lord, ever confer upon us Thy salutary blessing: that what is performed in mystery, may by virtue thereof be fulfilled. Through *&c.* *Other Secrets*, page 13. *Preface, No.* 7, page 16.

Com. Ego sum pastor bonus, alleluia: et cognosco oves meas, et cognoscunt me meæ: alleluia, alleluia.

I am the good shepherd, alleluia: and I know my sheep, and mine know me: alleluia, alleluia.

P. Com. GRANT, we beseech Thee, Almighty God, that obtaining the grace of Thy new life, we may ever glory in Thy gift. Through *&c.* *Other P. Coms., &c.*, page 29.

On the Wednesday before the 3rd Sunday after Easter is kept the SOLEMNITY OF ST. JOSEPH: *the Mass for which will be found on* page 192.

THIRD SUNDAY AFTER EASTER.

Introit. JUBILATE Deo omnis terra, allel.: psalmum dicite nomini ejus, allel.: date gloriam laudi ejus, all.,

SING joyfully to God, all the earth, allel.: tell a psalm unto His Name, allel.: give glory to His praise, all., all.

all., all. *Ps.* Dicite Deo, Quam terribilia sunt opera tua, Domine: in multitudine virtutis tuæ mentientur tibi inimici tui.

all. *Ps.* Say ye unto God, How terrible are Thy works, O Lord: in the greatness of Thy power shall Thine enemies lie unto Thee.

Collect. O GOD, Who unto those that go astray, dost display the light of Thy truth that they may return into the way of righteousness: grant unto all those that profess faith in Christ, both to eschew the things which are contrary to that Name, and to follow those which are agreeable thereto. Through *&c.* *Other Collects*, page 5.

Ep., 1 *Pet.* c. 2, 11-19. DEARLY beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evil doers, they may by the good works, which they shall behold in you, glorify God in the day of visitation. Be ye subject, therefore, to every human creature for God's sake: whether it be to the king as excelling: or to governors as sent by him for the punishment of evil doers, and for the praise of the good: for so is the will of God, that by well-doing you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thanks-worthy, in Christ Jesus our Lord.

Alleluia, alleluia. Redemptionem misit Dominus populo suo, alleluia.—Oportebat pati Christum, et resurgere a mortuis: et ita intrare in gloriam suam, alleluia.

Alleluia, alleluia. The Lord hath sent redemption unto His people, allel.—It behoved that Christ should suffer, and rise again from the dead: and so enter into His glory, alleluia.

Gosp., *John* c. 16, 16-22. AT that time, Jesus said to His disciples: A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father. Then said some of His disciples one to another, What is this that He saith to us, A little while, and you shall not see me: and again a little while, and you shall see me, and because I go

to the Father? They said therefore, What is this that He saith to us, A little while? We know not what He speaketh. Now Jesus knew that they had a mind to ask Him; and He said to them, Of this do ye enquire among yourselves, because I said, A little while, and you shall not see me: and again a little while, and you shall see me? Amen, amen, I say to you, that you shall weep and lament, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So you also, now indeed, have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

Offert. Lauda, anima mea, Dominum: laudabo Dominum in vita mea: psallam Deo meo quamdiu ero, alleluia.

Praise the Lord, O my soul: I will praise the Lord in my life: I will sing to my God whilst I have any being, alleluia.

Secret. THROUGH these mysteries may it be conferred upon us, O Lord, that moderating our earthly desires, we may learn to love the things of heaven. Through *&c.* *Other Secrets*, page 13. *Preface No.* 7, page 16.

Com. Modicum et non videbitis me, alleluia: iterum modicum, et videbitis me: quia vado ad Patrem, allel. allel.

A little while, and ye shall not see me, allel.: and yet a little while, and ye shall see me: because I go to the Father, all., all.

P. Com. MAY the Sacraments which we have received, we beseech Thee, O Lord, both strengthen us with spiritual aliments, and protect us with bodily help. Through *&c.* *Other P. Coms.*, page 29.

The Solemnity of St. Joseph,

Patron of the Universal Church.

Introit. ADJUTOR et protector noster est Dominus: in eo lætabitur cor nostrum, et in nomine sancto ejus speravimus, alleluia, alleluia. *Ps.* Qui regis Israel, intende: qui deducis velut ovem Joseph.

THE Lord is our helper and protector: in Him shall our heart rejoice, and in His holy Name have we trusted, allel, allel. *Ps.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep.

PRÆFATIO IN FESTIS ST. JOSEPH SPONSI B. MARIÆ VIRGINIS.

By decree dated April 9th, 1919, Our Holy Father Pope Benedict XV has published the following Preface for Masses of the Feast of St. Joseph, the Solemnity of St. Joseph and during its Octave, and in Votive Masses of St. Joseph.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: (Et te in Festivitate) beati Joseph debitis magnificare præconiis, benedicere et prædicare. Qui et vir justus, a te Deiparæ Virgini Sponsus est datus: et fidelis servus ac prudens, super Familiam tuam est constitutus: ut Unigenitum tuum, Sancti Spiritus obumbratione conceptum, paterna vice custodiret, Jesum Christum Dominum Nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

[*In Missis votivis dicitur:* Et te in Veneratione.]

IT is truly worthy and just, right and salutary, that we should always and in every place give thanks unto Thee, Holy Lord, Omnipotent Father, Eternal God, and that we should bless and proclaim Thee, and magnify Thee with becoming praise (on the Festival) of Blessed Joseph. Who, being a just man, was given by Thee to the Virgin Mother of God, as a Spouse, and who also, as a faithful and prudent servant, was placed over Thy Family, in order that he might guard as a Father, Thine only begotten Son, conceived by the overshadowing of the Holy Spirit, Jesus Christ our Lord. Through Whom the Angels praise Thy Majesty, the Dominations adore, and the Powers tremble; the Heavens, the Heavenly Virtues, and the Blessed Seraphim, celebrate together in exultation. With whom we beseech Thee that Thou mayest admit our own voices in suppliant confession, saying:

[*In Votive Masses is said:* And on this Veneration.]

Collect. O GOD, Who with unspeakable providence didst vouchsafe to choose blessed Joseph to be the Spouse of Thy most holy Mother; grant that we who venerate him as a protector on earth, may deserve to have him as an intercessor in heaven. O Thou that livest *&c.*

Lect., Gen. c. 49, 22-26. JOSEPH is a growing son, a growing son, and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bonds of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence came he forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers; until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

Alleluia, alleluia. De quacumque tribulatione clamaverint ad me, exaudiam eos, et ero protector eorum semper: alleluia.—Fac nos innocuam Joseph, decurrere vitam: sitque tuo semper tuta patrocinio. Allel.

Allel, allel. In whatsoever tribulation they shall cry to me, I will hear them, and shall be their protector always: allel.—Obtain for us, O Joseph, to lead an innocent life: and may it ever be safe through thy patronage. Allel.

Gosp., Luke c. 3, 21-23. AT that time: Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon Him: and a voice came from heaven, Thou art my beloved Son, in Thee am I well pleased. And Jesus Himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph.

Offert. Lauda, Jerusalem, Dominum, quoniam confortavit seras portarum tua

Praise the Lord, O Jerusalem, because He hath strengthened the bolts of thy gates:

rum : benedixit filiis tuis in te, allel., allel.

He hath blessed thy childre within thee : allel., allel.

Secret. SUPPORTED by the patronage of the Spouse of Thy most holy Mother, we beseech Thy clemency, O Lord, that Thou wouldest make our hearts to despise all earthly things, and to love Thee, the true God, with perfect charity. O Thou that livest *&c.*—*Easter Preface, No. 7,* page 16.

Com. Jacob autem genuit Joseph, virum Mariæ, de qua natus est Jesus, qui vocatur Christus : allel., allel.

Now Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ : allel., allel.

P. Com. REFRESHED from the fountain of the divine Gift, we beseech Thee, O Lord, our God : that, as Thou makest us to rejoice in the protection of blessed Joseph, so, by his merits and intercession, Thou wouldest make us to partake of the glory of heaven. Through *&c.*

FOURTH SUNDAY AFTER EASTER.

Introit. CANTATE Domino canticum novum, alleluia ; quia mirabilia fecit Dominus, alleluia ; ante conspectum Gentium revelavit justitiam suam : alleluia, alleluia. *Ps.* Salvavit sibi dextera ejus ; et brachium sanctum ejus.

SING ye to the Lord a new song, alleluia ; for the Lord hath done marvellous things, alleluia ; He hath revealed His justice in the sight of the Gentiles : alleluia, alleluia. *Ps.* His right hand hath wrought for Him salvation : and His holy arm.

Collect. O GOD, Who makest the minds of the faithful to be of one will ; grant unto Thy people to love that which Thou commandest, and to desire that which Thou dost promise ; that amidst the changes of this world, our hearts may be there fixed, where are true joys. Through *&c.* *Other Collects,* page 5.

Epist., Jam. c. 1, 17–21. DEARLY beloved, Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creatures. You

know it, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

Alleluia, alleluia. Dextera Domini fecit virtutem; dextera Domini exaltavit me: alleluia.—Christus resurgens ex mortuis, jam non moritur: mors illi ultra non dominabitur: alleluia.

Allel. allel. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: all.—Christ, rising again from the dead, dieth now no more; death shall no more have dominion over Him: alleluia.

Gosp., John c. 16, 5–14. AT that time, Jesus said to His disciples, I go to Him that sent me; and none of you asketh me, Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in me; and of justice, because I go to the Father, and you shall see me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you, but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all truth. For He shall not speak of Himself; but what things soever He shall hear, He shall speak, and the things that are to come, He shall show you. He shall glorify me, because He shall receive of mine, and shall show it to you.

Offert. Jubilate Deo universa terra, psalmum dicite nomini ejus: venite, et audite, et narrabo vobis, omnes qui timetis Deum, quanta fecit Dominus animæ meæ: alleluia.

Shout with joy to God, all the earth, sing ye a psalm to His Name: come, and hear, and I will tell you, all ye that fear God, what great things the Lord hath done for my soul: alleluia.

Secret. O GOD, Who by the adorable mysteries of this Sacrifice, hast made us partakers in the one supreme Godhead; grant, we beseech Thee, that as we know Thy truth, so we may follow it out by a worthy life. Through *&c.* *Other Secrets*, page 13. *Preface No.* 7, page 16.

Com. Cum venerit Paraclitus, Spiritus veritatis, ille arguet mundum de peccato, et de justitia, et de judicio: allel., allel.

When the Paraclete shall come, the Spirit of truth, He shall convince the world of sin, and of justice, and of judgment: allel., allel.

P. Com. HEAR us, O Lord our God: that by these mysteries, which we have received with faith, we may both be purified from vices, and delivered from all dangers Through *&c.* *Other P. Coms*, page 29.

FIFTH SUNDAY AFTER EASTER.

Introit. VOCEM jucunditatis annuntiate, et audiatur, alleluia: annuntiate usque ad extremum terræ; liberavit Dominus populum suum: alleluia, alleluia. *Ps.* Jubilate Deo omnis terra: psalmum dicite nomini ejus, date gloriam laudi ejus.

DECLARE the voice of joy and let it be heard, alleluia: declare it even to the ends of the earth; the Lord hath delivered His people: alleluia, alleluia. *Ps.* Sing joyfully to God, all the earth: sing ye a psalm to His Name, give glory to His praise.

Collect. O GOD, from Whom all good things do proceed: grant unto Thy suppliants, that by Thine inspiration we may think those things that are right, and under Thy guidance perform them. Through *&c.* *Other Collects*, page 5.

Epist., Jam. c. 1, 22–27. DEARLY beloved, Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way: and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart: this man's religion is

vain. Religion, clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

Alleluia, alleluia. Surrexit Christus et illuxit nobis, quos redemit sanguine suo. Alleluia.—Exivi a Patre, et veni in mundum: iterum relinquo mundum, et vado ad Patrem. Alleluia.

Allel., allel. Christ is risen, and hath shone upon us, whom He redeemed with His blood. Allel.—I came forth from the Father, and came into the world: again I leave the world, and go to the Father. Alleluia.

Gosp., John c. 16, 23–30. AT that time, Jesus said to His disciples, Amen, amen, I say to you, if you ask the Father any thing in my Name, He will give it you. Hitherto you have not asked any thing in my Name: Ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. In that day, you shall ask in my Name; and I say not to you that I will ask the Father for you; for the Father Himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to Him, Behold, now speakest Thou plainly, and speakest no proverb. Now know we that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

Offert. Benedicite, Gentes, Dominum Deum nostrum, et obaudite vocem laudis ejus: qui posuit animam meam ad vitam, et non dedit commoveri pedes meos; benedictus Dominus, qui non amovit deprecationem meam, et misericordiam suam a me: alleluia.

O bless the Lord our God, ye Gentiles, and make the voice of His praise to be heard: who hath set my soul to live, and hath not suffered my feet to be moved: blessed be the Lord, who hath not turned away my prayer, and His mercy from me: alleluia.

Secret. RECEIVE, we beseech Thee, O Lord, the prayers of the faithful with this offering of sacrifice: that by these acts of a pious devotion we may pass to the glory of heaven. Through *&c.* *Other Secrets*, page 13. *Preface No.* 7, page 16.

Com. Cantate Domino, alleluia: cantate Domino et benedicite nomen ejus: bene nuntiate de die in diem salutare ejus · alleluia, alleluia.

Sing ye unto the Lord, alleluia: sing ye unto the Lord and bless His Name: from day to day declare well His salvation: alleluia, alleluia.

P. Com. DO Thou, O Lord, grant unto us, who have been satisfied with the virtue of the heavenly table, both to desire those things which are right, and to obtain what we desire. Through *&c.* *Other P. Coms.*, p. 29.

The Rogation Days.

The GREATER ROGATION DAY *is on the 25th of April (the Feast of St. Mark), when the Station in Rome is at St. Peter's.—But should Easter Day fall on the 25th of April, the Rogation is transferred to Easter Tuesday.*

The LESSER ROGATION DAYS *are on the Monday, Tuesday and Wednesday before Ascension Day: when the Stations are respectively at St. Mary Major's, at St. John's Lateran, and at St. Peter's.*

On these days the Litany of the Saints (with Psalm 69 and the other Prayers), page xli. *is said, when possible, in procession: principally to implore the blessing of God on the fruits of the earth—the procession in country places going through the fields. When said in Procession, each invocation of the Litany should first be sung by cantors, and then repeated by all.*

After the Procession a special Mass is sung, as given below. If a double or semi-double feast fall on any of these days, the Missal prescribes that in Cathedral and Collegiate Churches two Masses (both in choir) be said—one after Terce, of the Feast, the other after None, of the Rogation. Where there is no Procession and one Mass only is said, it is of the Feast, with a commemoration of the Rogation.—See Note VI., Cl. 2, p. xv.

THE ROGATION MASS.

Introit. EXAUDIVIT de templo sancto suo vocem meam, alleluia: et clamor meus in conspectu ejus introivit in aures ejus, alleluia, alleluia. *Ps.* Diligam te, Domine, virtus mea: Dominus firmamentum meum, et refugium meum, et liberator meus.

HE heard my voice from His holy temple, alleluia: and my cry before Him came into His ears, alleluia, alleluia. *Ps.* I will love Thee, O Lord, my strength: the Lord is my stronghold, and my refuge, and my deliverer.

The Gloria in excelsis *is not said.*

Collect. GRANT, we beseech Thee, Almighty God, that we who in our distress trust in Thy mercy, may ever be defended against all adversities by Thy protection. Through *&c.* *Other Collects*, page 5.

Epistle, James 5. DEARLY beloved, Confess your sins one to another: and pray one for another, that ye may be saved: for the continual prayer of a just man availeth much. Elias was a man passible like unto us; and with prayer he prayed that it might not rain upon the earth: and it rained not for three years and six months. And again he prayed: and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him: let him know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

Alleluia. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Alleluia. Give praise unto the Lord, for He is good: for His mercy endureth for ever.

Gospel, Luke 11. AT that time, Jesus said to His disciples: Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him? And he from within should answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. And which of you, if he ask his father bread, will he give him a stone? Or if a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you, then, being evil, know how to give good gifts to your children, how much more shall your Father from heaven give the good Spirit to them that ask Him. *The* Credo *is not said.*

Offert. Confitebor Domino nimis in ore meo: et in medio multorum laudabo eum, quia astitit a dextris pauperis, ut salvam faceret a persequentibus animam meam: alleluia.

I will give thanks to the Lord exceedingly with my mouth: and praise Him in the midst of many, for He hath stood at the right hand of the poor, that He might save my soul from the persecutors: alleluia.

Secret. MAY these offerings, we beseech Thee, O Lord, both loosen the bonds of our sins, and obtain for us the gifts of Thy mercy. Through *&c.* *Other Secrets*, p. 13.

Com. Petite, et accipietis: quærite et invenietis: pulsate et aperietur vobis; omnis enim qui petit, accipit: et qui quærit invenit: et pulsanti aperietur: alleluia.

Ask, and ye shall receive: seek, and ye shall find: knock, and it shall be opened to you; for every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened: allel.

P. Com. GRACIOUSLY give ear to our vows, we beseech Thee, O Lord: that whilst in our distress we receive Thy gifts, we may, through the comfort which we obtain, increase in Thy love. Through *&c.* *Other P. Coms.*, page 29.

ON THE VIGIL OF THE ASCENSION.

If a double or semi-double feast occur on this Vigil, the Mass is of the Feast, with commemorations of the Vigil and Rogation. But in Cathedral and Collegiate Churches all three Masses are said.

The Mass, with the exception of the Epistle and Gospel, is as on the Fifth Sunday, page 196. Gloria in excelsis *is said.—The 2nd Collect is of the Rogation and the 3rd of the B. V Mary; but in Cathedral Churches (where the Rogation Mass is likewise sung) they are both according to the season, see* page 5.

Epistle, Eph. 4. BRETHREN: Unto every one of us is given grace, according to the measure of the giving of Christ. Wherefore He saith, Ascending on high He led captivity captive; He gave gifts unto men. Now, that He ascended, what is it, but because He also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that He might fill all things. And He gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and Doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

Gospel, John 17. AT that time: Jesus lifting up His eyes to heaven, said, Father, the hour is come, glorify Thy Son, that Thy Son may glorify Thee: as Thou hast given Him power over all flesh, that He may give everlasting life to all whom Thou hast given Him. Now this is everlasting life, That they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on

earth: I have finished the work which Thou gavest me to do. And now glorify Thou me, O Father, with Thyself, with the glory which I had, before the world was, with Thee. I have manifested Thy Name to the men whom Thou hast given me out of the world. Thine they were, and to me Thou gavest them: and they have kept Thy word. Now they have known that all things which Thou hast given me are from Thee: because the words which Thou gavest me, I have given to them, and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send me. I pray for them: I pray not for the world, but for them whom Thou hast given me: because they are Thine; and all my things are Thine, and Thine are mine: and I am glorified in them. And now I am not in the world, and these are in the world, and I come to Thee.

Ascension Day.

The Station is at St. Peter's.

Introit. VIRI Galilæi, quid admiramini aspicientes in cœlum? alleluia: quemadmodum vidistis eum ascendentem in cœlum, ita veniet: allel., allel., allel. *Ps.* Omnes gentes, plaudite manibus; jubilate Deo in voce exultationis.

YE men of Galilee, why marvel ye, looking up into heaven? alleluia: He shall so come as ye have seen Him going up into heaven: alleluia, alleluia, alleluia. *Ps.* O, clap your hands, all ye nations: shout unto God with the voice of joy.

Collect. GRANT, we beseech Thee, Almighty God, that we who believe Thine only-begotten Son our Redeemer to have this day ascended into heaven, may ourselves also in mind dwell amid heavenly things. Through the same our Lord *&c.*

Less., Acts c. 1, 1-11. THE former treatise indeed, O Theophilus, I made of all the things which Jesus began to do and to teach, until the day in which, having given commandments through the Holy Ghost to the Apostles whom He had chosen, He was taken up. To whom also He shewed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the Kingdom of God. And eating together with them, He commanded them that they should not

depart from Jerusalem, but should wait for the promise of the Father, which (saith He) you have heard by my mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence. They, therefore, who were come together, asked Him, saying, Lord, wilt Thou at this time restore again the Kingdom to Israel? But He said to them, It is not for you to know the times or moments which the Father hath put in His own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight. And while they gazed on Him going into heaven, behold, two men stood by them in white garments, who also said, Ye men of Galilee, why stand ye looking up into heaven? This Jesus, who is taken up from you into heaven, shall so come, as you have seen Him go into heaven.

Alleluia, alleluia. Ascendit Deus in jubilatione: et Dominus in voce tubæ. Alleluia. — Dominus in Sina in sancto: ascendens in altum, captivam duxit captivitatem. Alleluia.

Allel., allel. God is gone up in jubilation: and the Lord with the sound of trumpet. Allel.—The Lord is in Sina, in the holy place: ascending on high, He led captivity captive. Alleluia.

Gosp., Mark c. 16, 14–20. AT that time Jesus appeared to the Eleven as they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them, Going into the whole world, preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe. In my Name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any thing deadly, it shall not hurt them; they shall lay hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to

them, was taken up into heaven, and sitteth on the right hand of God. But they going forth, preached every where, the Lord working withal, and confirming the word with signs that followed.

At the conclusion of the Gospel the Paschal Candle is extinguished, and only again lighted at the blessing of the Font on Whitsun-eve.

Offert. Ascendit Deus in jubilatione: et Dominus in voce tubæ: alleluia.

God is gone up in jubilation: and the Lord with the sound of trumpet: alleluia.

Secret. RECEIVE, O Lord, the gifts which we lay before Thee in honour of the glorious Ascension of Thy Son, and mercifully grant that we may be delivered from present dangers, and arrive at everlasting life. Through the same our Lord *&c.*

Preface, No. 8, page 17; *and it is said until the Friday before Whitsunday inclusively. Also special clause in the* Communicantes, *which is only said during the Octave.*

Com. Psallite Domino qui ascendit super cœlos cœlorum ad orientem: alleluia.

Sing ye unto the Lord, who ascendeth above the heaven of heavens to the East: allel.

P. Com. GRANT, we beseech Thee, almighty and merciful God, that what we have received in visible mysteries we may obtain in its invisible effect. Through *&c.*

If a double or semi-double feast occur during the Octave of the Ascension, the Mass is of such feast. On other days the Mass of Ascension Day is said: the prayers prescribed on page 5 *for the Season being added on all but the Octave day itself.*

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

Introit. EXAUDI, Domine, vocem meam, qua clamavi ad te, alleluia: tibi dixit cor meum, Quæsivi vultum tuum, vultum tuum, Domine, requiram: ne avertas faciem tuam a me, allel., allel. *Ps.* Dominus illuminatio mea et salus mea: quem timebo?

HEAR my voice with which I have cried to Thee, O Lord, all.: my heart hath said to Thee, I have sought Thy face, Thy face, O Lord, I will seek: turn not away Thy face from me, allel., allel. *Ps.* The Lord is my light and my salvation: whom shall I fear?

Collect. ALMIGHTY and everlasting God, grant us both ever to have a will devoted to Thee, and to serve Thy Majesty with a sincere heart. Through *&c.*

Commem. of the Ascension, page 201.

Ep., 1 *Pet.* c. 4, 7–11 DEARLY beloved, Be prudent, and watch in prayer. But before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God; if any man minister, let him do it as of the power which God administereth; that in all things God may be honoured through Jesus Christ our Lord.

Alleluia, alleluia. Regnavit Dominus super omnes gentes; Deus sedet super sedem sanctam suam. Allel.—Non vos relinquam orphanos: vado, et venio ad vos, et gaudebit cor vestrum. Alleluia.

Alleluia, alleluia. The Lord hath reigned over all the nations, God sitteth on His holy throne. Allel.—I will not leave you orphans; I go, and I come to you, and your heart shall rejoice. Alleluia.

Gospel, John c. 15, 26, *to* c. 16, 4. AT that time, Jesus said to His disciples: When the Paraclete shall have come, whom I will send unto you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalised. They shall put you out from the synagogues; yea, the hour cometh, that whosoever killeth you will think that he doeth service unto God. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the hour shall come, you may remember that I told you.

Offert. Ascendit Deus in jubilatione: et Dominus in voce tubæ: alleluia.

God is gone up with jubilation; and the Lord with the sound of trumpet, alleluia.

Secret. MAY this spotless Sacrifice purify us, O Lord; and infuse into our minds the vigour of supernal grace. Through *&c.* *Commem. of the Ascension*, page 203.

Com. Pater, cum essem cum eis, ego servabam eos quos dedisti mihi, alleluia;

Father, while I was with them, I kept them whom Thou gavest me, allel.; but now I

sunc autem ad te venio: non rogo ut tollas eos de mundo, sed ut serves eos a malo, allelnia, allelnia.

come to Thee: I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil, allel., allel.

P. Com. BEING replenished with the sacred gifts, grant us we beseech Thee, O Lord, ever to continue in thanksgiving. Through *&c.* *Commem of the Ascension*, p. 203.

OCTAVE OF THE ASCENSION. *Mass as on the Ascension*, page 201.

FRIDAY after the Octave. *If no double or semi-double feast occurs. Mass of the previous Sunday*, page 203: *with 2nd and 3rd Collects of the Season*, page 5.

Whitsun-Eve.

The Station is at St. John's Lateran.

*After the saying of "None" (which, in ancient times, would be about three o'clock in the afternoon) the Priest and his Ministers, in violet vestments, come to the Altar, the candles on which remain unlighted until the beginning of Mass. Then are read, but without title, six Lessons from the "*PROPHECIES*" which will be found on* page S. 101 *of the Supplement.*

The reading of the Prophecies is followed, in Churches having a font, by THE BLESSING OF THE FONT.

As the Procession goes to the Font, Tract, Sicut cervus *&c.*, p. 168.

Then, before entering the Baptistery, the Priest says, The Lord be with you. *R.* And with thy spirit. *P.* Let us pray.

GRANT, we beseech Thee, Almighty God, that we, who celebrate the solemnity of the bestowal of the Holy Ghost, may be inflamed with heavenly desires, and thirst after the fountain of life. Through . . in the unity of the same Holy Ghost *&c.*

The Font is then blessed as on Holy Saturday: commencing with The Lord be with you *&c.*, *and the prayer,* Almighty and everlasting God, be present *&c.*, *at the foot of* page 168.

The Blessing of the Font is followed by the LITANY, *as on Holy Saturday*, page 171: *and* HIGH MASS *is begun in the same way (but the vestments are red, instead of white), the Introit being omitted, and the bells being rung at the* Gloria in excelsis.

Where there is no Font, the Litany follows the Prophecies.

In the Low Masses of Whitsun-eve, the Prophecies, Blessing, and Litany are omitted, and Mass begins with the Introit: after which the Kyrie *and* Gloria in excelsis *are said as usual.*

Introit. CUM sanctificatus fuero in vobis, congregabo vos de universis terris: et effundam super vos aquam mundam et inundabimini ab

WHEN I shall have been sanctified in you, I shall gather you together from all the lands: and will pour upon you clean water, and ye shall be

omnibus inquinamentis vestris: et dabo vobis spiritum novum, alleluia, alleluia. *Ps.* Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

cleansed from all your defilements: and I will give you a new spirit, allel., allel. *Ps.* I will bless the Lord at all times: His praise shall ever be in my mouth.

Collect. GRANT, we beseech Thee, Almighty God, that the splendour of Thy brightness may shine forth upon us; and that the light of Thy light may, by the enlightening of the Holy Ghost, confirm the hearts of them that have been born again through Thy grace. Through . . . . in the unity of the same Holy Ghost *&c.*

Lesson, Acts 19. IN those days, It came to pass while Apollo was at Corinth, that Paul having passed through the upper coasts, came to Ephesus, and found certain disciples; and he said to them, Have ye received the Holy Ghost since ye believed? But they said to him, We have not so much as heard whether there be a Holy Ghost. And he said, In what then were ye baptized? Who said, In John's baptism. Then said Paul, John baptized the people with the baptism of penance, saying, That they should believe in Him who was to come after him, that is to say, in Jesus. Having heard these things they were baptized in the Name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly for the space of three months, disputing and persuading concerning the Kingdom of God.

Alleluia. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Alleluia. Give praise unto the Lord, because He is good: because His mercy endureth for ever.

Tract. Laudate Dominum, omnes Gentes: et collaudate eum, omnes populi.—Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Praise the Lord, all ye Gentiles: and praise Him together, all ye people. — Because His mercy is established upon us: and the truth of the Lord endureth for ever.

Lights are not carried at the Gospel; but incense only.

Gospel, John 14. AT that time, Jesus said to His disciples: If ye love me, keep my commandments. And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him: but ye shall know Him, because He

shall abide with you, and shall be in you. I will not leave you orphans: I will come to you. Yet a little while: and the world seeth me no more. But ye see me, because I live, and ye shall live. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved by my Father: and I will love him, and will manifest myself to him.—*The* Credo *is not said.*

Offert. Emitte, Spiritum tuum, et creabuntur, et renovabis faciem terræ: sit gloria Domini in sæcula: alleluia.

Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth: O let the glory of the Lord be for ever: alleluia.

Secret as on Whit Sunday, page 210. *Preface, No.* 9, page 17; *and special clauses in the* Communicantes *and* Hanc igitur.

Com. Ultimo festivitatis die dicebat Jesus, Qui in me credit, flumina de ventre ejus fluent aquæ vivæ: hoc autem dixit de Spiritu quem accepturi erant credentes in eum: allel., allel.

On the last day of the festival, Jesus said, He that believeth in me, out of his belly shall flow rivers of living water: now this He said of the Spirit, which they would receive that believed in Him: allel., allel.

P. Com. as on Whit Sunday, page 210.

Whit Sunday.

The Station is at St. Peter's.

Introit. SPIRITUS Domini replevit orbem terrarum, alleluia; et hoc quod continet omnia, scientiam habet vocis, alleluia, alleluia, alleluia. *Ps.* Exurgat Deus, et dissipentur inimici ejus: et fugiant qui oderunt eum a facie ejus.

THE Spirit of the Lord hath filled the whole earth, alleluia; and that which containeth all things hath knowledge of the voice, alleluia, allel., allel. *Ps.* Let God arise, and His enemies be scattered; and let them that hate Him, fly from before His face.

Collect. O GOD, Who on this day by the enlightening of the Holy Ghost didst teach the hearts of the faithful, grant us by the same Spirit to relish what is right, and ever to rejoice in His comfort. Through . . . . in the unity of the same Holy Ghost *&c.*

Less., Acts c. 2, 1–11. WHEN the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven, as of a mighty wind coming; and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, from every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying, Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and Proselytes, Cretes, and Arabians; we have heard them speak in our own tongues the mighty works of God.

Alleluia, alleluia. Emitte Spiritum tuum, et creabuntur; et renovabis faciem terræ. Alleluia.—(*Here kneel.*) Veni, Sancte Spiritus, reple tuorum corda fidelium; et tui amoris in eis ignem accende.

Allel., allel. Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Allel.—(*Here kneel.*) Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Sequence.

VENI, Sancte Spiritus,
Et emitte cœlitus,
Lucis tuæ radium.
Veni, Pater pauperum,
Veni, dator munerum,
Veni, lumen cordium.

Consolator optime,
Dulcis hospes animæ
Dulce refrigerium.
In labore requies,
In æstu temperies,
In fletu solatium.

COME, O Holy Spirit, come;
And from Thy celestial home
Shed a ray of light divine;
Come, Thou Father of the poor,
Come, Thou source of all our store
Come, within our bosoms shine:

Thou of all consolers best,
Thou the soul's most welcome guest
Sweet refreshment here below:
In our labour rest most sweet,
Grateful coolness in the heat,
Solace in the midst of woe.

O Lux beatissima,
Reple cordis intima
Tuorum fidelium.
Sine tuo numine
Nihil est in homine,
Nihil est innoxium

O most blessèd Light Divine
Shine within these hearts of Thine,
And our inmost beings fill.
Where Thou art not, man hath nought,
Nothing good in deed or thought,
Nothing free from taint of ill.

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.
Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

Heal our wounds; our strength renew
On our dryness pour Thy dew;
Wash the stains of guilt away.
Bend the stubborn heart and will
Melt the frozen, warm the chill;
Guide the steps that go astray.

Da tuis fidelibus,
In te confidentibus,
Sacrum septenarium.
Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.
Amen. Alleluia.

Thou, on those who evermore
Thee confess and Thee adore,
In Thy sevenfold gifts descend;
Give them virtue's sure reward,
Give them Thy salvation, Lord,
Give them joys that never end.
Amen. Alleluia.

Gosp., John c. 14, 23–31. AT that time, Jesus said to His disciples. If any man love me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him. He that loveth me not, keepeth not my words; and the word which you have heard is not mine, but the Father's, who sent me. These things have I spoken to you, abiding with you; but the Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you, I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And now, I have told you before it come to pass, that when it shall come to pass, you may believe. I will not now speak many things with you; for the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

Offert. Confirma hoc, Deus, quod operatus es in no-

Confirm, O God, that which Thou hast wrought within us:

bis: a templo tuo, quod est in Jerusalem, tibi offerent reges munera: alleluia.

from Thy temple, which is in Jerusalem, shall kings offer presents unto Thee: alleluia

Secret. SANCTIFY, we beseech Thee, O Lord, the gifts which we offer, and purify our hearts by the enlightening of the Holy Ghost. Through . . . . in the unity of the same Holy Ghost *&c.*

Preface No. 9, page 17: *with special clauses in* Communicantes *and* Hanc igitur, pages 20 *and* 21: *and until Saturday next inclusive.*

Com. Factus est repente de cœlo sonus tamquam advenientis spiritus vehementis, ubi erant sedentes, alleluia: et repleti sunt omnes Spiritu Sancto, loquentes magnalia Dei: alleluia, alleluia.

There came suddenly a sound from heaven, as of a mighty wind coming, where they were sitting, allel.: and they were all filled with the Holy Ghost, speaking the mighty works of God, all., all.

P. Com. MAY the infusion of the Holy Ghost cleanse our hearts, O Lord: and by the sprinkling of His dew, fertilize our inmost parts. Through . . . . in the unity of the same Holy Ghost *&c.*

No feast is either observed or commemorated on Whitsun Monday and Tuesday.

Whitsun-Monday.

The Station is at St. Peter's Chains.

Introit. CIBAVIT eos ex adipe frumenti, alleluia; et de petra melle saturavit eos, alleluia, alleluia. *Ps.* Exultate Deo adjutori nostro: jubilate Deo Jacob.

HE fed them with the fat of wheat, allel.; and filled them with honey from the rock, allel., allel. *Ps.* Rejoice unto God our helper; sing aloud to the God of Jacob.

Collect. O GOD, Who didst give the Holy Ghost unto Thine Apostles, grant unto Thy people the effect of their pious petition: that unto whom Thou hast given faith, Thou wouldest also impart peace. Through . . . . in the unity of the same Holy Ghost *&c.*

Lesson, Acts 10. IN those days: Peter opening his mouth, said, Men brethren, the Lord commanded us to preach unto the people, and to testify that it is He who was appointed by God to be judge of the living and of the dead. To Him give all the Prophets testimony, that through His Name all receive remission of sins, who believe in Him. While Peter was yet speaking these words, the Holy Ghost fell on all

them that heard the word. And the faithful of the circumcision, who had come with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord Jesus Christ.

Alleluia, alleluia. Loquebantur variis linguis Apostoli magnalia Dei, alleluia. — (*Here kneel.*) Veni, Sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

Allel., allel. The Apostles spoke in divers tongues the mighty works of God, alleluia. — (*Here kneel.*) Come, O Holy Spirit, fill the hearts of Thy faithful: and kindle in them the fire of Thy love.

Sequence, Veni Sancte Spiritus, page 208.

Gospel, John 3 AT that time, Jesus said to Nicodemus: God so loved the world, as to give His only-begotten Son, that whosoever believeth in Him may not perish, but have life everlasting. For God sent not His Son into the world to judge the world, but that the world may be saved by Him. He that believeth in Him, is not judged: but he that believeth not, is already judged, because he believeth not in the Name of the only-begotten Son of God. And this is the judgment; because the light is come into the world, and men loved darkness rather than light, for their works were evil. For, every one that doeth evil hateth the light, and cometh not to the light, that his works may not be reproved: but he that doeth truth cometh to the light, that his works may be made manifest, because they are done in God.

Offert. Intonuit de cœlo Dominus, et Altissimus dedit vocem suam: et apparuerunt fontes aquarum: allel

The Lord thundered from heaven, and the Most High gave His voice: and the fountains of waters appeared: all.

Secret. PROPITIOUSLY sanctify these gifts, we beseech Thee, O Lord; and, receiving the oblation of this spiritual victim, perfect us into an everlasting gift to Thyself. Through *&c.*

Com. Spiritus Sanctus docebit vos, alleluia, quæcumque dixero vobis: allel., allel.

The Holy Ghost shall teach you, allel., whatsoever I shall have said to you: allel., allel.

P. Com. BE present with Thy people, we beseech Thee, O Lord, and defend from the fury of foes those whom Thou hast imbued with the mysteries of heaven. Through *&c.*

Whitsun-Tuesday.

The Station is at St. Anastasia's.

Introit. ACCIPITE jucunditatem gloriæ vestræ, alleluia: gratias agentes Deo, alleluia: qui vos ad cœlestia regna vocavit, alleluia, alleluia, alleluia. *Ps.* Attendite, popule meus, legem meam: inclinate aurem vestram in verba oris mei.

RECEIVE the joy of your glory, alleluia; giving thanks to God, alleluia: who hath called you to the heavenly realms, alleluia, alleluia, alleluia. *Ps.* Attend, O my people, to my law; incline your ears to the words of my mouth.

Collect. MAY the virtue of the Holy Ghost be with us, we beseech Thee, O Lord, so as both mercifully to cleanse our hearts, and to protect us from all adversities. Through . . . . the same Holy Ghost *&c.*

Lesson, Acts 8. IN those days: When the Apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them, that they might receive the Holy Ghost: for as yet He was not come upon any of them, but they were only baptized in the Name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost.

Alleluia, alleluia. Spiritus Sanctus docebit vos quæcumque dixero vobis. Alleluia. — (*Here kneel.*) Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Allel., allel. The Holy Ghost shall teach you whatsoever I have spoken unto you. Allel. — (*Here kneel.*) Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Sequence. Veni Sancte Spiritus *&c.*, page 208.

Gospel, John 10. AT that time, Jesus said to the Pharisees: Amen, amen, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them; and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him; for they know not the voice of strangers. This proverb spoke Jesus unto

them . but they understood not what He spoke to them. Jesus therefore said to them again, Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers; and the sheep heard them not. I am the door. By me, if any man enter in, he shall be saved; and he shall go in, and go out, and find pastures. The thief cometh not but to steal, and to kill, and to destroy. I am come that they may have life, and that they may have it more abundantly.

Offert. Portas cœli aperuit Dominus, et pluit illis manna ut ederent: panem cœli dedit eis, panem Angelorum manducavit homo: alleluia.

The Lord opened the doors of heaven, and rained down manna upon them that they might eat: the Bread of Heaven He gave them, the Bread of Angels did man eat: allel.

Secret. MAY the offering of this gift purify us, we beseech Thee, O Lord, and render us worthy of a holy participation. Through *&c.*

Com. Spiritus qui a Patre procedit, alleluia: ille me clarificabit: allel., allel.

The Spirit who proceedeth from the Father, alleluia: He shall glorify me, allel., allel.

P. Com. MAY the Holy Ghost, we beseech Thee, O Lord, heal our minds by the divine Sacraments: since He is Himself the remission of all sins. Through . . . of the same Holy Ghost *&c.*

As to feasts falling in the Whitsun Octave, see Note IX., at p. xvii.

WHITSUN EMBER-WEDNESDAY.

The Station is at St. Mary Major's.

Introit. O GOD, when Thou wentest forth before Thy people, journeying and dwelling with them, alleluia: the earth was moved, and the heavens dropped, allel., allel. *Ps.* Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face.

After the Kyrie, *the Priest says* Oremus (*but without* Flectamus genua)

Prayer. MAY the Paraclete, who proceedeth from Thee enlighten our minds, we beseech Thee, O Lord, and lead them into all truth, as promised by Thy Son: Who with Thee . . . . of the same Holy Ghost *&c.*

Lesson, Acts 2. IN those days: Peter standing up with the Eleven, lifted up his voice, and spoke to them, Ye men of Judea, and all ye that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as ye suppose, seeing it is but the third hour of the day: but this is that which was spoken of by the Prophet Joel, And it shall come to pass, in the last days (saith the Lord), I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy. And I will shew wonders in the heavens above, and signs on the earth beneath: blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass, That whosoever shall call upon the Name of the Lord, shall be saved.

Alleluia. By the word of the Lord were the heavens established: and by the Spirit of His mouth, all their power.

Here Gloria in excelsis *is said: and after it* Dominus vobiscum.

Collect. GRANT, we beseech Thee, almighty and merciful God, that the Holy Ghost may come, and by His indwelling, deign to perfect us into a temple of His glory. Through . . . . of the same Holy Ghost *&c.*

2nd Collect, page 5.

Lesson, Acts 5. IN those days: By the hands of the Apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself unto them; but the people magnified them. And the multitude of men and women who believed in the Lord was more increased: insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons and such as were troubled with unclean spirits, who were all healed.

Alleluia, alleluia. (*Here kneel.*) Come, O Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love. *Sequence*, Veni Sancte Spiritus, page 208.

Gospel, John 6. AT that time, Jesus said to the Jews: No man can come to me, except the Father, Who hath sent me, draw him, and I will raise him up in the last day. It is written in the Prophets, And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father: but he who is of God, he hath seen the Father. Amen, amen, I say unto you, He that believeth in me, hath everlasting life. I am the Bread of Life. Your fathers did eat manna in the desert, and are dead. This is the Bread which cometh down from heaven; that if any man eat of it, he may not die. I am the Living Bread, which came down from heaven. If any man eat of this bread, he shall live for ever and the bread that I will give, is my flesh for the life of the world.

Offert. I shall meditate on Thy commandments which I have loved exceedingly: and lift up my hands to Thy commandments which I have loved: alleluia.

Secret. ACCEPT, we beseech Thee, O Lord, the gift we offer: and vouchsafe to bring about that what we perform in a mystery, we may celebrate in its pious effects. Through *&c.* *2nd Secret*, page 13.

Com. Peace I leave unto you, alleluia: my peace I give you: alleluia, alleluia.

P. Com. WE who partake of the Sacraments of heaven, beseech Thy clemency, O Lord: that what we perform in this life, we may obtain amid everlasting joys. Through *&c.* *2nd P. Com.*, page 29

WHITSUN-THURSDAY.

The Station is at St. Laurence's outside the Walls.

Introit and Collect, as on Whit-Sunday, p. 207 *2nd Collect*, p. 5

Lesson, Acts 8. IN those days: Philip going down to the city of Samaria, preached Christ unto them. And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did. For many of them who had unclean spirits, crying with a loud voice, went out. And many taken with the palsy and that were lame, were healed. There was therefore great joy in that city.

The Verses in lieu of a Graduel, and the Sequence, as on Whit-Sunday, page 208.

Gospel, Luke 9. AT that time: Jesus calling together the twelve Apostles, gave them power and authority over all devils, and to cure diseases. And He sent them to preach the Kingdom of God, and to heal the sick. And He said to them, Take nothing for your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats. And into whatsoever house ye shall enter, there abide, and depart not thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out they went about through the towns, preaching the Gospel and healing every where.

Offert., Secret, Com. and P. Com., as on Whit-Sunday: *and the 2nd Secret and P. Com.*, pages 18 and 29.

WHITSUN EMBER-FRIDAY.

The Station is at the Holy Twelve Apostles'.

Introit. LET my mouth be filled with Thy praise, alleluia: that I may sing, alleluia: my lips shall rejoice while I sing to Thee, alleluia, alleluia. *Ps.* In Thee, Lord, have I hoped, let me not be confounded for ever: in Thy justice deliver me and save me.

Collect. GRANT unto Thy Church, we beseech Thee, O merciful God, that, gathered together in the Holy Ghost, she may in no way be disturbed by hostile attacks. Through . . of the same Holy Ghost *&c.* *2nd Coll.*, p. 5.

Lesson, Joel 2. THUS saith the Lord God: Rejoice, O children of Sion, and be joyful in the Lord your God: because He hath given you a teacher of justice, and He will make the early and the latter rain to come down to you, as in the beginning. And the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And ye shall eat in plenty, and be filled: and ye shall praise the Name of the Lord your God, who hath done wonders with you: and my people shall not be confounded for ever. And ye shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and my people shall not be confounded for ever: saith the Lord Almighty.

Alleluia, alleluia. O how good and sweet, O Lord, is Thy Spirit within us. Alleluia.—(*Here kneel.*) Come, O Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love. *Sequence*, Veni Sancte Spiritus, page 208

Gospel, Luke 5 AT that time: It came to pass on a certain day, and Jesus sat teaching. And there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea and Jerusalem: and the power of the Lord was to heal them. And, behold, men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before Him. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus. Whose faith when He saw, He said, Man, thy sins are forgiven thee. And the Scribes and Pharisees began to think, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering, He said to them, What is it ye think in your hearts? Which is easier to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (He saith to the sick of the palsy), I say to thee, Arise, take up thy bed, and go into thy house. And immediately rising up before them, he took up the bed on which he lay; and he went away to his own house, glorifying God. And all were astonished; and they glorified God. And they were filled with fear, saying, We have seen wonderful things this day.

Offert. Praise the Lord, O my soul: I will praise the Lord in my life: I will sing to my God, as long as I have any being: alleluia.

Secret MAY that divine fire, O Lord, which, through the Holy Ghost, set on fire the hearts of the disciples of Christ Thy Son, consume the Sacrifice now offered in Thy sight. Through the same our Lord . . . . of the same Holy Ghost *&c.* *2nd Secret*, page 18.

Com. I will not leave you orphans; I will come to you again, alleluia: and your heart shall rejoice, alleluia.

P. Com. WE have received, O Lord, the gifts of the sacred Mystery, humbly praying: that what Thou hast commanded us to do in remembrance of Thee, may become a help to our weakness: O Thou that livest *&c* *2nd P. Com.*, page 29.

WHITSUN EMBER SATURDAY.

The Station is at St. Peter's.

Introit. THE charity of God is poured abroad in our hearts alleluia, by His indwelling Spirit within us

alleluia, alleluia. *Ps.* Bless the Lord, O my soul: and all that is within me, bless His holy Name.

After the Kyrie, *the Priest says,* Oremus (*without* Flectamus genua); *and similarly before the other Prayers.*

Prayer. GRACIOUSLY pour down the Holy Ghost into our minds, we beseech Thee, O Lord: by Whose wisdom we were created, and by Whose providence we are governed. Through . . . . of the same Holy Ghost *&c.*

Lesson, Joel 2. THUS saith the Lord God: I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions. Moreover, upon my servants and handmaids in those days I will pour forth my Spirit. And I will show wonders in heaven: and on earth, blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come. And it shall come to pass, that every one that shall call upon the Name of the Lord shall be saved.

Alleluia. It is the Spirit that quickeneth: but the flesh profiteth nothing.

Prayer. MAY the Holy Ghost, we beseech Thee, O Lord, inflame us with that fire, which our Lord Jesus Christ sent upon earth, and desired that it might be kindled exceedingly: He Who with Thee . . . . of the same Holy Ghost *&c.*

Lesson, Lev. 23. IN those days: The Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them, When ye shall have entered into the land which I will give you, and shall reap your corn, ye shall bring sheaves of ears, the first-fruits of your harvest to the priest; who shall lift up the sheaf before the Lord, the next day after the Sabbath, that it may be acceptable for you, and shall sanctify it. Ye shall therefore count from the morrow after the Sabbath, wherein ye offered the sheaf of the first-fruits, seven full weeks, even unto the morrow after the seventh week be expired; that is to say, fifty days; and so shall ye offer a new sacrifice to the Lord, out of all your dwellings, two loaves of the first-fruits, of two-tenths of flour leavened, which ye shall bake for the first-fruits of the Lord. And ye shall call this day most solemn, and most holy. No servile work shall ye do therein. It shall be an everlasting ordinance in all your dwellings and generations: saith the Lord Almighty.

Alleluia. His Spirit hath adorned the heavens.

Prayer. O GOD, Who for the health of the soul, hast bidden that the body should be chastised by the devotion of fasting: graciously grant that both in mind and in body we may ever be devoted to Thee. Through *&c.*

Lesson, Deut. 26. IN those days: Moses said to the children of Israel, Hear, O Israel, what I command thee this day. When thou art come into the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it: thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that His Name may be invocated there: and thou shalt go to the priest that shall be in those days, and say to him, I profess this day before the Lord thy God, Who heard us, and looked down upon our affliction, and labour, and distress: and brought us out of Egypt with a strong hand, and a stretched-out arm, with great terror, with signs and wonders: and brought us into this place, and gave us this land flowing with milk and honey: and therefore I now offer the first-fruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God. And thou shall feast in all the good things which the Lord thy God shall have given thee.

Alleluia. When the days of Pentecost were accomplished, they were all sitting together.

Prayer. GRANT, we beseech Thee, Almighty God; that trained by salutary fasting, and abstaining likewise from all vices, we may the more readily obtain Thy propitiation. Through *&c.*

Lesson, Lev. 26. IN those days: The Lord said to Moses: Speak to the children of Israel, and thou shalt say to them: If ye walk in my precepts, and keep my commandments, and do them, I will give you rain in due seasons: and the earth shall bring forth her increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land without fear. I will give peace in your coasts: ye shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters. Ye shall pursue your enemies, and they shall fall before you. Five of yours shall pursue an hundred others: and an hundred of you, ten thousand: your enemies shall fall before you by the sword

I will look on you, and make you to increase: ye shall be multiplied, and I will establish my covenant with you Ye shall eat the oldest of the old store, and, new coming on, ye shall cast away the old. I will set my tabernacle in the midst of you, and my soul shall not cast you off. I will walk among you, and will be your God, and ye shall be my people, saith the Lord Almighty.

Alleluia. (*Here kneel.*) Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Prayer. GRANT, we beseech Thee, Almighty God, that we may in such a manner abstain from carnal pleasures, as likewise to fast from the vices that press upon us. Through *&c.*

Lesson, Dan. 3. In those days, the Angel of the Lord *&c.*, page 44, *but without the Hymn, or* Deo gratias *at the end.*

Alleluia. Blessed art Thou, O Lord, the God of our fathers, and praiseworthy for ever.

Gloria in excelsis *is then said, and after it* Dominus vobiscum *&c.*

Collect. O GOD, Who didst cause the three children to pass unharmed through the flames of the fiery furnace: mercifully grant that we Thy servants may not be burnt by the flames of vice. Through *&c.* *2nd Collect*, p. 5.

Epistle, Rom. 5. Brethren, being justified by faith *&c.*, p. 317.

Tract, Laudate Dominum *&c.*, *as on Whitsun-eve*, page 206.

Sequence, Veni Sancte Spiritus, page 208.

Gospel, Luke 4. AT that time: Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him. But He laying His hands on every one of them, healed them. And devils went out from many, crying out and saying, Thou art the Son of God. And rebuking them He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place, and the multitudes sought Him, and came unto Him: and they detained Him, that He should not depart from them. To whom He said, To other cities also must I preach the Kingdom of God: for therefore am I sent. And He was preaching in the synagogues of Galilee.

Offert. O Lord the God of my salvation, in the day, and in the night have I cried before Thee: let my prayer come in before Thee, O Lord: alleluia.

Secret. THAT our fasts may be acceptable to Thee, O Lord, grant us, we beseech Thee, that by the gift of this Sacrament we may offer Thee a purified heart. Through *&c.* *2nd Secret*, page 13.

Comm. The Spirit breatheth where He will, and thou hearest His voice, alleluia, alleluia: but knowest not whence He cometh, nor whither He goeth, alleluia, alleluia, alleluia.

P. Com. MAY Thy Sacraments, O Lord, bestow upon us a divine fervour: by means of which we may take delight both in their celebration and in their fruit. Through *&c.* *2nd P. Com.*, page 29.

After Mass ends Easter-time.

Trinity Sunday.

The First Sunday after Pentecost (*see* page 223), *on which is invariably celebrated the Feast of the Most Holy Trinity.*

Introit. BENEDICTA sit sancta Trinitas atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps.* Domine Dominus noster: quam admirabile est nomen tuum in universa terra!

BLESSED be the holy Trinity and undivided Unity: we will give glory unto Him, because He hath shewn us His mercy. *Ps.* O Lord our Lord: how admirable is Thy Name in all the earth!

Collect. ALMIGHTY and everlasting God, Who to Thy servants hast given, in the confession of the true faith, to acknowledge the glory of The Eternal Trinity, and to adore The Unity in the power of Thy Majesty: grant that by steadfastness in this faith we may ever be defended from all adversities. Through *&c.*

Commem. of 1st Sunday after Pent. O GOD, the strength of them that trust in Thee, mercifully accept our prayers: and because without Thee our mortal weakness is incapable of anything, do Thou grant us the help of Thy grace: that in fulfilling Thy commandments, we may please Thee both in will and in deed. Through *&c.*

Epist., Rom. c. 11, 33–36. O THE depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given unto Him, and recompense shall be made to him? For of Him, and by Him, and in Him, are all things: to Him be glory for ever. Amen.

Gradual. Benedictus es, Domine, qui intueris abyssos, et sedes super Cherubim.—Benedictus es, Domine, in firmamento cœli, et laudabilis in sæcula. Alleluia, alleluia.—Benedictus es, Domine Deus patrum nostrorum, et laudabilis in sæcula. Alleluia.

Blessed art Thou, O Lord, Who beholdest the depths, and sittest upon the Cherubim.—Blessed art Thou, O Lord, in the firmament of heaven, and praiseworthy for ever. Alleluia, alleluia.—Blessed art Thou, O Lord the God of our fathers, and praiseworthy for ever. Alleluia.

Gosp., Matt. c. 28, 18–20. AT that time, Jesus said to His disciples: All power is given to me in heaven and on earth. Going, therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, behold, I am with you all days, even to the consummation of the world.

Offert. Benedictus sit Deus Pater, unigenitusque Dei Filius, Sanctus quoque Spiritus: quia fecit nobiscum misericordiam suam.

Blessed be God the Father, and the only-begotten Son of God, and the Holy Spirit: because He hath dealt with us according to His mercy.

Secret. SANCTIFY this Offering, we beseech Thee, O Lord our God, by the invocation of Thy holy Name; and through the same perfect us an everlasting gift unto Thyself. Through *&c.*

For 1st Sund. after Pent. DO Thou, we beseech Thee, O Lord, graciously accept the Offerings which have been dedicated unto Thee: and grant that they may become to us a constant help. Through *&c.* *Preface No.* 1, page 14.

Comm. Benedicimus Deum cœli, et coram omnibus viventibus confitebimur ei:

We bless the God of heaven, and shall praise Him before all things living; because

quia fecit nobiscum misericordiam suam. — He hath dealt with us according to His mercy.

P. Com. MAY the reception of this Sacrament, O Lord our God, as also the confession of the holy and everlasting Trinity, and of its undivided Unity, profit us unto the health of body and soul. Through *&c.*

For 1st Sund. after Pent. GRANT, we beseech Thee, O Lord, that we, who have been filled with gifts so great, may both receive these gifts unto our profit, and never cease from Thy praise. Through *&c.*

Last Gospel of 1st Sunday after Pentecost, page 224.

MASS FOR THE FIRST SUNDAY AFTER PENTECOST.

The Feast of the Most Blessed Trinity, page 221, *is always celebrated on this Sunday.*

Introit. O LORD, I have hoped in Thy mercy: my heart hath rejoiced in Thy salvation: I will sing unto the Lord, Who giveth me good things. *Ps.* How long, O Lord, wilt Thou forget me unto the end? How long turnest Thou away Thy face from me?

Collect, page 221. *Other Collects*, page 6.

Ep. 1 *John c.* 4, 8–21 DEARLY beloved: God is charity. By this hath the charity of God appeared towards us, because God hath sent His only-begotten Son into the world, that we may live by Him. In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. Dearly beloved, if God hath so loved us, we also ought to love one another. No man hath seen God at any time. If we love one another, God abideth in us, and His charity is perfected in us. In this we know that we abide in Him, and He in us; because He hath given us of His Spirit. And we have seen, and do testify that the Father hath sent His Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of Judgment: because as He is, are we also in this world.

Fear is not in charity: but perfect charity casteth out fear, because fear hath pain. Now he that feareth, is not perfected in charity. Let us, therefore, love God, because God first hath loved us. If any man say, I love God, and hateth his brother: he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, That he, who loveth God, love also his brother.

Gradual. I said, O Lord, have mercy on me; heal my soul, for I have sinned against Thee.—Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in his evil day. Alleluia, alleluia.—Give ear to my words, O Lord, understand my cry. Alleluia.

Gosp., Luke c. 6, 36–42. AT that time, Jesus said to His disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given unto you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you mete withal, it shall be measured to you again. And He spoke also to them a similitude, Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but perceivest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye: when thou thyself seest not the beam in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to pull out the mote from thy brother's eye.

Offert. Hearken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Secret, page 222. *Others*, page 13.

Comm. I will speak of all Thy marvellous works: I will be glad and rejoice in Thee: I will sing unto Thy Name, O Thou Most High. *P. Com.*, page 223. *Others*, page 29.

The Feast of Corpus Christi.

Introit. CIBAVIT eos ex adipe frumenti, alleluia; et de petra melle saturavit eos: alleluia, alleluia, alleluia. *Ps.* Exultate Deo adjutori nostro; jubilate Deo Jacob.

HE fed them with the fat of wheat, alleluia; and filled them with honey from the rock: alleluia, alleluia alleluia. *Ps.* Rejoice unto God our helper; sing aloud to the God of Jacob.

Collect. O GOD, Who under a marvellous Sacrament hast left us the memory of Thy Passion; grant us, we beseech Thee, so to venerate the sacred Mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption. O Thou that livest *&c.*

Epist., 1 *Cor.* c. 11, 23–29. BRETHREN, I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat: this is my Body which shall be delivered for you; this do in remembrance of me. In like manner also the Chalice, after He had supped, saying, This Chalice is the New Testament in my Blood; this do, as often as you shall drink it, in remembrance of me. For as often as you shall eat this bread, and drink this chalice, you shall show forth the death of the Lord until He come. Wherefore, whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself, and so let him eat of that Bread, and drink of the Chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

Grad. Oculi omnium in te sperant, Domine: et tu das illis escam in tempore opportuno.—Aperis tu manum tuam: et impies omne animal benedictione. Allel.. allel.—

The eyes of all hope in Thee, O Lord: and Thou givest them meat in due season.—Thou openest Thy hand: and filest every living creature with blessing. Allel.

Caro mea vere est cibus, et Sanguis meus vere est potus: qui manducat meam Carnem, et bibit meum Sanguinem, in me manet, et ego in eo.

allel.—My Flesh is meat indeed, and my Blood is drink indeed: he that eateth my Flesh and drinketh my Blood, abideth in me, and I in him.

Sequence.

LAUDA, Sion, Salvatorem,
Lauda Ducem et Pastorem,
In hymnis et canticis.
Quantum potes, tantum aude;
Quia major omni laude,
Nec laudare sufficis.

Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.
Quem in sacræ mensa cœnæ
Turbæ fratrum duodenæ
Datum non ambigitur.

Sit laus plena, sit sonora,
Sit jucunda, sit decora
Mentis jubilatio.
Dies enim solemnis agitur,
In qua mensæ prima recoli-
Hujus institutio. [tur

In hac mensa novi Regis,
Novum Pascha novæ Legis,
Phase vetus terminat.
Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

Quod in cœna Christus gessit,
Faciendum hoc expressit
In sui memoriam.
Docti sacris institutis,
Panem, vinum, in salutis
Consecramus hostiam.

Dogma datur Christianis,
Quod in Carnem transit panis,
Et vinum in Sanguinem.
Quod non capis, quod non vides,
Animosa firmat fides,
Præter rerum ordinem.

Sub diversis speciebus,
Signis tantum et non rebus,
Latent res eximiæ.

SION, lift thy voice and sing,
Praise thy Saviour, praise thy King; [true:
Praise with hymns thy Shepherd
Strive thy best to praise Him well,
Yet doth He all praise excel;
None can ever reach His due.

See to-day before us laid
Living and life-giving Bread,
Theme for praise and joy profound
Bread which at the sacred board
Was, by our incarnate Lord,
Giv'n to His Apostles round.

Let the praise be loud and high;
Sweet and rev'rent be the joy
Felt to-day in every breast;
On this festival divine,
Which records the origin
Of the glorious Eucharist.

On this table of the new King,
This, the new Law's paschal Off'ring
Brings to end the olden Rite.
Here, for empty shadows fled,
Is Reality instead;
Here, instead of darkness, Light.

What He did at supper seated,
Christ ordained to be repeated,
In His memory divine;
Wherefore we, with adoration,
Thus the Host of our salvation
Consecrate from bread and wine.

Taught by Christ the Church maintaineth, [eth
That the bread its substance chang-
Into Flesh, the wine to Blood.
Doth it pass thy comprehending?
Faith, the law of sight transcending,
Leaps to things not understood.

Here, beneath these signs, are hidden [den:
Priceless Things, to sense forbid-

Caro cibus, Sanguis potus:
Manet tamen Christus totus
Sub utraque specie.

A sumente non concisus,
Non confractus, non divisus,
Integer accipitur.
Sumit unus, sumunt mille,
Quantum isti, tantum ille,
Nec sumptus consumitur.

Sumunt boni, sumunt mali:
Sorte tamen inæquali,
Vitæ vel interitus.
Mors est malis, vita bonis,
Vide paris sumptionis,
Quam sit dispar exitus.

Fracto demum Sacramento
Ne vacilles, sed memento
Tantum esse sub fragmento,
Quantum toto tegitur.
Nulla rei fit scissura;
Signi tantum fit fractura:
Qua nec status, nec statura
Signati minuitur.

Ecce Panis Angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus
In figuris præsignatur,
Cum Isaac immolatur:
Agnus Paschæ deputatur:
Datur manna patribus.

Bone Pastor, Panis Vere,
Jesu, nostri miserere:
Tu nos pasce, nos tuere:
Tu nos bona fac videre
In terra viventium.

Tu, qui cuncta scis et vales,
Qui nos pascis hic mortales:
Tuos ibi commensales,
Cohæredes et sodales
Fac Sanctorum civium.
Amen. Alleluia.

Signs, not things, are all we see,—
Flesh from bread, and Blood from wine,
Yet is Christ in either sign,
All entire, confess'd to be.

They, too, who of Him partake,
Sever not, nor rend, nor break,
But entire, their Lord receive.
Whether one, or thousands eat,
All receive the self-same meat,
Nor the less for others leave.

Lo, the wicked with the good
Eat of this celestial food:
Yet with ends how opposite!
Life to these, 'tis death to those:
See how from like taking flows
Diff'rence truly infinite.

Nor do thou doubts entertain
When the Host is broken in twain:
But be sure, each part contains
What was in the whole before;
'Tis the simple sign alone [form,
Which hath changed in size and
Whilst the Signified is one
And the same for evermore.

Lo, upon the Altar lies,
Hidden deep from human eyes,
Bread of Angels from the skies,
Made the food of mortal man:
Children's meat, to dogs denied;
In old types foresignified:
In the manna heav'n-supplied,
Isaac, and the Paschal Lamb.

Jesu, Shepherd, Bread indeed,
Thou take pity on our need:
Thou Thy flock in safety feed,
Thou protect us, Thou us lead
To the land of heavenly grace.

Thou, Who feedest us below,
Source of all we have or know,
Grant that, at Thy feast of love,
Sitting with the Saints above,
We may see Thee face to face.
Amen. Alleluia.

Gosp. John c. 6, 56–59. AT that time, Jesus said to the multitudes of the Jews, My Flesh is meat indeed, and my Blood is drink indeed. He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in

him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the Bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this Bread shall live for ever.

Offert. Sacerdotes Domini incensum et panes offerunt Deo: et ideo sancti erunt Deo suo, et non polluent nomen ejus: alleluia.

The Priests of the Lord offer incense and loaves unto God, and therefore shall they be holy to their God, and shall not defile His Name: allel.

Secret. UNTO Thy Church, we beseech Thee, O Lord, do Thou graciously grant the gifts of Unity and Peace: which, in the gifts offered, are mystically signified. Through *&c.* *Preface No.* 3, page 16; *and during the Octave.*

Com. Quotiescumque manducabitis panem hunc et calicem bibetis, mortem Domini annuntiabitis donec veniat: itaque quicumque manducaverit panem vel biberit calicem Domini indigne, reus erit Corporis et Sanguinis Domini: alleluia.

As often as ye shall eat this Bread, and drink the Chalice, ye shall show forth the death of the Lord until He come: wherefore whosoever shall eat this Bread or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord: allel.

P. Com. GRANT us, we beseech Thee, O Lord, to be filled with the everlasting fruition of Thy Godhead, which the reception in this life of Thy precious Body and Blood doth presignify. O Thou that livest *&c.*

In Cathedral Churches: After High Mass, Procession of the Blessed Sacrament.

THE OCTAVE OF CORPUS CHRISTI *is specially privileged. See Note,* page xvii. *The preceding Mass is said, except on the Sunday for which there is a proper Mass.*

SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI.
THE SECOND AFTER PENTECOST.

In other than Cathedral Churches, the 'External' or Popular Solemnization of Corpus Christi takes place on this Sunday. The High Mass as on p. 225, *with Commemoration and last Gospel of this Sunday. After High Mass, Procession of the Blessed Sacrament.*

Introit. FACTUS est Dominus protector meus, et eduxit me in latitudinem; salvum me fecit, quoniam voluit me. *Ps.* Diligam te, Domine, virtus mea:

THE Lord hath become my protector, and hath brought me forth into a broad place: He saved me, because He was well pleased with me. *Ps.* I will love Thee, O Lord,

Dominus firmamentum meum, et refugium meum, et liberator meus.

my strength: the Lord is my stronghold, and my refuge, and my deliverer.

Collect. MAKE us, O Lord, to have a constant love as well as a constant fear of Thy holy Name; for Thou never deprivest of Thy government those whom Thou dost solidly ground in Thy love. Through *&c.*
Then Commem. of Corpus Christi, page 225.

Ep., 1 *John* c. 3, 13–18. DEARLY beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. In this have we known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

Gradual. Ad Dominum cum tribularer clamavi, et exaudivit me. — Domine, libera animam meam a labiis iniquis, et a lingua dolosa. Alleluia, alleluia. — Domine Deus meus, in te speravi: salvum me fac ex omnibus persequentibus me, et libera me. Alleluia.

To the Lord in my trouble I cried, and He heard me.— O Lord, deliver my soul from wicked lips and a deceitful tongue. Alleluia, alleluia.—O Lord my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me. Alleluia.

Gosp., *Luke* c. 14, 16–24. AT that time, Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper, to say unto them that were invited, that they should come, for now all things are ready. And together they all began to make excuse. The first said to him, I have bought a farm, and I must needs go out, and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee hold me excused.

And another said, I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were bidden, shall taste of my supper.

Offert. Domine, convertere, et eripe animam meam: salvum me fac propter misericordiam tuam.

Turn, O Lord, and deliver my soul: O save me for Thy mercy's sake.

Secret. MAY the offering about to be dedicated to Thy Name purify us, O Lord; and from day to day carry us on to the reality of heavenly life. Through *&c.* *Commem. of Corpus Christi*, page 228.

Comm. Cantabo Domino qui bona tribuit mihi: et psallam nomini Domini altissimi.

I will sing to the Lord, Who giveth me good things, and make melody to the Name of the Lord most high.

P. Com. HAVING received the sacred Gifts, we beseech Thee, O Lord, that the frequenting of the Mystery, may result in an increase of our salvation. Through *&c.* *Commem. of Corpus Christi*, page 228

THE OCTAVE-DAY OF CORPUS CHRISTI *is especially privileged: see the Note*, page xvii.—*Mass as on Corpus Christi*, page 225.

On the Friday after the Octave of Corpus Christi *is observed the feast of*

The Most Sacred Heart of Jesus.

Introit. MISEREBITUR secundum multitudinem miserationum suarum: non enim humiliavit ex Corde suo, et abjecit filios ho-

HE shall be merciful according to the multitude of His mercies: for He hath not from His Heart laid low, nor cast off the children of

minum: bonus est Dominus sperantibus in eum, animæ quærenti illum. Allel., allel. *Ps.* Misericordias Domini in æternum cantabo: in generationem et generationem.

men: the Lord is good unto them that hope in Him, to the soul that seeketh Him. Allel., allel. *Ps.* The mercies of the Lord will I sing for ever: unto generation and generation.

Collect. GRANT, we beseech Thee, Almighty God, that we who, glorying in the most sacred Heart of Thy beloved Son, commemorate the singular benefits of His charity towards us, may rejoice alike in their action and in their fruit. Through *&c.*

Lesson, Isa. c. 12, 1-6. I WILL give thanks to Thee, O Lord, for Thou wert angry with me; Thy wrath is turned away, and Thou hast comforted me. Behold, God is my Saviour; I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and He is become my salvation. Ye shall draw waters with joy out of the Saviour's fountains: and ye shall say in that day, Praise ye the Lord, and call upon His Name: remember that His Name is high. Sing ye to the Lord, for He hath done great things: show this forth in all the earth. Rejoice and praise, O thou habitation of Sion: for great is He that is in the midst of thee, the Holy One of Israel.

Gradual. O vos omnes qui transitis per viam, attendite et videte si est dolor, sicut dolor meus.—Cum dilexisset suos qui erant in mundo, in finem dilexit eos. Alleluia, alleluia.—Discite a me, quia mitis sum et humilis corde; et invenietis requiem animabus vestris. Alleluia.

O all ye that pass by the way, attend and see, if there be any sorrow like unto my sorrow.—Having loved His own who were in the world, He loved them even to the end. Allel., allel.—Learn of me, for I am meek and lowly of heart; and ye shall find rest to your souls. Alleluia,

For the Gradual, Tract, and Verses to be said in Votive Masses from Septuagesima to Pentecost, see page 3053

Gosp., John c. 19, 31-35. AT that time: The Jews (because it was the Parasceve), that the bodies might not remain upon the Cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken

away. The soldiers, therefore, came: and broke indeed the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they broke not His legs: but one of the soldiers with a spear opened His side, and forthwith came thereout Blood and Water. And he that saw it hath given testimony; and his testimony is true.

Offert. Benedic anima mea Domino, et noli oblivisci omnes retributiones ejus: qui replet in bonis desiderium tuum: alleluia.

Bless the Lord, O my soul, and forget not all He hath done for thee: He Who satisfieth thy desire with good things: alleluia.

Secret. DEFEND, O Lord, us who offer unto Thee Thy Sacrifice; and that our hearts may be more fervently prepared for it, burn us with the flames of Thy divine charity. O Thou that *&c.* *Preface No.* 6, page 16.

Comm. Improperium expectavit Cor meum et miseriam: et sustinui qui simul contristaretur, et non fuit: et qui consolaretur, et non inveni: alleluia.

My heart expected reproach and misery: and I looked for one that would grieve together with me, and there was none: and for any that would comfort me, and found none: allel.

P. Com. FED with the delights of this peace-offering and salutary Sacrament, we suppliantly beseech Thee, O Lord our God, that Thou, Who art meek and lowly of heart, wouldest cleanse us from the stain of every vice, and make us more ready to fly from the proud vanities of the world. O Thou that *&c.*

Third Sunday after Pentecost.

Introit. RESPICE in me, et miserere mei, Domine, quoniam unicus et pauper sum ego: vide humilitatem meam et laborem meum, et dimitte omnia peccata mea, Deus meus. *Ps.* Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam.

LOOK upon me, and have mercy on me, O Lord, for I am alone and poor: see mine abjection and my labour, and forgive all my sins, O my God. *Ps.* To Thee, O Lord, have I lifted up my soul: O my God, in Thee do I put my trust, let me not be put to shame.

Collect. O GOD, the Protector of them that trust in Thee, without Whom nothing is strong, nothing holy:

multiply upon us Thy mercy, that Thou being our ruler and guide, we may so pass through temporal good things, as not to lose those which are eternal. Through *&c.* *Other Collects*, page 5.

Epist., 1 *Pet.* c. 5, 6–11. DEARLY beloved: Be ye humbled under the mighty hand of God, that He may exalt you in the time of visitation: casting all your care upon Him, for He hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith: knowing that the same affliction befals your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

Grad. Jacta cogitatum tuum in Domino, et ipse te enutriet. — Dum clamarem ad Dominum, exaudivit vocem meam ab his qui appropinquant mihi. Alleluia, alleluia. — Deus judex justus, fortis et patiens, numquid irascitur per singulos dies? All.

Cast thy care upon the Lord, and He will sustain thee. — Whilst I cried to the Lord, He heard my voice from them that draw near unto me. Alleluia, alleluia. — God is a judge, just, strong and patient; shall He be angry every day? Alleluia.

Gosp., *Luke* c. 15, 1–10. AT that time: The Publicans and sinners drew near unto Jesus to hear Him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spoke to them this parable, saying, What man of you that hath an hundred sheep: and if he lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home call together his friends and neighbours saying to them, Rejoice with me, because I have found my sheep that was lost? I say unto you, that even so there shall be joy in heaven over one sinner that doeth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle,

and sweep the house, and seek diligently, until she find it? And when she hath found it, call together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost? So I say unto you, shall there be joy before the Angels of God over one sinner doing penance.

Offert. Sperent in te omnes qui noverunt nomen tuum, Domine: quoniam non derelinquis quærentes te: psallite Domino qui habitat in Sion: quoniam non est oblitus orationem pauperum.

Let all them hope in Thee, that know Thy Name, O Lord; for Thou forsakest not them that seek Thee: sing unto the Lord, that dwelleth in Sion, because He hath not forgotten the prayer of the poor.

Secret. REGARD, O Lord, the gifts of Thy suppliant Church: and grant that they may be partaken with a constant sanctification to the salvation of the faithful. Through *&c.* *Others*, page 13.

Com. Dico vobis, gaudium est Angelis Dei super uno peccatore pœnitentiam agente.

I say unto you that there is joy to the Angels of God over one sinner doing penance.

P. Com. MAY Thy Sacrament which we have received quicken us, O Lord; and having cleansed us from sin, prepare us for Thine everlasting mercy. Through *&c.* *Others*, page 29.

Fourth Sunday after Pentecost.

Introit. DOMINUS illuminatio mea et salus mea; quem timebo? Dominus defensor vitæ meæ; a quo trepidabo? Qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt. *Ps.* Si consistant adversum me castra: non timebit cor meum.

THE Lord is my light and my salvation; whom shall I fear? The Lord is the defender of my life; before whom shall I tremble? Mine enemies, that trouble me, have themselves been weakened and have fallen. *Ps.* If armies in camp should stand together against me: my heart shall not fear.

Collect. GRANT, we beseech Thee, O Lord, that both the course of the world may, by Thy governance, be peaceably ordered for us, and that Thy Church may rejoice in quiet devotion. Through *&c.* *Other Collects*, page 5.

Epist., Rom. c. 8, 18-23. BRETHREN, I reckon that the sufferings of this time are not worthy to be compared to the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him that made it subject, in hope; because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain, even till now. And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body, in Christ Jesus our Lord.

Gradual. Propitius esto, Domine, peccatis nostris: nequando dicant gentes, Ubi est Deus eorum?— Adjuva nos, Deus salutaris noster: et propter honorem nominis tui, Domine, libera nos. Alleluia, alleluia. — Deus, qui sedes super thronum, et judicas æquitatem, esto refugium pauperum in tribulatione. Alleluia.

Be propitious to our sins, O Lord: lest the Gentiles ever say, Where is their God?— Help us, O God of our salvation; and for the honour of Thy Name, O Lord, deliver us. Alleluia, alleluia.— O God, that sittest upon the throne, and judgest justice, be Thou the refuge of the poor in tribulation. Alleluia.

Gosp., Luke c. 5, 1-11. AT that time: When the multitude pressed upon Jesus, to hear the word of God, He stood by the lake of Genesareth. And He saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And going up into one of the ships, that was Simon's, He desired him to draw back a little from the land. And sitting, He taught the multitudes out of the ship. Now when He had ceased to speak, He said to Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said to Him, Master, we have toiled all the night, and have taken nothing; but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net was breaking. And they

beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken; and so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed Him.

Offert. Illumina oculos meos, ne umquam obdormiam in morte: nequando dicat inimicus meus, Prævalui adversus eum.

Enlighten mine eyes, that I may never sleep in death: lest mine enemy should ever say, I have prevailed against him.

Secret. BE appeased, we beseech Thee, O Lord, by the acceptance of our offerings: and graciously compel our wills, even though rebellious, to turn to Thee. Through *&c.* *Other Secrets*, page 13.

Comm. Dominus firmamentum meum et refugium meum, et liberator meus: Deus meus, adjutor meus.

The Lord is my stronghold, and my refuge, and my deliverer; my God is my helper.

P. Com. MAY the Mysteries which we have received purify us, we beseech Thee, O Lord, and defend us by the gifts they confer. Through *&c.* *Other P. Coms.*, page 23

Fifth Sunday after Pentecost.

Introit. EXAUDI, Domine, vocem meam, qua clamavi ad te; adjutor meus esto, ne derelinquas me neque despicias me, Deus salutaris meus. *Ps.* Dominus illuminatio mea et salus mea: quem timebo?

HEAR my voice wherewith I have cried to Thee, O Lord: be Thou my helper, forsake me not, neither do Thou disregard me, O God my Saviour. *Ps.* The Lord is my light and my salvation: whom shall I fear?

Collect. O GOD, Who for them that love Thee hast prepared invisible good things; pour into our hearts such a sense of Thy love, that we, loving Thee

in all things, and above all things, may obtain Thy promises, which exceed all that we can desire. Through *&c.* *Other Collects*, page 5.

Ep., 1 *Pet.* *c.* 3, 8–15. DEARLY beloved, Be ye all of one mind in prayer, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, or railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For, 'He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good; let him seek after peace, and pursue it; because the eyes of the Lord are upon the just, and His ears unto their prayers; but the face of the Lord is against them that do evil.' And who is he that will hurt you, if ye be zealous of good? But and if you suffer aught for justice's sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

Gradual. Protector noster, aspice, Deus: et respice super servos tuos. — Domine Deus virtutum, exaudi preces servorum tuorum. Alleluia, alleluia.—Domine, in virtute tua lætabitur rex: et super salutare tuum exultabit vehementer. Alleluia.

O God, our protector, behold, and look upon Thy servants.—O Lord God of hosts, hearken to the prayers of Thy servants. Alleluia, alleluia.—O Lord, in Thy strength shall the king joy: and in Thy salvation rejoice exceedingly. Alleluia.

Gosp., *Matt.* *c.* 5, 20–24. AT that time, Jesus said to His disciples, Except your justice abound more than that of the Scribes and Pharisees, you shall not enter into the Kingdom of Heaven. You have heard that it was said to them of old, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell-fire. If, therefore, thou offer thy gift at the altar, and there thou remember that thy

brother hath aught against thee, leave there thine offering before the altar, and go first to be reconciled to thy brother; and then come, and offer thy gift.

Offert. Benedicam Dominum qui tribuit mihi intellectum: providebam Deum in conspectu meo semper: quoniam a dextris est mihi, ne commovear.

I will bless the Lord, Who hath given me understanding: I set God always in my sight; for He is at my right hand, that I be not moved.

Secret. BE propitious to our supplications, O Lord, and graciously receive these Oblations of Thy servants and handmaids; that what severally they have offered to the honour of Thy Name, may profit all unto salvation. Through *&c.* *Others*, page 13.

Comm. Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitæ meæ.

One thing have I asked of the Lord, this will I seek after: that I may dwell in the house of the Lord, all the days of my life.

P. Com. GRANT, we beseech Thee, O Lord, that we, whom Thou hast fed with a heavenly Gift, may both be cleansed from our hidden sins, and also delivered from the snares of our enemies. Through *&c.* *Others*, page 29.

Sixth Sunday after Pentecost.

Introit. DOMINUS fortitudo plebis suæ, et protector salutarium Christi sui est: salvum fac populum tuum, Domine; et benedic hereditati tuæ, et rege eos usque in sæculum. *Ps.* Ad te, Domine, clamabo, Deus meus, ne sileas a me; ne quando taceas a me, et assimilabor descendentibus in lacum.

THE Lord is the strength of His people, and the protector of the salvation of His Anointed; save Thy people, O Lord, and bless Thine heritage, and rule them for ever. *Ps.* O Lord, unto Thee will I cry, O my God, be not Thou silent to me: lest, if Thou be silent to me, I become like them that go down to the pit.

Collect. O GOD of hosts, to Whom belongeth all that is perfect; engraft in our hearts the love of Thy Name, and grant us an increase of religion; that what in us is good, Thou mayest nourish, and, in Thy loving-kindness, preserve in us what Thou hast nurished. Through *&c.* *Other Collects*, page 5

Epist., Rom. c. 6, 3-11 BRETHREN, All we who are baptized in Christ Jesus, are baptized in His Death. For we are buried together with Him by Baptism into death; that like as Christ is risen from the dead by the glory of the Father, even so we also may walk in newness of life. For if we have been planted together in the likeness of His Death, we shall also be in the likeness of His Resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead, is justified from sin. Now if we be dead with Christ, we believe that we shall also live together with Christ. Knowing that Christ, rising again from the dead, dieth now no more; death shall no more have dominion over Him. For in that He died to sin, He died once: but in that He liveth, He liveth unto God. So do you also reckon, that you are dead indeed unto sin, but alive unto God, in Christ Jesus our Lord.

Gradual. Convertere, Domine, aliquantulum: et deprecare super servos tuos.—Domine, refugium factus es nobis, a generatione et progenie. Alleluia, alleluia.—In te, Domine, speravi, non confundar in æternum: in justitia tua libera me et eripe me; inclina ad me aurem tuam: accelera ut eripias me. Alleluia.

Turn Thee, O Lord, a little: and be entreated in favour of Thy servants.—Lord, Thou hast been made our refuge, from generation and generation. Alleluia, Alleluia.—In Thee, Lord, have I hoped, let me not be confounded for ever: in Thy justice deliver me and save me; bow down Thine ear unto me, make haste to deliver me. Allel.

Gosp., Mark c. 8, 1-9. AT that time, When there was a great multitude with Jesus, and they had nothing to eat: calling His disciples together, He saith to them I have compassion on the multitude: for, behold, they have now been with me three days, and have nothing to eat; and if I send them away fasting to their homes, they will faint by the way: for some of them have come from afar off. And His disciples answered Him, From whence can any one fill them here with bread in the wilderness? And He asked them, How many loaves have ye? Who said, Seven. And He commanded the people to sit down on the ground. And

taking the seven loaves, giving thanks, He broke, and gave to His disciples to set before them; and they set them before the people. And they had a few little fishes; and He blest them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand; and He sent them away.

Offert. Perfice gressus meos in semitis tuis ut non moveantur vestigia mea, inclina aurem tuam et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

Perfect my goings in Thy paths, that my footsteps be not moved, incline Thine ear, and hearken to my words; show forth Thy wondrous mercies, Thou who savest them that trust in Thee, O Lord.

Secret. BE propitious, O Lord, to our supplications, and graciously receive these Oblations of Thy people; and that the prayer of none be in vain nor the petition of any without effect, grant that what we ask with faith, we may efficaciously obtain. Through *&c.* *Others*, p. 13.

Comm. Circuibo et immolabo in tabernaculo ejus hostiam jubilationis: cantabo et psalmum dicam Domino.

I will go round, and offer up in His tabernacle a sacrifice of jubilation; I will sing and say a psalm to the Lord.

P. Com. WE have been filled with Thy gifts, O Lord, and beseech Thee to grant that we may both be cleansed by their virtue, and defended by their help. Through *&c.* *Others*, page 29.

SEVENTH SUNDAY AFTER PENTECOST.

Introit. OMNES gentes, plaudite manibus: jubilate Deo in voce exultationis. *Ps.* Quoniam Dominus excelsus, terribilis; Rex magnus super omnem terram.

O CLAP your hands, all ye nations: shout unto God with the voice of joy. *Ps.* For the Lord is most high and terrible: a great King over all the earth.

Collect. O GOD, Whose providence never faileth in what it doth order, we humbly beseech Thee to put away from us all things hurtful, and to give us all things profitable to us. Through *&c.* *Other Collects*, page 5

Epist., Rom. c. 6, 19–23. BRETHREN, I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness, and iniquity unto iniquity: so now yield your members to serve justice unto sanctification. For when you were the servants of sin, you were free from justice. What fruit, therefore, had you then in those things, of which you are now ashamed? For the end of those things is death. But now, being made free from sin, and become servants to God, you have your fruit unto sanctification; and the end, everlasting life. For the wages of sin, is death. But the grace of God, life everlasting, in Christ Jesus our Lord.

Gradual. Venite, filii, audite me; timorem Domini docebo vos.—Accedite ad eum et illuminamini; et facies vestra non confundentur. Alleluia, alleluia.—Omnes gentes, plaudite manibus: jubilate Deo in voce exultationis. Alleluia.

Come, children, hearken to me; the fear of the Lord I will teach you.—Come ye to Him and be enlightened; and your faces shall not be confounded. Alleluia, alleluia.—O clap your hands, all ye nations; shout unto God with the voice of joy. Alleluia.

Gosp., Matt. c. 7, 15–21. AT that time, Jesus said to His disciples, Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves: by their fruits shall ye know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the evil tree, bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father Who is in heaven, he shall enter into the Kingdom of Heaven.

Offert. Sicut in holocaustis arietum et taurorum, et sicut in millibus agnorum pinguium: sic fiat sacrificium

As in holocausts of rams and of bulls, and as in thousands of fat lambs; so let our sacrifice be made in Thy sight

nostrum in conspectu tuo hodie, ut placeat tibi, quia non est confusio confidentibus in te, Domine.

this day, that it may please Thee: for there is no confusion to them that trust in Thee, O Lord.

Secret. O GOD, Who, in the one perfect Sacrifice, hast ratified the variety of victims prescribed by the Law: receive this Sacrifice from Thy devoted servants, and sanctify it with a blessing like unto that wherewith Thou didst bless the gifts of Abel: that what is offered individually to the honour of Thy Majesty, may profit all unto salvation. Through *&c.* *Others*, page 13.

Comm. Inclina aurem tuam, accelera ut eripias me.

Incline Thine ear, make haste to deliver me.

P. Com. MAY Thy health-giving operation, O Lord, both mercifully free us from our evil inclinations, and lead us to those things which are right. Through *&c.* *Others*, page 29.

EIGHTH SUNDAY AFTER PENTECOST.

Introit. SUSCEPIMUS, Deus, misericordiam tuam, in medio templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua. *Ps.* Magnus Dominus et laudabilis nimis; in civitate Dei nostri, in monte sancto ejus.

WE have received Thy mercy, O God, in the midst of Thy temple; according to Thy Name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. *Ps.* Great is the Lord, and exceedingly to be praised; in the city of our God, in His holy mount.

Collect. GRACIOUSLY impart unto us, we beseech Thee, O Lord, the spirit at all times to think and to do the things that are right; that we, who cannot subsist without Thee, may be enabled to live according to Thy will. Through *&c.* *Others*, page 5.

Epist., Rom. c. 8, 12–17. BRETHREN, We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. For, whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby

we cry, Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint-heirs with Christ.

Gradual. Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias. —Deus, in te speravi: Domine, non confundar in æternum. Alleluia, alleluia. — Magnus Dominus et laudabilis valde; in civitate Dei nostri, in monte sancto ejus. Alleluia.

Be Thou unto me a protecting God, and a place of refuge, that Thou mayest save me.—O God, in Thee have I hoped: O Lord, let me not be confounded for ever. Allel., allel.—Great is the Lord, and greatly to be praised: in the city of our God, in His holy mount. All.

Gosp., Luke c. 16, 1-9. AT that time, Jesus spoke to His disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said to him, What is this I hear of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I shall do, that when I am removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said, An hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much dost thou owe? Who said, An hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

Offert. Populum humilem salvum facies, Domine, et

Thou wilt save an humble people, O Lord, and wilt bring

oculos superborum humiliabis: quoniam quis Deus præter te, Domine?

down the eyes of the proud: for who is God beside Thee, O Lord?

Secret. ACCEPT, we beseech Thee, O Lord, the gifts which of Thy bounty we bring unto Thee: that, by the working of the power of Thy grace, these most sacred Mysteries may both sanctify us during the course of this life, and also bring us to everlasting joys. Through *&c.* *Others*, page 13.

Comm. Gustate et videte quoniam suavis est Dominus: beatus vir qui sperat in eo.

Taste ye and see that the Lord is sweet: blessed is the man that hopeth in Him.

P. Com. MAY this heavenly Mystery, O Lord, renew us in mind and body; that we may feel the effect of that which we celebrate. Through *&c.* *Others*, page 29.

NINTH SUNDAY AFTER PENTECOST.

Introit. ECCE, Deus adjuvat me; et Dominus susceptor est animæ meæ: averte mala inimicis meis, et in veritate tua disperde illos, protector meus, Domine. *Ps.* Deus, in nomine tuo salvum me fac; et in virtute tua libera me.

BEHOLD, God is my helper, and the Lord is the upholder of my soul: turn back the evils upon mine enemies, and cut them off in Thy truth, O Lord my protector. *Ps.* O God, save me by Thy Name; and deliver me in Thy strength.

Collect. LET the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants; and that Thou mayest grant them what they desire, make them to ask the things that are pleasing to Thee. Through *&c.* *Other Collects*, page 5.

Ep., 1 *Cor.* *c.* 10. 6–13. BRETHREN: Let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written. The people sat down to eat and drink, and rose to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do ye murmur, as some of them murmured, and were destroyed by the destroyer Now, all these things

happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore, he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold of you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will, with the temptation, make also an issue, that you may be able to bear it.

Gradual. Domine Dominus noster, quam admirabile est nomen tuum in universa terra! — Quoniam elevata est magnificentia tua super cœlos. Alleluia, alleluia.—Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me. Alleluia.

O Lord our Lord, how admirable is Thy Name in the whole earth!—For Thy magnificence is elevated above the heavens. Alleluia, alleluia.—Deliver me from mine enemies, O my God: and defend me from them that rise up against me. Alleluia.

Gosp., Luke c. 19, 41–47. AT that time: When Jesus drew near to Jerusalem, seeing the city, He wept over it, saying, If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thine eyes. For the days shall come upon thee, and thine enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the Temple, He began to cast out them that sold therein, and them that bought; saying to them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And He was teaching daily in the Temple.

Offert. Justitiæ Domini rectæ, lætificantes corda, et judicia ejus dulciora super mel et favum: nam et servus tuus custodit ea.

The justices of the Lord are right, rejoicing hearts, and His judgments sweeter than honey and the honeycomb; for Thy servant keepeth them.

Secret. GRANT us, we beseech Thee, O Lord, worthily to frequent these Mysteries; since as often as the remembrance of this Victim is celebrated, so often is the work of our redemption carried on. Through *&c.* *Others*, p. 13.

Comm. Qui manducat meam Carnem, et bibit meum Sanguinem: in me manet, et ego in eo, dicit Dominus.

He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in him, saith the Lord.

P. Com. MAY the communion of Thy Sacrament, we beseech Thee, O Lord, both purify us, and grant us unity. Through *&c.* *Others*, page 29.

TENTH SUNDAY AFTER PENTECOST.

Introit. CUM clamarem ad Dominum, exaudivit vocem meam, ab his qui appropinquant mihi: et humiliavit eos, qui est ante sæcula, et manet in æternum; jacta cogitatum tuum in Domino, et ipse te enutriet. *Ps.* Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam; intende mihi, et exaudi me.

WHEN I cried unto the Lord, He heard my voice, from them that draw near to me: and He humbled them, Who is before all ages, and remaineth for ever: cast thy care upon the Lord, and He shall nourish thee. *Ps.* Hear my prayer, O God, and disregard not my supplication: attend to me, and hear me.

Collect. O GOD, Who dost manifest Thine almighty power most chiefly by sparing and shewing mercy; multiply upon us Thy mercy, that we, running to Thy promises, may be made partakers of the good things of heaven. Through *&c.* *Other Collects*, page 5

Ep., 1 *Cor.* c. 12, 2–11. BRETHREN, Ye know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith, Anathema to Jesus. And no man can say, The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, the grace of healing in one Spirit; to another,

the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kind of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

Gradual. Custodi me, Domine, ut pupillam oculi: sub umbra alarum tuarum protege me.—De vultu tuo judicium meum prodeat: oculi tui videant æquitatem. Alleluia, alleluia. — Te decet hymnus, Deus, in Sion: et tibi reddetur votum in Jerusalem. Alleluia.

Keep me, O Lord, as the apple of Thine eye: under the shadow of Thy wings protect me.—Let my judgment come forth from Thy countenance: let Thine eyes behold equity. Alleluia, alleluia. — A hymn becometh Thee, O God, in Sion: and a vow shall be paid to Thee in Jerusalem. Allel.

Gosp., Luke c. 18, 9–14. AT that time, Jesus spoke this parable to some that trusted in themselves as just, and despised others: Two men went up into the Temple to pray; the one a Pharisee, and the other a Publican. The Pharisee standing, prayed thus with himself, O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week; I give tithes of all I possess. And the Publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying, O God, be merciful to me a sinner. I say to you, This man went down to his house justified, rather than the other; because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

Offert. Ad te, Domine, levavi animam meam, Deus meus, in te confido, non erubescam: neque irrideant me inimici mei, etenim universi qui te expectant non confundentur.

To Thee, O Lord, have I lifted up my soul: O my God, in Thee do I trust, let me not be put to shame: neither let mine enemies laugh at me: for all they that wait on Thee shall not be confounded.

Secret. MAY this Sacrifice become dedicated to Thee, O Lord: a Sacrifice which it hath pleased Thee should in such a manner be offered to the honour of Thy Name, as at the same time to become our remedy. Through &c. *Others, page 18.*

Comm. Acceptabis sacrificium justitiæ; oblationes et holocausta super altare tuum, Domine.

Thou wilt accept the sacrifice of justice, oblations, and whole burnt-offerings upon Thine altar, O Lord.

P. Com. WE beseech Thee, O Lord our God, that in Thy goodness Thou wouldest not deprive of Thine aid those whom Thou ceasest not to refresh with Thy divine Sacraments. Through *&c.* *Others*, page 29.

Eleventh Sunday after Pentecost.

Introit. DEUS in loco sancto suo; Deus qui inhabitare facit unanimes in domo, ipse dabit virtutem et fortitudinem plebi suæ. *Ps.* Exurgat Deus, et dissipentur inimici ejus: et fugiant, qui oderunt eum, a facie ejus.

GOD in His holy place; God Who maketh men of one mind to dwell in a house: will Himself give power and strength to His people. *Ps.* Let God arise, and let His enemies be scattered: and let them that hate Him, flee from before His face.

Collect. ALMIGHTY and everlasting God, Who, in the abundance of Thy loving-kindness, dost exceed both the deserts and the desires of Thy suppliants; pour down upon us Thy mercy, forgiving the things whereof our conscience is afraid, and granting us those which our prayer presumeth not to ask. Through *&c.* *Other Collects*, page 5.

Ep., 1 *Cor.* *c.* 15, 1–10. BRETHREN, I make known unto you the Gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, what I also received; how that Christ died for our sins according to the Scriptures, and that He was buried; and that He rose again the third day according to the Scriptures; and that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that, He was seen by James, then by all the Apostles: and last of all, He was seen also by me, as by one born

out of due time. For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and His grace in me hath not been void.

Gradual. In Deo speravit cor meum, et adjutus sum: et refloruit caro mea, et de voluntate mea confitebor illi. —Ad te, Domine, clamavi: Deus meus, ne sileas, ne discedas a me. Alleluia, alleluia.—Exultate Deo adjutori nostro, jubilate Deo Jacob: sumite psalmum jucundum cum cithara. Alleluia.

In God hath my heart trusted, and I was helped; and my flesh hath flourished again: and with my will I will praise Him.—Unto Thee, O Lord, have I cried: O my God, be not Thou silent; depart not from me. Allel., allel. —Rejoice unto God our helper; sing aloud to the God of Jacob: take a pleasant psalm with the harp. Alleluia.

Gosp., Mark c. 7, 31–37. AT that time: Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto Him one that was deaf and dumb; and they besought Him that He would lay His hand upon him. And taking him apart from the multitude, He put His fingers into his ears, and spitting, touched his tongue; and looking up to heaven, He sighed, and said to him, Ephpheta, which is, Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man. But the more He charged them, so much the more a great deal did they publish it; and so much the more did they wonder, saying, He hath done all things well; He hath made both the deaf to hear, and the dumb to speak.

Offert. Exaltabo te, Domine, quoniam suscepisti me, nec delectasti inimicos meos super me: Domine, clamavi ad te, et sanasti me.

I will extol Thee, O Lord, for Thou hast upheld me; and hast not made mine enemies to rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

Secret. MERCIFULLY regard our service, we beseech Thee, O Lord, that the gift which we offer may be acceptable to Thee, and be a support to our frailty. Through *&c.* *Others*, page 13

Offert. Honora Dominum de tua substantia et de primitiis frugum tuarum: et implebuntur horrea tua saturitate, et vino torcularia redundabunt.

Honour the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, and thy presses shall run over with wine.

P. Com. BY the reception of Thy Sacrament, we beseech Thee, O Lord, may we feel a support to mind and body; that, saved in both, we may glory in the fulness of the heavenly remedy. Through *&c.* *Others*, page 29.

TWELFTH SUNDAY AFTER PENTECOST.

Introit. DEUS, in adjutorium meum intende: Domine, ad adjuvandum me festina: confundantur et revereantur inimici mei, qui quærunt animam meam. *Ps.* Avertantur retrorsum et erubescant: qui cogitant mihi mala.

O GOD, incline unto mine aid: O Lord, make haste to help me: let mine enemies be confounded and put to shame, that seek my soul. *Ps.* Let them be turned backward and blush for shame: that desire evil to me.

Collect. ALMIGHTY and merciful God, of Whose gift it cometh that Thy faithful people do Thee worthy and laudable service; grant, we beseech Thee, that we may run without stumbling to the attainment of Thy promises. Through *&c.* *Other Collects*, page 5.

Ep., 2 *Cor.* c. 3, 4–9. BRETHREN, Such confidence have we through Christ towards God: not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God. Who also hath made us fit ministers of the New Testament, not in the letter, but in the Spirit: for the letter killeth, but the Spirit quickeneth. Now, if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance: which is made void: how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory, much more doth the ministration of justice abound in glory.

Gradual. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. —In Domino laudabitur anima mea: audiant mansueti et lætentur. Alleluia, alleluia.—Domine, Deus salutis meæ, in die clamavi et nocte coram te. Alleluia.

I will bless the Lord at all times; His praise shall ever be in my mouth.—In the Lord shall my soul be praised: let the meek hear and rejoice. Allel., allel.—O Lord, the God of my salvation, I have cried in the day, and in the night before Thee. Alleluia.

Gosp., Luke c. 10, 23–37. AT that time: Jesus said to His disciples, Blessed are the eyes that see the things which you see. For I say unto you, That many Prophets and Kings have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. And, behold, a certain lawyer stood up, tempting Him, and saying, Master, what must I do to possess eternal life? But He said to him, What is written in the Law? how readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said to him, Thou hast answered right: this do, and thou shalt live. But he *willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain Priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him; and seeing him, was moved with compassion; and going to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And on the morrow, he took out two pence, and gave them to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, thinkest thou, was neighbour to him that fell among the thieves? But he said, He that shewed

mercy to him. And Jesus said to him, Go, and do thou likewise.

Offert. Precatus est Moyses in conspectu Domini Dei sui, et dixit, Quare, Domine, irasceris in populo tuo? Parce iræ animæ tuæ: Memento Abraham, Isaac, et Jacob, quibus jurasti dare terram fluentem lac et mel; et placatus factus est Dominus de malignitate quam dixit facere populo suo.

Moses prayed in the sight of the Lord his God, and said, Wherefore, O Lord, art Thou incensed against Thy people? Stay the anger of Thy mind: Remember Abraham, Isaac, and Jacob, to whom Thou didst swear to give a land flowing with milk and honey: and the Lord was appeased from doing the evil which He had spoken of doing against His people.

Secret. MERCIFULLY look down, we beseech Thee, O Lord, upon the Sacrifices which we present on Thy sacred altar; that while procuring for us pardon, they may render honour unto Thy Name. Through *&c.* *Others*, p. 13.

Comm. De fructu operum tuorum, Domine, satiabitur terra, ut educas panem de terra, et vinum lætificet cor hominis: ut exhilaret faciem in oleo, et panis cor hominis confirmet.

Of the fruit of Thy works shall the earth be filled, O Lord, that Thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make his face cheerful with oil, and that bread may strengthen man's heart.

P. Com. MAY the holy participation of this Mystery quicken us, we beseech Thee, O Lord, and afford us both expiation and protection. Through *&c.* *Others*, p. 29.

THIRTEENTH SUNDAY AFTER PENTECOST.

Introit. RESPICE, Domine, in testamentum tuum; et animas pauperum tuorum ne derelinquas in finem: exurge, Domine, et judica causam tuam; et ne obliviscaris voces quærentium te. *Ps.* Ut quid, Deus, repulisti in finem: iratus est furor tuus super oves pascuæ tuæ.

HAVE regard unto Thy covenant, O Lord, and forsake not to the end the souls of Thy poor: arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee. *Ps.* Why, O God, hast Thou cast us off unto the end: why is Thy wrath kindled against the sheep of Thy pasture?

Collect. ALMIGHTY and everlasting God, give unto us an increase of Faith, Hope, and Charity; and, that we may deserve to obtain that which Thou dost promise, make us to love that which Thou dost command. Through *&c.* *Other Collects*, page 5.

Epist., Gal. c. 3, 16-22. BRETHREN, Unto Abraham were the promises made, and unto his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, That the Covenant, which was confirmed by God, the Law, which was made four hundred and thirty years after, doth not disannul, to make the promise of no effect. For if the inheritance be of the Law, it is no more of promise. But God gave it to Abraham by promise. Why, then, was the Law? It was set because of transgressions, until the Seed should come, to whom He made the promise: being ordained by Angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the Law, then, against the promises of God? God forbid. For if there had been a law given which could have given life, verily justice should have been by the Law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

Gradual. Respice, Domine, in testamentum tuum: et animas pauperum tuorum ne obliviscaris in finem.—Exurge, Domine, et judica causam tuam; memor esto opprobrii servorum tuorum. Allel., allel.—Domine, refugium factus es nobis: a generatione et progenie. Allel.

Have regard unto Thy covenant, O Lord: and forsake not to the end the souls of Thy poor.—Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants. Alleluia, alleluia—Lord, Thou hast been made our refuge: from generation and generation. Allel.

Gosp., Luke c. 17, 11-19. AT that time: As Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voice, saying, Jesus, Master, have mercy on us. Whom, when He saw, He said, Go, show yourselves to the priests. And

it came to pass, that as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giving thanks: and this was a Samaritan. And Jesus answering, said, Were there not ten made clean? and where are the nine? There is not found one to return, and give glory to God, save this stranger. And He said to him, Arise, go thy way; for thy faith hath made thee whole.

Offert. In te speravi, Domine: dixi, Tu es Deus meus, in manibus tuis tempora mea.

In Thee, Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

Secret. BE propitious, O Lord, to Thy people: be propitious unto their offerings: that appeased by this Oblation, Thou mayest both bestow upon us pardon, and grant what we ask. Through *&c.* *Others*, page 13.

Comm. Panem de cœlo dedisti nobis, Domine: habentem omne delectamentum, et omnem saporem suavitatis.

Bread from heaven hast Thou given us, O Lord: having every delight and every savour of sweetness.

P. Com. HAVING received the heavenly Sacrament, we beseech Thee, O Lord, that we may increase our advance to eternal salvation. Through *&c.* *Others*, p. 29.

Fourteenth Sunday after Pentecost.

Introit. PROTECTOR noster, aspice, Deus, et respice in faciem Christi tui: quia melior est dies una in atriis tuis super millia. *Ps.* Quam dilecta tabernacula tua, Domine virtutum! concupiscit et deficit anima mea in atria Domini.

BEHOLD, O God, our protector, and look upon the face of Thine Anointed: for better is one day in Thy courts than thousands. *Ps.* How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

Collect. KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because without Thee the frailty of man is ready to fall, may we ever by Thine aid both be withdrawn from all things hurtful, and directed towards those which are salutary. Through *&c.* *Other Collects*, page 5.

Epist., Gal. c. 5, 16–24. BRETHREN: Walk in the Spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the Spirit, you are not under the Law. Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold you, that they who do such things, shall not obtain the Kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh, with its vices and lusts.

Gradual. Bonum est confidere in Domino, quam confidere in homine. — Bonum est sperare in Domino, quam sperare in principibus. Alleluia, alleluia.—Venite exultemus Domino; jubilemus Deo salutari nostro. Alleluia.

It is good to trust in the Lord, rather than to trust in man.—It is good to hope in the Lord, rather than to hope in princes. All., all.—Come, let us praise the Lord with joy: let us joyfully sing unto God our Saviour. All.

Gosp., Matt. c. 6, 24–33. AT that time, Jesus said to His disciples, No man can serve two masters; for either he will hate the one, and love the other: or he will uphold the one, and despise the other. You cannot serve God and Mammon. Therefore I say unto you, Be not solicitous for your life, what you shall eat; nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment? Behold the birds of the air: for they neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field, how they grow; they labour not, neither

do they spin. Yet I say to you, that not even Solomon, in all his glory, was arrayed like one of these. Now if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not, therefore, solicitous, saying, What shall we eat? or what shall we drink? or wherewith shall we be clothed? for after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the Kingdom of God, and His justice; and all these things shall be added unto you.

Offert. Immittet Angelus Domini in circuitu timentium eum et eripiet eos: gustate, et videte, quoniam suavis est Dominus.

The Angel of the Lord shall encamp round about them that fear Him, and shall deliver them: O taste and see that the Lord is sweet.

Secret. GRANT, we beseech Thee, O Lord, that this salutary Offering may both cleanse us from our offences, and propitiate for us Thy power. Through *&c.* *Others*, page 13.

Comm. Primum quærite regnum Dei, et omnia adjicientur vobis, dicit Dominus.

Seek ye first the Kingdom of God; and all things shall be added unto you, saith the Lord.

P. Com. MAY Thy Sacraments, O God, ever purify and protect us; and lead us to the attainment of eternal salvation. Through *&c.* *Others*, page 29.

Fifteenth Sunday after Pentecost.

Introit. INCLINA, Domine, aurem tuam, ad me, et exaudi me: salvum fac servum tuum, Deus meus, sperantem in te: miserere mihi, Domine, quoniam ad te clamavi tota die. *Ps.* Lætifica animam servi tui; quia ad te, Domine, animam meam levavi.

BOW down Thine ear unto me, O Lord, and hear me: save Thy servant, O my God, that trusteth in Thee: have mercy on me, O Lord, for unto Thee have I cried all the day. *Ps.* Give joy to the soul of Thy servant; for unto Thee, O Lord, have I lifted up my soul.

Collect. MAY Thy continual pity, O Lord, cleanse and defend Thy Church: and, because without

Thee she cannot endure in safety, may she ever be governed by Thy bounty. Through *&c.* *Other Collects*, p. 5.

Epistle, Galat. c. 5, 25 to c. 6, 10. BRETHREN, If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such an one in the spirit of meekness: considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so shall ye fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so shall he have glory in himself only, and not in another. For every one shall bear his own burden. And let him, that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived: God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the Spirit, of the Spirit shall reap life everlasting. And in doing good, let us not weary; for in due time we shall reap, if we faint not. Therefore, whilst we have time, let us work good to all men; but especially to those who are of the household of the faith.

Gradual. Bonum est confiteri Domino; et psallere nomini tuo, Altissime.—Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. Allel., allel.—Quoniam Deus magnus Dominus; et Rex magnus super omnem terram. Alleluia.

It is good to give praise to the Lord; and to sing to Thy Name, O Most High.—To show forth Thy mercy in the morning, and Thy truth in the night. Alleluia, alleluia.—For the Lord is a great God, and a great King over all the earth. Alleluia.

Gosp., Luke c. 7, 11-16. AT that time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother: and she was a widow; and a great multitude of the city was with her. Whom when the Lord had seen, being moved

with mercy towards her, He said to her, Weep not. And He came near, and touched the bier. And they that carried it, stood still. And He said, Young man, I say to thee, Arise. And he that was dead, sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all; and they glorified God, saying, A great Prophet is risen up among us, and God hath visited His people.

Offert. Expectans expectavi Dominum et respexit me, et exaudivit deprecationem meam: et immisit in os meum canticum novum, hymnum Deo nostro.

Waiting have I waited for the Lord, and He had regard to me, and heard my prayer; and He put a new canticle into my mouth, a song to our God.

Secret. MAY Thy Sacraments keep us, O Lord, and ever protect us against the assaults of the devil. Through *&c.* *Others*, page 13.

Comm. Panis quem ego dedero, Caro mea est pro sæculi vita.

The bread that I will give, is my Flesh for the life of the world.

P. Com. MAY the operation of this heavenly Gift, we beseech Thee, O Lord, possess our minds and hearts: that in us, not our own inclinations, but the effect of the Gift may ever prevail. Through *&c.* *Others*, page 29

Sixteenth Sunday after Pentecost.

Introit. MISERERE mihi, Domine, quoniam ad te clamavi tota die: quia tu, Domine, suavis ac mitis es, et copiosus in misericordia omnibus invocantibus te. *Ps.* Inclina, Domine, aurem tuam mihi, et exaudi me: quoniam inops et pauper sum ego.

HAVE mercy on me, O Lord, for unto Thee have I cried all the day; for Thou, Lord, art sweet and mild, and plenteous in mercy unto all that call upon Thee. *Ps.* Bow down Thine ear to me, O Lord, and hear me: for I am needy and poor.

Collect. LET Thy grace, we beseech Thee, O Lord, both always prevent and follow us, and make us continually intent upon good works. Through *&c.* *Other Collects*, page 5.

Epist., *Eph.* c. 3, 13–21. BRETHREN, I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man: that Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the Saints what is the breadth, and length, and height, and depth; to know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God. Now to Him that is able to do all things more abundantly than we desire or understand, according to the power that worketh in us, unto Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

Gradual. Timebunt Gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam. — Quoniam ædificavit Dominus Sion, et videbitur in majestate sua. Alleluia, alleluia. — Cantate Domino canticum novum: quia mirabilia fecit Dominus. Alleluia.

The Gentiles shall fear Thy Name, O Lord, and all the kings of the earth Thy glory. — For the Lord hath built up Sion, and He shall be seen in His majesty. Allel., allel.— Sing ye unto the Lord a new canticle, because the Lord hath done marvellous things. Alleluia.

Gosp., *Luke* c. 14, 1-11. AT that time, When Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, they watched Him. And behold, there was a certain man before Him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? But they held their peace. But He, taking him, healed him, and sent him away. And answering them, He said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath-day? And they could not answer Him to these things. And He spoke a parable also to them that were invited, mark-

ing how they chose the first seats at the table, saying to them, When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou, be invited by him; and he that invited thee and him, come, and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that, when he who invited thee cometh, he may say to thee, Friend, go up higher. Then shalt thou have glory before them that sit at table with thee; for whosoever exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

Offert. Domine, in auxilium meum respice: confundantur et revereantur, qui quærunt animam meam, ut auferant eam: Domine, in auxilium meum respice.

O Lord, look to my help: let them be confounded and put to shame that seek after my soul, to take it away; O Lord, look to my help.

Secret. CLEANSE us, we beseech Thee, O Lord, through the effect of this Sacrament: and taking pity on us, accomplish this, that we may become worthy partakers of it. Through *&c.* *Others*, page 13.

Comm. Domine, memorabor justitiæ tuæ solius: Deus docuisti me a juventute mea, et usque in senectam et senium, Deus, ne derelinquas me.

O Lord, I shall be mindful of Thy justice alone: O God, Thou hast taught me from my youth; and unto old age and grey hairs, O God, forsake me not.

P. Com. GRACIOUSLY purify our minds, we beseech Thee, O Lord, and renew them by these heavenly Sacraments, that so our bodies may likewise receive a help both present and future. Through *&c.* *Others*, page 29.

SEVENTEENTH SUNDAY AFTER PENTECOST.

Introit. JUSTUS es, Domine, et rectum judicium tuum; fac cum servo tuo secundum misericordiam tuam. *Ps.* Beati immaculati in via; qui ambulant in lege Domini.

JUST art Thou, O Lord, and Thy judgment is right; deal with Thy servant according to Thy mercy. *Ps.* Blessed are the undefiled in the way; that walk in the law of the Lord.

Collect. GRANT unto Thy people, we beseech Thee, O Lord, to avoid every contamination of the devil, and with pure minds to follow Thee, the only God. Through *&c.* *Other Collects*, page 5.

Ep., Eph. c. 4, 1–6. BRETHREN, I, a prisoner in the Lord, beseech you, that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity; careful to keep the unity of the Spirit in the bond of peace. One Body and one Spirit, as you are called in one Hope of your calling. One Lord, one Faith, one Baptism. One God and Father of all, who is above all, and through all, and in us all. Who is blessed for ever and ever. Amen.

Gradual. Beata gens, cujus est Dominus Deus eorum: populus quem elegit Dominus in hereditatem sibi.—Verbo Domini cœli firmati sunt; et Spiritu oris ejus omnis virtus eorum. Alleluia, alleluia.—Domine, exaudi orationem meam: et clamor meus ad te perveniat. Alleluia.

Blessed is the nation whose God is the Lord; the people whom the Lord hath chosen for His inheritance.—By the word of the Lord were the heavens established; and by the Spirit of His mouth all their power. Allel., allel.—O Lord, hear my prayer; and let my crying come to Thee. Alleluia.

Gosp., Matt. c. 22, 35–46. AT that time, The Pharisees came to Jesus; and one of them, a doctor of the Law, asked Him, tempting Him, Master, which is the great commandment of the Law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest, and the first commandment. And the second is like to this, Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole Law and the Prophets. And the Pharisees being gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is He? They say to Him, David's. He saith to them, How then doth David in spirit call Him Lord; saying, The Lord said unto my Lord, Sit Thou on my right hand, until I make Thine enemies Thy footstool? If David then

call Him Lord, how is He His son? And no man was able to answer Him a word; neither durst any man from that day forth, ask Him any more questions.

Offert. Oravi Deum meum, ego Daniel, dicens, Exaudi, Domine, preces servi tui: illumina faciem tuam super sanctuarium tuum, et propitius intende populum istum, super quem invocatum est nomen tuum, Deus.

I, Daniel, prayed unto my God, saying, Hear, O Lord, the prayer of Thy servant; show Thy face upon Thy sanctuary, and look favourably upon this people, upon whom is invoked Thy Name, O God.

Secret. WE suppliantly beseech Thy Majesty, O Lord, that the sacred Mysteries which we perform, may rid us both of past and future transgressions. Through *&c.* *Others*, page 13.

Comm. Vovete, et reddite Domino Deo vestro, omnes qui in circuitu ejus affertis munera: terribili, et ei qui aufert spiritum principum, terribili apud omnes reges terræ.

Vow ye, and pay unto the Lord your God, all ye that round about Him bring presents: to Him that is terrible, and that taketh away the spirit of princes; to Him that is terrible with all the kings of the earth.

P. Com. BY Thy sanctifying power, may we, Almighty God, both be healed of our vices, and obtain everlasting remedies. Through *&c.* *Others*, page 29.

WEDNESDAY IN THE SEPTEMBER EMBER-QUARTER.

The Station is at St. Mary Major's.

Introit. REJOICE unto God our helper: sing unto the God of Jacob; take a pleasant psalm with the harp; blow a trumpet in the beginning of the month; for it is a commandment in Israel: and a judgment to the God of Jacob. *Ps.* He ordained it for a testimony in Joseph, when he came out of the land of Egypt: a tongue he heard, which he knew not.

After the Kyrie eleison *is said,* Let us pray; Let us kneel down. Rise up.

Prayer. MAY we, in our frailty, be supported by the remedies of Thy mercy, we beseech Thee, O Lord: that what through its own condition is broken, may be made whole again through Thy clemency. Through *&c.*

Lesson, *Amos* 9. THUS saith the Lord God: Behold the days come, and the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweetness, and every hill shall be tilled. And I will bring back the captivity of my people Israel: and they shall build the abandoned cities, and inhabit them. and they shall plant vineyards, and drink the wine of them: and shall make gardens, and eat the fruits of them. And I will plant them upon their own land: and I will no more pluck them out of their land which I have given them, saith the Lord thy God.

Gradual. Who is like unto the Lord our God, that dwelleth on high, and looketh down on the low things in heaven and on earth.—Raising up the needy from the earth, and lifting up the poor from the dunghill.

Here The Lord be with you *&c. is said, but without* Let us kneel down.—Let us pray.

Collect. GRANT, we beseech Thee, O Lord, unto Thy suppliant household: that, while abstaining from bodily food, they may also in mind fast from vices. Through *&c.* *Other Collects,* page 5.

Lesson, 2 *Esd.* 8. IN those days: All the people were gathered together as one man at the street which is before the water-gate; and they spoke to Esdras the Scribe, to bring the book of the Law of Moses, which the Lord had commanded to Israel. Then brought Esdras the Priest the Law before the multitude of men and women, and all those that could understand, in the first day of the seventh month. And he read it plainly in the street that was before the water-gate, from the morning until mid-day, before the men, and the women, and those that could understand: and the ears of all the people were attentive to the book. And Esdras the Scribe stood upon a step of wood, which he had made to speak from. And he opened the book before all the people: for he was above all the people: and when he had opened it, all the people stood. And Esdras blessed the Lord the great God: and all the people answered, Amen, amen: lifting up their hands: and they bowed down, and adored God with their faces to the ground. But the Levites made silence among the people to hear the Law: and the people stood in their place. And they read in the book of the Law of God distinctly and plainly to be understood: and they understood when it was read. And Nehemias, and Esdras the Priest and Scribe, and the Levites who inter-

preted to all the people, said, This is a holy day to the Lord our God: do not mourn nor weep. And he said to them, Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves, because it is the holy day of the Lord, and be not sad, for the joy of the Lord is our strength.

Gradual. Blessed is the nation whose God is the Lord: the people whom the Lord hath chosen for an heritage to Himself.—By the word of the Lord were the heavens established: and by the Spirit of His mouth all their power.

Gospel, Mark 9. AT that time: One of the multitude answering, said to Jesus, Master, I have brought my son to Thee having a dumb spirit: who, wheresoever he taketh him, dasheth him: and he foameth, and gnasheth with the teeth, and pineth away: and I spoke to Thy disciples to cast him out, and they could not. Who answering them, said, O unbelieving generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him. And when He had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. And He asked his father, How long time is it since this hath happened unto him? But he said, From his infancy: and oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do any thing, help us, having compassion on us. And Jesus saith to him, If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tears said, I do believe Lord; help mine unbelief. And when Jesus saw the multitude running together, He threatened the unclean spirit saying to him, Thou deaf and dumb spirit, I command thee. go out of him: and enter not any more into him. And crying out, and greatly tearing him, he went out of him; and he became as dead, so that many said, He is dead. But Jesus taking him by the hand, lifted him up; and he arose. And when He was come into the house, His disciples secretly asked Him, Why could not we cast him out? And He said to them, This kind can go out by nothing, but by prayer and fasting.

Offert. I will meditate on Thy commandments which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

Secret. MAY this Victim, we beseech Thee, O Lord, cleanse away our sins: and for the celebration of the

Sacrifice, sanctify the bodies and minds of Thy servants. Through *&c.* *Others*, page 18.

Comm. Eat fat meats and drink sweet wine, and send portions unto them that have not prepared for themselves, because it is a holy day of the Lord; be not sad, for the joy of the Lord is our strength.

P. Com. RECEIVING these heavenly Gifts, we suppliantly beseech Thee, O Lord, that that which through Thy granting we perform with assiduous service, we may by Thy gift receive with worthy minds. Through *&c.* *Others*, page 29.

FRIDAY IN THE SEPTEMBER EMBER-QUARTER.

The Station is at the Holy Twelve Apostles.

Introit. LET the heart rejoice of them that seek the Lord: seek ye the Lord and be established: seek ye His face evermore. *Ps.* Give glory unto the Lord, and call upon His Name: tell ye His deeds among the Gentiles.

Collect. GRANT, we beseech Thee, Almighty God, that we who with devotion annually go through these sacred observances, may please Thee both in mind and in body. Through *&c.* *Other Collects*, page 5.

Lesson, Osee 14. THUS saith the Lord God: Return, O Israel, to the Lord thy God: for thou hast fallen down by thine iniquity. Take with you words, and return to the Lord, and say to Him, Take away all iniquity, and receive the good: and we will render the calves of our lips. Assur shall not save us, we will not ride upon horses, neither will we say any more, The works of our hands are our gods: for Thou wilt have mercy on the fatherless that is in Thee. I will heal their breaches, I will love them freely: for my wrath is turned away from them. I will be as the dew: Israel shall spring as the lily, and his root shall shoot forth as that of Libanus. His branches shall spread, and his glory shall be as the olive-tree: and his smell as that of Libanus. They shall be converted that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus. Ephraim shall say, What have I to do any more with idols? I will hear him, and will make him to flourish like a green fir-tree: from me is thy fruit found. Who is wise, and he shall understand these things? prudent, and shall know these things? for the ways of the Lord are right, and the

just shall walk in them : but the transgressors shall fall in them.

Gradual. Turn Thee, O Lord, a little and be entreated in favour of Thy servants.—Lord, Thou hast been made our refuge, from generation and generation.

Gospel, Luke 7. AT that time, One of the Pharisees desired Jesus to eat with him. And He went into the house of the Pharisee, and sat down to meat. And behold, a woman that was in the city, a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment : and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the Pharisee, who had invited Him, seeing it, spoke within himself, saying, This man, if he were a Prophet, would know surely who, and what manner of woman this is that toucheth him : that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee. But he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most ? Simon answering, said, I suppose that he, to whom he forgave most. And He said to him, Thou hast judged rightly. And turning to the woman, He said unto Simon, Seest thou this woman ? I entered into thy house, thou gavest me no water for my feet ; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss ; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint ; but she with ointment hath anointed my feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, the same loveth less. And He said to her, Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also ? And He said to the woman, Thy faith hath saved thee, go in peace.

Offert. Bless the Lord, O my soul, and forget not all His benefits : and thy youth shall be renewed like the eagle's.

Secret. MAY the offerings of our fast be acceptable to Thee, we beseech Thee, O Lord : which we offer with the intent that they may both by expiation make us worthy of Thy grace, and likewise lead us to the

good things promised us for eternity. Through *&c.* *Others*, page 18.

Comm. Take from me reproach and contempt, because I have sought out Thy commandments, O Lord: for Thy testimonies also are my meditations.

P. Com. WE beseech Thee, Almighty God, that we, by shewing our gratitude for the gifts which we have received, may obtain yet greater blessings. Through *&c.* *Others*, page 29.

SATURDAY IN THE SEPTEMBER EMBER-QUARTER.

The Station is at St. Peter's.

Introit. COME, let us adore God, and let us fall down before the Lord: let us weep before Him that made us: for He Himself is the Lord our God. *Ps.* Come, let us praise the Lord with joy: let us joyfully sing to God our Saviour.

After the Kyrie: Let us pray; Let us kneel down; Rise up.

Prayer. ALMIGHTY and everlasting God, who by a salutary abstinence, affordest relief to mind and body, we suppliantly entreat Thy Majesty: that being appeased by the pious entreaty of them that fast, Thou wouldest grant us both present and future help. Through *&c.*

Lesson, Lev. 23. IN those days, The Lord spoke unto Moses, saying: Upon the tenth day of this seventh month shall be the day of atonement; it shall be most solemn, and shall be called holy: and ye shall afflict your souls on that day, and shall offer a holocaust to the Lord. Ye shall do no servile work in the time of this day: because it is a day of propitiation, that the Lord your God may be merciful unto you. Every soul that is not afflicted on this day, shall perish from among his people: and every soul that shall do any work, the same will I destroy from among his people. Ye shall do no work therefore on that day: it shall be an everlasting ordinance unto you in all your generations, and dwellings. It is a Sabbath of rest, and ye shall afflict your souls beginning on the ninth day of the month: from evening until evening shall ye celebrate your Sabbaths, saith the Lord Almighty.

Gradual. Be propitious unto our sins, O Lord: lest the Gentiles should ever say, Where is their God?—Help us, O God of our salvation, and for the honour of Thy Name, O Lord, deliver us.

Let us pray; Let us kneel down; Rise up.

Prayer. GRANT, we beseech Thee, Almighty God, that by fasting, we may be filled with Thy grace: and by abstinence be made stronger than all our foes. Through *&c.*

Lesson, Lev. 23. IN those days: The Lord spoke unto Moses, saying: From the fifteenth day of the seventh month, when ye shall have gathered in all the fruits of your land, ye shall celebrate the feast of the Lord seven days: on the first day and the eighth shall be a Sabbath, that is a day of rest. And ye shall take to you on the first day the fruits of the fairest tree, and branches of palm-trees, and boughs of thick trees and willows of the brook, and ye shall rejoice before the Lord your God. And ye shall keep the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your generations. In the seventh month shall ye celebrate this feast. And ye shall dwell in bowers seven days. Every one that is of the race of Israel, shall dwell in tabernacles: that your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt: I the Lord your God.

Gradual. O God our protector, see, and look upon Thy servants.—O Lord God of hosts, hearken to the prayers of Thy servants.

Let us pray; Let us kneel down; Rise up.

Prayer. PROTECT Thy household, we beseech Thee, O Lord: that those remedies of eternal salvation which by Thine inspiration we seek, we may by Thy bounty obtain. Through *&c.*

Lesson, Mich. 7. O LORD our God: Feed Thy people with Thy rod, the flock of Thine inheritance, them that dwell alone in the forest, according to the days of old. The nations shall see, and shall be confounded at all their strength. Who is a God like unto Thee, who takest away iniquity, and passest by the sin of the remnants of Thine inheritance? He will send in His fury no more, because He delighteth in mercy. He will turn again, and have mercy on us: He will put away our iniquities: and He will cast all our sins into the bottom of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham: which Thou hast sworn to our fathers from the days of old: O Lord our God.

Gradual. Turn Thee, O Lord, a little: and be entreated in favour of Thy servants.—Lord, Thou hast been made our refuge: from generation and generation.

Let us pray; Let us kneel down; Rise up.

Prayer. GRANT, we beseech Thee, O Lord, that we may in such wise abstain from carnal feasting, as also to fast from the vices which assail us. Through *&c.*

Lesson, Zach. 8. IN those days: The word of the Lord came to me, saying: Thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had provoked me to wrath, saith the Lord, and I had no mercy: so turning again I have thought in these days to do good to the house of Juda, and Jerusalem: fear not. These then are the things which ye shall do, Speak ye truth every one to his neighbour: judge ye truth and judgment of peace in your gates. And let none of you imagine evil in your hearts against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord. And the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Juda, joy, and gladness, and great solemnities: only love ye truth and peace, saith the Lord of hosts.

Gradual. Let my prayer be directed like incense in Thy sight, O Lord.—The lifting up of mine hands as an evening sacrifice. Let us pray; Let us kneel down; Rise up.

Prayer. EVEN as Thou grantest us, O Lord, to offer Thee a solemn fast: so also impart to us, we beseech Thee, the help of Thy pardon. Through *&c.*

Lesson: Daniel 3. In those days, the Angel of the Lord *&c.*, page 44, *with the Hymn* Blessed *&c., and the Prayer attached: after which are said the Collects for the Season*, page 5.

Epistle, Heb. 9 BRETHREN: There was a tabernacle made, the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle, which is called the Holy of Holies: having the golden censer, and the ark of the covenant covered about on every part with gold, in which was the golden pot which had manna, and the rod of Aaron that had blossomed, and the Tables of the covenant. And over it were the Cherubim of glory, overshadowing the propitiatory: of which it is not needful to speak now particularly. Now these things being thus ordered, into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. But into the second, the High-Priest alone, once a year: not without

blood, which he offereth for his own, and the people's ignorance: the Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing. Which is a parable of the time present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks, and divers washings, and justices of the flesh laid on them until the time of correction. But Christ, being come an high-priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: neither by the blood of goats, or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption.

Tract. Praise the Lord, all ye nations: praise Him together all ye people.—For His mercy is confirmed upon us: and the truth of the Lord endureth for ever.

Gospel, Luke 13. AT that time: Jesus spoke this parable to the multitude: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard, Behold for these three years I come seeking fruit on this fig-tree, and find none. Cut it down therefore; why cumbereth it the ground? But he answering said to him, Lord, let it alone this year also, until I dig about it, and dung it. And if happily it bear fruit: but if not, then after that thou shalt cut it down. And He was teaching in their synagogue on the Sabbath. And behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, He called her unto Him, and said to her, Woman, thou art delivered from thine infirmity. And He laid His hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the Sabbath) answering said to the multitude, Six days there are wherein you ought to work. In them therefore come, and be healed; and not on the Sabbath-day. And the Lord answering him, said, Ye hypocrites, doth not every one of you on the Sabbath-day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the Sabbath-day? And when He said these things, all His adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by Him.

Offert. O Lord the God of my salvation, I have cried in the day, and in the night, before Thee: let my prayer come in before Thee, O Lord.

Secret. GRANT, we beseech Thee, Almighty God, that the gift we offer before the eyes of Thy Majesty, may both obtain for us the grace of devotion, and gain the effect of a blessed eternity. Through *&c.* *Others*, page 13.

Comm. In the seventh month shall ye celebrate the feast, when I made the children of Israel to dwell in tents, when I brought them out of the land of Egypt, I the Lord your God.

P. Com. MAY Thy Sacraments, we beseech Thee, O Lord, perfect within us that which they contain: that what we now do in a figure, we may receive in the truth of the things themselves. Through *&c.* *Others*, page 29.

EIGHTEENTH SUNDAY AFTER PENTECOST.

Introit. DA pacem, Domine, sustinentibus te, ut Prophetæ tui fideles inveniantur: exaudi preces servi tui, et plebis tuæ Israel. *Ps.* Lætatus sum in his quæ dicta sunt mihi: In domum Domini ibimus.

GIVE peace, O Lord, to them that wait for Thee, that Thy Prophets may be found faithful: hearken to the prayers of Thy servant, and of Thy people Israel. *Ps.* I rejoiced at the things that were said unto me: We shall go into the house of the Lord.

Collect. MAY the working of Thy pity direct our hearts, we beseech Thee, O Lord: for without Thee, we are not able to please Thee. Through *&c.* *Other Collects*, page 5.

Ep., 1 *Cor.* c. 1, 4–8. BRETHREN, I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus: that in all things you are made rich in Him, in all utterance and in all knowledge, as the testimony of Christ was confirmed in you: so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ: Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

Gradual. Lætatus sum in his quæ dicta sunt mihi: In

I rejoiced at the things that were said unto me: We shall

domum Domini ibimus. — Fiat pax in virtute tua; et abundantia in turribus tuis. Alleluia, alleluia.—Timebunt Gentes nomen tuum, Domine: et omnes reges terræ gloriam tuam. Alleluia.

go into the house of the Lord.—Let peace be in thy strength, and abundance in thy towers. Allel., allel.—The Gentiles shall fear Thy Name, O Lord: and all the kings of the earth Thy glory. Allel.

Gosp., Matt. c. 9, 1–8. AT that time: Jesus entering into a boat, passed over the water, and came into His own city. And, behold, they brought to Him one sick of the palsy lying in a bed; and Jesus seeing their faith, said to the man sick of the palsy, Be of good heart, son: thy sins are forgiven thee. And, behold, some of the Scribes said within themselves, He blasphemeth. And Jesus, seeing their thoughts, said, Why think ye evil in your hearts? Whether is it easier to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (then said He to the man sick of the palsy), Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God, Who had given such power unto men.

Offert. Sanctificavit Moyses altare Domino, offerens super illud holocausta et immolans victimas: fecit sacrificium vespertinum in odorem suavitatis Domino Deo in conspectu filiorum Israel.

Moses hallowed an altar to the Lord, offering upon it holocausts, and sacrificing victims: he made an evening sacrifice to the Lord God for an odour of sweetness, in the sight of the children of Israel.

Secret. O GOD, Who, by means of our communion with Thee in this adorable Sacrament, makest us partakers of Thy one supreme Godhead; grant, we beseech Thee: that as we have come to a knowledge of Thy truth, so we may shape the course of our lives into a worthy conformity to it. Through *&c.* *Others*, page 13.

Comm. Tollite hostias et introite in atria ejus: adorate Dominum in aula sancta ejus.

Bring up sacrifices, and come into His courts: adore ye the Lord in His holy court.

P. Com. FED with this sacred Gift, O Lord, we give thanks unto Thee, beseeching Thy mercy to render us worthy of our participation in it. Through *&c.* *Others*, p. 26.

NINETEENTH SUNDAY AFTER PENTECOST.

Introit. SALUS populi ego sum, dicit Dominus: de quacumque tribulatione clamaverint ad me, exaudiam eos: et ero illorum Dominus in perpetuum. *Ps.* Attendite, popule meus, legem meam: inclinate aurem vestram in verba oris mei.

I AM the salvation of the people, saith the Lord: in whatsoever tribulation they shall cry to me, I will hear them; and I will be their Lord for ever. Ps. Attend, O my people, to my law; incline your ears to the words of my mouth.

Collect ALMIGHTY and merciful God, of Thy bounty keep back from us all things opposed to us; that we, free both in mind and in body, may with ready minds carry out the things that are Thine. Through *&c.* *Other Collects*, page 5.

Epist., Eph. c. 4, 23-28. BRETHREN, Be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour, for we are members one of another. Be angry, and sin not; let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labour, working with his hands, the thing which is good, that he may have something to give to him that suffereth need.

Gradual. Dirigatur oratio mea; sicut incensum in conspectu tuo, Domine.—Elevatio manuum mearum sacrificium vespertinum. Allel., allel.—Confitemini Domino, et invocate nomen ejus: annuntiate inter Gentes opera ejus. Alleluia.

Let my prayer be directed, O Lord, as incense in Thy sight.—The lifting up of my hands as an evening sacrifice. Alleluia, alleluia.—Give glory to the Lord, and call upon His Name: declare His deeds among the Gentiles. Alleluia.

Gosp., Matt. c. 22, 2-14. AT that time, Jesus spoke to the Chief Priests and the Pharisees in parables, saying, The Kingdom of Heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage; and they would not come. Again he sent other

servants, saying, Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them with indignity, put them to death. But when the king had heard of it, he was angry: and sending his armies, destroyed those murderers, and burnt their city. Then saith he to his servants, The marriage indeed is ready; but they that were invited were not worthy. Go ye, therefore, into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding-garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then said the king to the servants, Bind his hands and feet, and cast him into the outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Offert. Si ambulavero in medio tribulationis, vivificabis me, Domine; et super iram inimicorum meorum extendes manum tuam, et salvum me faciet dextera tua.

If I should walk in the midst of tribulation, Thou wilt quicken me, O Lord; and wilt stretch forth Thy hand against the wrath of mine enemies; and Thy right hand shall save me.

Secret. GRANT, we beseech Thee, O Lord, that these gifts which we offer before the eyes of Thy Majesty may be salutary to us. Through *&c.* *Others*, page 13.

Comm. Tu mandasti mandata tua custodiri nimis: utinam dirigantur viæ meæ ad custodiendas justificationes tuas!

Thou hast commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications!

P. Com. MAY Thy healing operation, O Lord, both mercifully rid us of our perverse inclinations, and make us ever to cleave to Thy commandments. Through *&c.* *Others*, page 29.

TWENTIETH SUNDAY AFTER PENTECOST

Introit. OMNIA quæ fecisti nobis, Domine, in vero judicio fecisti: quia peccavimus tibi, et mandatis tuis non obedivimus: sed da gloriam nomini tuo; et fac nobiscum secundum multitudinem misericordiæ tuæ. *Ps.* Beati immaculati in via: qui ambulant in lege Domini.

ALL that Thou hast done unto us, O Lord, Thou hast done in true judgment: because we have sinned against Thee, and have not obeyed Thy commandments; but give glory unto Thy Name, and deal with us according to the multitude of Thy mercy. *Ps.* Blessed are the undefiled in the way: that walk in the law of the Lord.

Collect. DO Thou of Thy bounty, we beseech Thee, O Lord, grant unto Thy faithful people pardon and peace; that they may both be cleansed from all their offences, and serve Thee with secure minds. Through *&c.* *Other Collects*, page 5.

Epist., Eph. c. 5, 15–21 BRETHREN, See how you walk circumspectly; not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise; but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles; singing and making melody in your hearts to the Lord: giving thanks always for all things, in the Name of our Lord Jesus Christ, to God and the Father. Being subject one to another in the fear of Christ.

Gradual. Oculi omnium in te sperant, Domine; et tu das illis escam in tempore opportuno.—Aperis tu manum tuam, et imples omne animal benedictione. Alleluia, alleluia.—Paratum cor meum, Deus, paratum cor meum: cantabo et psallam tibi, gloria mea. Alleluia.

The eyes of all hope in Thee, O Lord: and Thou givest them meat in due season.—Thou openest Thy hand, and fillest every living creature with blessing. Alleluia, alleluia.—My heart is ready, O God, my heart is ready: I will sing, and give praise unto Thee, my glory. Alleluia.

Goep., John c. 4, 46–53. AT that time, There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him, Unless ye see signs and wonders, you believe not. The ruler saith to Him, Lord, come down before that my son die. Jesus saith to him, Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

Offert. Super flumina Babylonis illic sedimus et flevimus: dum recordaremur tui, Sion.

Upon the rivers of Babylon, there we sat and wept; when we remembered thee, O Sion.

Secret. MAY these Mysteries, we beseech Thee, O Lord, afford us a heavenly remedy, and cleanse out the vices of our hearts. Through *&c.* *Others*, page 13.

Comm. Memento verbi tui servo tuo, Domine, in quo mihi spem dedisti: hæc me consolata est in humilitate mea.

Be mindful of Thy word to Thy servant, O Lord, in which Thou hast given me hope: this hath comforted me in my humiliation.

P. Com. THAT we may be rendered worthy of these sacred Gifts, do Thou, we beseech Thee, O Lord, make us to be ever obedient to Thy commandments. Through *&c.* *Others*, page 20.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

Introit. IN voluntate tua, Domine, universa sunt posita; et non est qui possit resistere voluntati tuæ: tu enim fecisti omnia.

IN Thy will are all things, O Lord: and there is none that can resist Thy will: for Thou hast made all things, heaven and earth,

cœlum et terram, et universa quæ cœli ambitu continentur: Dominus universorum tu es. *Ps.* Beati immaculati in via: qui ambulant in lege Domini.

and all things that are under the cope of heaven: Thou art Lord of all. *Ps.* Blessed are the undefiled in the way, that walk in the law of the Lord.

Collect. KEEP Thy household, we beseech Thee, O Lord, with continued goodness; that, through Thy protection, it may be free from all adversities, and by good works be devoted to Thy Name. Through *&c.* *(Other Collects*, page 5.

Epist., Eph. c. 6, 10–17. BRETHREN, Be ye strengthened in the Lord, and in the might of His power. Put ye on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the Gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

Gradual. Domine, refugium factus es nobis; a generatione et progenie.—Priusquam montes fierent, aut formaretur terra et orbis; a sæculo et usque in sæculum tu es Deus. Alleluia, alleluia.—In exitu Israel de Ægypto, domus Jacob de populo barbaro. Alleluia

Lord, Thou hast been made our refuge from generation and generation.—Before the mountains were made, or the earth and the world were formed: from eternity and unto eternity, Thou art God. All., all.—When Israel went out of Egypt, the house of Jacob from a strange people. All.

Gosp., Matt. c. 18, 23–35. AT that time, Jesus spoke to His disciples this parable, The Kingdom of Heaven is likened to a king, who would take an account of his

servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence; and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow-servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison until he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and said to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldest not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do unto you, if you forgive not every one his brother from your hearts.

Offert. Vir erat in terra Hus, nomine Job, simplex et rectus ac timens Deum, quem Satan petiit ut tentaret: et data est ei potestas a Domino in facultates et in carnem ejus: perdiditque omnem substantiam ipsius et filios, carnem quoque ejus gravi ulcere vulneravit.

There was a man in the land of Hus, whose name was Job, simple, and upright, and fearing God, whom Satan besought that he might tempt: and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children, and wounded his flesh also with a grievous ulcer.

Secret. MERCIFULLY receive, O Lord, the Offering, by which it hath pleased Thee, both Thyself to be appeased, and that salvation should be restored to us with loving efficacy. Through *&c.* *Others*, page 13.

Comm. In salutari tuo anima mea, et in verbum tuum speravi: quando facies de persequentibus me judicium? iniqui persecuti sunt me, adjuva me, Domine Deus meus.

My soul is in Thy salvation, and in Thy word have I hoped: when wilt Thou do judgment on them that persecute me? the wicked have persecuted me: help me, O Lord my God.

℣. *Com.* HAVING received the food of immortality, we beseech Thee, O Lord, that what we have received bodily, we may follow out with pure minds. Through *&c.* *Others*, page 29.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

Introit. SI iniquitates observaveris, Domine; Domine, quis sustinebit? quia apud te propitiatio est, Deus Israel. *Ps.* De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

IF Thou, Lord, shouldest mark iniquities; O Lord, who shall stand? for with Thee is propitiation, O God of Israel. *Ps.* Out of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Collect. O GOD, our refuge and strength, and Thyself the author of all piety, give ear to the pious prayers of Thy Church; and grant that what we ask with faith, we may effectually obtain. Through *&c.* *Other Collects*, page 5.

Epist. Phil. c. 1, 6–11. BRETHREN, We are confident in the Lord Jesus, that He Who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart; and that in my bonds, and in the defence and confirmation of the Gospel, you all are partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding: that you may approve the better things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ unto the glory and praise of God.

Gradual. Ecce quam bonum et quam jucundum ha-

Behold how good and how pleasant it is for brethren

bitare fratres in unum. — Sicut unguentum in capite, quod descendit in barbam, barbam Aaron. Alleluia, alleluia. — Qui timent Dominum, sperent in eo: adjutor et protector eorum est. Alleluia.

to dwell together in unity.— Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Allel., allel. — Let them that fear the Lord, hope in Him: He is their helper and protector. Alleluia.

Gosp., Matt. c. 22, 15–21. AT that time, The Pharisees going, consulted among themselves how to ensnare Jesus in His speech. And they send to Him their disciples, with the Herodians, saying, Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou dost not regard the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Cæsar, or not? But Jesus knowing their wickedness, said, Why tempt you me, ye hypocrites? Show me the coin of the tribute. And they offered Him a penny. And Jesus saith to them, Whose image and superscription is this? They say unto Him, Cæsar's. Then saith He to them, Render therefore unto Cæsar the things that are Cæsar's, and unto God, the things that are God's.

Offert. Recordare mei, Domine, omni potentatui dominans: et da sermonem rectum in os meum, ut placeant verba mea in conspectu principis.

Remember me, O Lord, Thou that rulest over all power: and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

Secret. GRANT, O merciful God, that this salutary Oblation may both ever free us from our own faults, and shield us from all adversities. Through *&c.* *Others*, p. 13.

Comm. Ego clamavi, quoniam exaudisti me, Deus: inclina aurem tuam, et exaudi verba mea.

I have cried, for Thou hast heard me, O God: incline Thine ear, and hearken to my words.

P. Com. WE have partaken, O Lord, of the Gifts of this sacred Mystery, and humbly beseech Thee, that that which Thou hast commanded us to do in remembrance of Thee, may profit us as an aid to our weakness. O Thou that livest *&c.* *Others*, page 28

TWENTY-THIRD SUNDAY AFTER PENTECOST.

The number of Sundays after Pentecost, which varies every year, will be ascertained by reference to the Table of Moveable Feasts, p. xviii.

Should this be the last Sunday before Advent, the Mass of the 24th Sunday is said instead, and this Mass is said on the preceding Saturday, which is then precedeged as a Minor Sunday (Note V., 6, p. xiv).

Introit. DICIT Dominus, Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos; et reducam captivitatem vestram de cunctis locis. *Ps.* Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.

THE Lord saith, I think thoughts of peace, and not of affliction: ye shall call upon me, and I will hear you; and bring back your captivity from all places. *Ps.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob.

Collect. ABSOLVE Thy people from their offences, we beseech Thee, O Lord; that through Thy bountiful goodness we may be delivered from the debt of sin, which through our frailty we have contracted. Through *&c.* *Other Collects, page 5.*

Epistle, Philipp. c. 3, 17 to c. 4, 3. BRETHREN, Be ye followers of me, and observe them that walk so as you have our model. For many walk, of whom I have told you often, (and now tell you weeping,) that they are enemies of the Cross of Christ: whose end is destruction: whose God is their belly: and whose glory is in their shame: who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like unto the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women who have laboured with me in the Gospel, with Clement, and the rest of my fellow-labourers, whose names are in the book of life

Gradual. Liberasti nos, Domine, ex affligentibus nos: et eos qui nos oderunt confudisti.—In Deo laudabimur tota die: et in nomine tuo confitebimur in sæcula. Alleluia, alleluia.—De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us.—In God will we glory all the day: and in Thy Name give praise for ever. Allel., allel.—Out of the depths have I cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Gosp., Matt. c. 9, 18–26. AT that time, As Jesus was speaking to the multitudes, behold, a certain ruler came up, and adored Him, saying, Lord, my daughter is even now dead; but come, lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him, with His disciples. And behold, a woman, who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself, If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said, Be of good heart, daughter; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, He said, Give place; for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

Offert. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam; de profundis clamavi ad te, Domine.

Out of the depths I have cried to Thee, O Lord: Lord, hear my prayer; out of the depths have I cried to Thee, O Lord.

Secret. WE offer Thee, O Lord, this Sacrifice of praise for the increase of our dutiful service; that what Thou hast conferred upon us without any merit of ours, Thou wouldest mercifully accomplish. Through *&c.* *Others*, p. 18.

Comm. Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

Amen I say unto you, whatsoever ye ask in prayer, believe that ye shall receive and it shall be done to you.

P. Com. WE beseech Thee, Almighty God, not to allow those to be subject to human dangers, whom Thou grantest to rejoice in this divine participation. Through *&c.* *Others*, page 29.

TWENTY-FOURTH,

OR LAST, SUNDAY AFTER PENTECOST.

If the 24th is the last Sunday after Pentecost (see Table of Moveable Feasts, p. xviii), the Mass is said as given below; but if the Sundays after Pentecost exceed 24, the Mass said on the Sundays intervening between the 23rd and the last Sunday, is as follows:

The Introit, Gradual, Offertory and Communion Verses are always taken from the 23rd Sunday, as at page 281; *but the Collect, Epistle, Gospel, Secret, and Post-Communion, vary each Sunday, being taken from one of the Sundays after Epiphany, in the following order:*

If there be 25 Sundays after Pentecost: on the 24th Sunday, from the 6th Sunday after Epiph., page 83.

If 26 Sundays: on 24th Sunday, from 5th Sunday after Epiph., page 81; *on 25th, from 6th Sunday after Epiph.*, page 83.

If 27 Sundays: on 24th, from 4th Sunday after Epiph., page 81; *on 25th, from 5th Sunday after Epiph.*, page 81; *on 26th, from 6th Sunday after Epiph.*, page 83.

If 28 Sundays: on 24th, from 3rd Sunday after Epiph., page 79; *on 25th, from 4th Sunday after Epiph.*, page 81; *on 26th, from 5th Sunday after Epiph.*, page 81; *on 27th, from 6th Sunday after Epiph.*, page 83:—

The following Mass being always said on the last Sunday.

Introit. DICIT Dominus, Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos; et reducam captivitatem vestram de cunctis locis. *Ps.* Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.

THE Lord saith, I think thoughts of peace, and not of affliction: ye shall call upon me, and I will hear you; and bring back your captivity from all places. *Ps.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob.

Collect. STIR up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, more earnestly seeking after the fruit of divine works, may the more abundantly receive the remedies of Thy loving-kindness. Through *&c.* *Other Collects*, page 5.

Epist., *Col.* c. 1, 9–14. BRETHREN, We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of His glory, in all patience and long-suffering with joy; giving thanks unto God the Father, Who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of His love, in Whom we have redemption through His blood, the remission of sins.

Gradual, Liberasti *&c.*, *as at the head of* page 282.

Gosp., *Matt.* c. 24, 15–35. AT that time, Jesus said to His disciples, When you shall see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand): then let them that are in Judea, flee to the mountains; and he that is on the house-top, let him not come down to take any thing out of his house; and he that is in the field, let him not go back to take his coat. And woe unto them that are with child, and that give suck in those days! But pray ye, that your flight be not in the winter, nor on the Sabbath. For then shall there be great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then, if any man shall say to you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect. Behold, I have told it to you beforehand. If, therefore, they shall say to you, Behold, He is in the desert, go ye not out; Behold, He is in the secret chambers, believe it not. For as lightning cometh out of the East, and appeareth unto the West, so

shall also the coming of the Son of Man be. Wheresoever the body shall be, there also shall the eagles be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. And He shall send His Angels with a trumpet and a great voice; and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So likewise you, when you shall see all these things, know that it is nigh, even at the doors. Amen I say unto you, that this generation shall not pass by, until all these things be done. Heaven and earth shall pass away; but my words shall not pass away.

Offertory, De profundis *&c.*, *as on* page 282.

Secret. BE propitious, O Lord, to our supplications, and accepting the offerings and prayers of Thy people, convert the hearts of us all to Thyself, that being freed from earthly covetings, we may pass on to the desires of heaven. Through *&c.* *Others*, page 13.

Comm., Amen dico vobis *&c.*, *as at the foot of* page 282.

P. Com. GRANT, we beseech Thee, Almighty God, that through this Sacrament, which we have received, whatsoever is debased in our minds, may be set right by the gift of its healing efficacy. Through *&c.* *Others*, p. 29

The Common of Saints.

Masses of the Blessed Virgin Mary.

I. From Advent to Christmas.

Introit. RORATE cœli desuper, et nubes pluant Justum: aperiatur terra, et germinet Salvatorem. *Ps.** Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.

DROP down dew, ye heavens, from above, and let the clouds rain the Just: let the earth be opened, and bud forth the Saviour. *Ps.** Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob.

Collect. O GOD, Who wert pleased that Thy Word should, at the message of the Angel, take flesh in the womb of the Blessed Virgin Mary: grant unto Thy suppliants, that we, who believe her to be truly the Mother of God, may be helped by her intercession with Thee. Through the same our Lord *&c.*

Lesson, Is. 7. IN those days, The Lord spoke unto Achaz, saying, Ask thee a sign of the Lord thy God, either into the depths of hell, or into the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye, therefore, O house of David, Is it a small thing for you to be grievous to men, that ye are grievous to my God also? Therefore shall the Lord Himself give y a sign. Behold the Virgin shall conceive, and bring for h a Son, and His name shall be called Emmanuel. Butter and honey shall He eat, that He may know to reject evil, and to choose the good.

Gradual. Tollite portas, principes, vestras; et elevamini, portæ æternales: et introibit Rex gloriæ.— Quis ascendet in montem Domini, aut quis stabit in

Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of Glory shall enter in. — Who shall ascend into the mountain of the Lord, or who shall stand

* *On the feast of the Expectation, Dec.* 18, *the Introit Ps. is as follows.*

Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum.

The heavens tell forth the glory of God: and the firmament announceth the work of His hands

loco sancto ejus? Innocens manibus, et mundo corde. Alleluia, alleluia. — * Ave, Maria, gratia plena: Dominus tecum; benedicta tu in mulieribus. Alleluia.

in His holy place? The innocent in hands and clean of heart. Alleluia, alleluia. — * Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women. Alleluia.

* *On the Feast of the Expectation, Dec. 18, substitute the following as the last verse of the Gradual.*

Ecce Virgo concipiet et pariet filium, Jesum Christum. Alleluia.

Behold, the Virgin shall conceive and bring forth a son, Jesus Christ. Alleluia.

Gospel, Luke 1. AT that time, The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, unto a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in unto her, said, Hail, full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her, Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and bring forth a son; and shalt call His Name, Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end. And Mary said to the Angel, How shall this be, because I know not man? And the Angel answering, said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee.* And therefore also, the Holy One that shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because with God no word shall be impossible. And Mary said, Behold the handmaid of the Lord, be it done unto me according to thy word.

Offert. Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.

Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Secret. CONFIRM in our minds, we beseech Thee, O Lord, the Sacraments of the true faith: that we who

acknowledge Him who was born of the Virgin to be true God and true Man, may, by the saving power of His Resurrection, attain to reach everlasting gladness. Through the same *&c.*

Preface No. 10, page 17; *and it is said in all Masses of the B. V Mary, even during Easter-time and Octaves of other Festivals. In Votive Masses substitute* "on this veneration," *for* "festival."

Comm. Ecce Virgo concipiet et pariet filium et vocabitur nomen ejus Emmanuel.

Behold, the Virgin shall conceive, and bring forth a son, and His name shall be called Emmanuel

P. Com. POUR forth, we beseech Thee, O Lord, Thy grace into our minds: that we, to whom the Incarnation of Christ Thy Son was made known by the message of the Angel, may, by His Passion and Cross, be brought to the glory of His Resurrection. Through the same *&c.*

II. From Christmas to Candlemas.

Introit. VULTUM tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus adducentur tibi in lætitia et exultatione. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought unto the King: her neighbours shall be brought unto thee in joy and gladness. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect No. 2 *of the B. V. Mary*, page 5.

Epistle: Tit. 3. Dearly beloved, the goodness *&c.*, page 52.

Gradual. Speciosus forma præ filiis hominum: diffusa est gratia in labiis tuis.—Eructavit cor meum verbum bonum: dico ego opera mea Regi: lingua mea calamus scribæ, velociter scribentis. * Alleluia, alleluia.—Post partum Virgo inviolata permansisti: Dei Genitrix intercede pro nobis. Alleluia.

Beautiful art Thou above the sons of men: grace is poured abroad in Thy lips.—My heart hath uttered a good word: I speak of my works to the King: my tongue is the pen of a writer, that writeth swiftly. * Allel., allel.—After childbirth thou didst remain a Virgin inviolate: Mother of God, intercede for us. Allel.

* *After Septuagesima the Gradual given above is said up to and exclusive of the two alleluias; and then the following:*

Tract. Gaude, Maria, Virgo, cunctas hæreses sola interemisti. — Quæ Gabrielis Archangeli dictis credidisti. —Dum virgo Deum et Hominem genuisti: et post partum Virgo inviolata permansisti. — Dei Genitrix, intercede pro nobis.

Rejoice, O Virgin Mary, alone thou hast destroyed all heresies.—Who didst believe the words of the Archangel Gabriel. — Whilst a virgin thou didst bring forth God and Man: and after childbirth didst remain a Virgin inviolate.—Mother of God, intercede for us.

Gospel: Luke 2. At that time, The shepherds said *&c.*, page 58.

Offert. Felix namque es, sacra Virgo Maria, et omni laude dignissima, quia ex te ortus est sol justitiæ, Christus Deus noster.

Happy indeed art thou, O sacred Virgin Mary, and most worthy of all praise, for out of thee arose the Sun of Justice, Christ our Lord.

Secret, No. 2 *of B. V. Mary*, page 18, Receive *&c.*

Preface No. 10, page 17 (*see rubric*, page 288).

Comm. Beata viscera Mariæ Virginis, quæ portaverunt Æterni Patris Filium.

Blessed is the womb of the Virgin Mary, which bore the Eternal Father's Son.

P. Com., *No.* 2 *of B. V. Mary*, page 29, May this Communion *&c*

III. From Candlemas to Easter.

Introit, Collect, and Epistle, from Mass V., p. 290.

Gradual. Benedicta et venerabilis es, Virgo Maria, quæ sine tactu pudoris inventa es mater Salvatoris. Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo. Alleluia, alleluia. — Virga Jesse floruit: Virgo Deum et Hominem genuit: pacem Deus reddidit in se reconcilians infima summis. Alleluia.

Blessed and honourable art thou, O Virgin Mary, who without spot wert found the Mother of the Saviour.—Virgin Mother of God, He whom the whole world cannot take, enclosed Himself in thy womb being made man. Allel., allel.—The rod of Jesse hath blossomed: the Virgin hath brought forth Him Who is God and Man: God hath restored peace, reconciling in Himself the lowest with the highest. Alleluia.

After Septuagesima the above Gradual is said up to the two alleluias, and then the Tract, Gaude Maria Virgo *&c.*, *as above*

Gospel, Luke 11. At that time, As Jesus *&c.*, page 292.
Offertory, Felix namque *&c.*, *from Mass II., as above.*
Secret. Through Thy favour *&c.*, page 292
Comm., Beata viscera *&c.*, *from Mass II., as above*
P. Com., Having partaken *&c.*, page :

IV. From Easter to Pentecost.

Introit. SALVE, sancta Parens, enixa puerpera Regem: qui cœlum terramque regit in sæcula sæculorum: alleluia, alleluia. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

HAIL, holy Parent, that didst bring forth the King: Who ruleth heaven and earth for ever and ever: alleluia, alleluia. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect, Grant us *&c.*, *and Epistle from Mass V.*, page 291.

Alleluia, alleluia. Virga Jesse floruit, Virgo Deum et Hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia.—Ave, Maria, gratia plena: Dominus tecum; benedicta tu in mulieribus. Alleluia.

Allel., allel. The rod of Jesse hath blossomed, the Virgin hath brought forth Him Who is God and Man: God hath restored peace, reconciling in Himself the lowest with the highest. All.—Hail, Mary, full of grace: the Lord is with thee; blessed art thou among women. Allel.

Gospel John 19. AT that time: There stood by the Cross of Jesus, His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When therefore Jesus had seen His Mother, and the disciple standing whom He loved, He saith to His Mother, Woman, behold thy Son! Then saith He to the disciple, Behold thy Mother! And from that hour the disciple took her to his own.

Offert. Beata es, Virgo Maria, quæ omnium portasti Creatorem: genuisti qui te fecit, et in æternum permanes virgo. Allel.

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: didst bring forth Him Who made thee, and for ever remainest a virgin. Allel.

Sec., *Pref.*, *Comm.* (*with* alleluia), *and P. Com.*, *from Mass V.*, p. 292.

V. From Pentecost to Advent.

Introit. SALVE, sancta Parens, enixa puerpera Regem: qui cœlum terramque regit in sæcula sæculorum. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

HAIL, holy Parent, that didst bring forth the King, Who ruleth heaven and earth for ever and ever. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

In Votive Masses, and on Feasts for which no proper Collect is provided below, the following Collect is said: and this applies to the Secret and P. Com. first in order.

Collect. GRANT us Thy servants, we beseech Thee, O Lord God, to enjoy perpetual health of mind and of body: and by the glorious intercession of blessed Mary ever virgin, to be delivered from present sadness, and to rejoice in everlasting gladness. Through *&c.*

Collects proper to certain feasts.

B. V. M. Help of Christians. ALMIGHTY and merciful God, Who for the defence of the Christian people, didst in a marvellous manner establish a perpetual help in the most blessed Virgin Mary: mercifully grant, that we, who in life do battle protected by such a help, may, in death, obtain the victory over our malignant foe. Through *&c.*

B. V. M. of Mercy. O GOD, Who through the most glorious Mother of Thy Son, didst vouchsafe to enrich Thy Church with a new Order for the ransoming of Christians from the power of the Pagan: grant, we beseech Thee, that we, who piously venerate her as the foundress of so great a work, may likewise, through her merits and intercession, be delivered from every sin and from the thraldom of the devil. Through the same *&c.*

B. V. M. 'of Suffrage. GRANT, we beseech Thee, Almighty God, that, by the interceding suffrage of blessed Mary the Virgin, the souls of the Faithful may obtain indulgence, and we ourselves the gifts of Thy grace and the rewards of everlasting life. Through *&c.*

Presentation of B. V. M. O GOD, Who didst will that the blessed and ever-virgin Mary, herself the dwelling-place of the Holy Ghost, should this day be presented in the Temple: grant, we beseech Thee, that through her intercession, we may be found worthy to be presented in the temple of Thy glory. Through our Lord *&c.* . . in the unity of the same Holy Ghost *&c.*

Lesson. Eccl. 24. FROM the beginning, and before the ages was I created, and unto the future age I shall not fail; and in the holy habitation before Him have I ministered. And so in Sion was I established, and in the holy city likewise I rested, and in Jerusalem is my power. And I took root in an honourable people, and in the portion

of my God is the inheritance thereof, and in the fulness of the Saints my abode.

Gradual. Benedicta et venerabilis es, Virgo Maria: quæ sine tactu pudoris, inventa es mater Salvatoris. —Virgo Dei Genitrix, quem totus non capit orbis: in tua se clausit viscera factus homo. Alleluia, alleluia.—Post partum, Virgo inviolata permansisti: Dei Genitrix, intercede pro nobis. Alleluia.

Blessed and honourable art thou, O Virgin Mary: who without spot wert found the Mother of the Saviour.—Virgin Mother of God, He Whom the whole world cannot take: enclosed Himself in thy womb, being made man. Alleluia, alleluia. —After childbirth thou didst remain a Virgin inviolate: Mother of God, intercede for us. Alleluia.

Gospel, Luke 11. AT that time: As Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him, Blessed is the womb that bore Thee, and the breasts which Thou hast sucked. But He said, Yea rather, blessed are they that hear the word of God, and keep it.

Offert. Ave, Maria, gratia plena: Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui.

Hail, Mary, full of grace: the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Secret. THROUGH Thy favour, O Lord, and the intercession of blessed Mary ever virgin, may this Oblation conduce to our present and future prosperity and peace. Through *&c.*

Secrets proper to certain feasts.

Help of Christians. WE offer unto Thee, O Lord, this Sacrifice of propitiation for the triumph of the Christian religion: and that it may profit us, O let the Virgin come to our aid as Helper: she through whom so great a victory was obtained. Through *&c.*

B. V. M. 'of Suffrage.' THROUGH Thy favour, O Lord, and the intercession of blessed Mary the Virgin, may this Oblation be profitable unto the living as a remedy, and unto the departed as a suffrage, unto eternal prosperity and peace. Through *&c.*

Preface No. 10, page 17: *and it is said in all Masses of the B. V. Mary, even during the Octaves of other Festivals.—In Votive Masses, substitute* "on this veneration" *for* "on this festival."

Comm. Beata viscera Mariæ Virginis, quæ portaverunt Æterni Patris Filium.

Blessed is the womb of the Virgin Mary, that bore the Eternal Father's Son.

P. Com. HAVING partaken, O Lord, of this aid to our salvation, grant, we beseech Thee, that always and everywhere we may be protected through the patronage of blessed Mary, she in whose honour we have made these offerings unto Thy Majesty. Through *&c.*

P. Coms. proper to certain feasts.

Help of Christians. BE present, O Lord, with the people who are being refreshed by the participation of Thy Body and Blood: that by the help of Thy most holy Mother, they may be delivered from every evil and danger, and be preserved in the pursuit of every good work. O Thou that livest *&c.*

B. V. M. 'of Suffrage.' WE who have partaken of this aid unto our salvation, beseech Thee, O Lord, that the living and the departed may everywhere be protected by the suffrage of blessed Mary, ever Virgin: she in whose honour we have made this Offering unto Thy Majesty. Through *&c.*

On the Vigil of an Apostle.

Introit. EGO autem, sicut oliva fructifera in domo Domini, speravi in misericordia Dei mei: et expectabo nomen tuum, quoniam bonum est ante conspectum Sanctorum tuorum. *Ps.* Quid gloriaris in malitia: qui potens es in iniquitate?

I INDEED, as a fruitful olive in the house of the Lord, have hoped in the mercy of my God: and I will wait on Thy Name, for it is good in the sight of Thy Saints. *Ps.* Why glorieest thou in malice: thou that art mighty in iniquity?

Collect. GRANT, we beseech Thee, Almighty God, that the worshipful Solemnity of blessed *N.*, Thine Apostle [*on the feast of St. Matthew*, and Evangelist], which we forestall, may increase both our devotion and salvation. Through *&c.* *Other Collects*, page 5.

Lesson, Ecc. 44, 45. THE blessing of the Lord was upon the head of the just man. Therefore did the Lord give him an inheritance, and divided him his portion in twelve tribes: and he found grace in the eyes of all flesh. And He magnified him in the fear of his enemies, and with his words made prodigies to cease. He glorified him in the sight of kings, and gave him commandments to

the sight of His people, and shewed him His glory. In his faith and meekness He sanctified him, and chose him out of all flesh. And He gave him commandments before His face, and a law of life and instruction; and made him to be exalted. He established an everlasting covenant with him: and girded him about with the girdle of justice: and the Lord crowned him with the crown of glory.

Gradual. Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini.—Ad annuntiandum mane misericordiam tuam: et veritatem tuam per noctem.

The Just man shall flourish like a palm tree: like a cedar of Libanus shall he be multiplied in the house of the Lord.—To shew forth Thy mercy in the morning: and Thy truth through the night.

Gospel, John 15. AT that time, Jesus said to His disciples: This is my commandment, that ye love one another, as I have loved you. Greater love than this hath no man, that a man lay down his life for his friends. Ye are my friends, if ye do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doeth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known unto you. Ye have not chosen me: but I have chosen you; and I have appointed you, that ye should go, and bring forth fruit, and your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give you.

Offert. Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.

With glory and honour hast Thou crowned him, and hast set him over the works of Thy hands, O Lord.

Secret. WHILST offering unto Thee the sacred Mysteries in veneration of one called to the exalted dignity of the Apostolate, we beseech Thee, O Lord that through the prayers of blessed *N.* Thine Apostle [and Evangelist], whose heavenly birthday we anticipate, Thy people may ever, both pour out their vows, and obtain what they desire. Through *&c.* *Other Secrets*, page 13.

The Common Preface, No. 2, page 15.

Comm. Magna est gloria ejus in salutari tuo: gloriam et magnum decorem impones super eum, Domine.

Great is his glory in Thy salvation: glory and great comeliness wilt Thou lay upon him, O Lord.

P. Com. WE beseech Thee, O Lord, that, appeased by the supplication of blessed *N.* Thine Apostle [and Evangelist], Thou wouldest both grant us pardon, and also confer upon us everlasting remedies. Through *&c.* *Others*, p. 23.

Common of Apostles and of Evangelists.

Introit. MIHI autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps.* Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

UNTO me indeed, O God, are Thy friends exceedingly honourable: their principality is exceedingly strengthened. *Ps.* Lord, Thou hast proved me and known me: Thou hast known my down-sitting and mine up-rising.

Each Feast has its proper Collect and Epistle; but the following Lesson is common to the feasts of Sts. Matthew and Mark.

Lesson, Ezech. 1. AS for the likeness of the faces of the four living creatures: there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox on the left side of all the four: and the face of an eagle over all the four. And their faces, and their wings were stretched upward: two wings of every one were joined, and two covered their bodies: and they went every one straight forward: whither the impulse of the spirit was to go, thither went they: and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire: and from the fire, lightning going forth. And the living creatures ran and returned like flashes of lightning.

1. *Gradual common to the feasts of St. Andrew, St. James (25 July), St. Partholomew, Sts. Simon and Jude (and of Sts. Philip and James, if kept out of Easter).*

Constitues eos principes super omnem terram: memores erunt nominis tui, Domine.—Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alleluia, alleluia.

Thou shalt make them princes over the whole earth: they shall be mindful of Thy Name, O Lord.—Instead of thy fathers are born to thee sons: therefore shall the people praise Thee. Alleluia, alleluia.

The third verse varies as follows:

St. Andrew. Dilexit Andream Dominus in odorem suavitatis. Alleluia.

The Lord loved Andrew for an odour of sweetness. Alleluia.

St. James. Ego vos elegi de mundo, ut eatis et fructum afferatis, et fructus vester maneat. Alleluia.

I have chosen you from the world, that ye may go, and bring forth fruit, and that your fruit may endure. All.

St. Bartholomew. Te gloriosus Apostolorum chorus laudat, Domine. Alleluia.

Thee the Apostles' glorious choir doth praise, O Lord. Alleluia.

Sts. Simon and Jude. Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Allel.

Exceedingly honourable are Thy friends, O God: their principality is exceedingly strengthened. Alleluia.

Octave of Sts. Peter and Paul. Rogavi pro te, Petre, ut non deficiat fides tua: et tu aliquando conversus, confirma fratres tuos. Alleluia.

I have asked for thee, Peter, that thy faith fail not: and thou, when converted, confirm thy brethren. Alleluia.

2. *Gradual for the feasts of St. Thomas and St. Matthias*

Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.—Dinumerabo eos, et super arenam multiplicabuntur.

Exceedingly honourable are Thy friends, O God: their principality is exceedingly strengthened.—I will number them, and they shall outnumber the sand.

To the above on St. Thomas's day is added:

Alleluia, alleluia. — Gaudete, justi, in Domino: rectos decet collaudatio. Alleluia.

Alleluia, alleluia.—Rejoice in the Lord, ye Just: praise becometh the upright. Allel.

And on St. Matthias's day the Tract:

Desiderium animæ ejus tribuisti ei, et voluntate labiorum ejus non fraudasti eum. —Quoniam prævenisti eum in benedictionibus dulcedinis: —Posuisti in capite ejus coronam de lapide pretioso.

His heart's desire hast Thou given him, and hast not withholden from him the wish of his lips.—For Thou hast come before him with the blessings of sweetness: — Thou hast set upon his head a crown of precious stones.

3. *Gradual for the feasts of St. Barnabas and St. Luke, (and of St. Mark when kept out of Easter time).*

In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum. —

Into the whole earth hath gone forth their sound: and into the ends of the world

Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. Alleluia, alleluia.—Ego vos elegi de mundo, ut eatis, et fructum afferatis: et fructus vester maneat. Alleluia.

their words.—The heavens tell forth the glory of God: and the firmament declareth the work of His hands. All., all.—I have chosen you out of the world, that ye may go, and bring forth fruit; and that your fruit may remain. Allel.

Each feast has its proper Gospel: but the following Gospel is common to the feasts of St. Mark, St. Luke, and certain other Saints.

Gospel, Luke 10. AT that time: The Lord appointed also other seventy two; and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them, The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send labourers into His harvest. Go; behold, I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house ye enter, first say, Peace be unto this house; and if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house abide, eating and drinking such things as they have: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat the things that are set before you, and heal the sick that are therein; and say unto them, The Kingdom of God is come nigh unto you.

1. *Offertory, for the feasts of Sts. Andrew, Bartholomew, and Luke (and St. Mark, when kept out of Easter).*

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

Unto me, indeed, are Thy friends exceedingly honourable, O God: their principality is exceedingly strengthened.

2. *Offertory for the feasts of Sts. Thomas, James, Simon and Jude, and during the Octave of Sts. Peter and Paul.*

In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

Into the whole earth hath gone forth their sound: and into the ends of the world their words.

3. *Offertory for the feasts of Sts. Matthias and Barnabas.*

Constitues eos principes super omnem terram: me-

Thou shalt make them princes over the whole earth:

mores erunt nominis tui, Domine, in omni progenie et generatione.

they shall be mindful of Thy Name, O Lord, in every race and generation.

The Secret is proper to each feast.

Preface for Apostles, No. II, page 18.

Communion for the feasts of Sts Matthias, Barnabas, James, Bartholomew, Luke, Simon and Jude, & Oct. of Sts. Peter & Paul.

Vos, qui secuti estis me, sedebitis super sedes judicantes duodecim tribus Israel.

Ye that have followed me, shall sit upon thrones judging the twelve tribes of Israel.

The Post Com. Prayer is proper to each feast.

Common

of one Martyr that is a Bishop.

Introit. STATUIT ei Dominus testamentum pacis, et principem fecit eum; ut sit illi sacerdotii dignitas in æternum. *Ps.* Memento, Domine, David: et omnis mansuetudinis ejus.

THE Lord established for him a covenant of peace, and made him a prince; that he should have the dignity of the priesthood for ever. *Ps.* O Lord, remember David: and all his meekness.

Collect. DO Thou have regard to our frailty, Almighty God; and since the weight of our own actions bears us down, may the glorious intercession of blessed *N.*, Thy Martyr and Pontiff, protect us. Through *&c.*

Epistle, Jas. 1. DEARLY beloved, Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised unto them that love Him. Let no man, when he is tempted, say that he is tempted by God: for God is not a tempter of evils: and He tempteth no man. But every man is tempted by his own lust, being drawn away and allured. Then when lust hath conceived, it bringeth forth sin: but sin, when it is completed, begetteth death. Do not err, therefore, my most dear brethren. Every best gift, and every perfect gift, is from above; coming down from the Father of lights, with Whom there is no change, nor shadow of alteration. For of His own will [illegible]th He begotten us by the word of truth, that we mi[illegible] be some beginning of His creature.

1. *Gradual.* Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. — Nihil proficiet inimicus in eo, et filius iniquitatis non nocebit ei. * Alleluia, alleluia. —† Tu es Sacerdos in æternum, secundum ordinem Melchisedech. Alleluia.

I have found David my servant, with my holy oil have I anointed him: for my hand shall help him, and mine arm shall strengthen him.—The enemy shall not prevail against him, nor the son of iniquity hurt him. * Allel., allel.— † Thou art a Priest for ever, after the order of Melchisedech. Alleluia.

† *For the V.,* Tu es Sacerdos, *is at times substituted, either*

Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum secundum ordinem Melchisedech. Alleluia.

Or, Amavit eum Dominus et ornavit eum: stolam gloriæ induit eum. Alleluia.

Or, Hic est Sacerdos quem coronavit Dominus. Alleluia.

The Lord hath sworn and will not repent: Thou art a Priest for ever after the order of Melchisedech. Alleluia.

Or, The Lord loved him, and adorned him, with a robe of glory hath He invested him. Alleluia.

Or, This is a Priest whom the Lord hath crowned. Alleluia.

2. * *From Septuagesima to Easter the Gradual is said up to* *, *and then,*

Tract. Desiderium animæ ejus tribuisti ei; et voluntate labiorum ejus non fraudasti eum. — Quoniam prævenisti eum, in benedictionibus dulcedinis.—Posuisti in capite ejus coronam de lapide pretioso.

His heart's desire hast Thou given him; and hast not withholden from him the will of his lips.—For Thou hast prevented him with the blessings of sweetness. — Thou hast set on his head a crown of precious stones.

Gospel. *Luke* 14. AT that time, Jesus said to the multitudes, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you having a mind to build a tower, sitteth not down first, and counteth the cost that is necessary, whether he have wherewithal to finish it: lest after he hath laid the foundation, and is not able to

finish it, all that see it, begin to mock him, saying, This man began to build, and was not able to finish. Or, what king, about to go and make war against another king, sitteth not down first, and thinketh whether he be able with ten thousand to meet him that cometh against him with twenty thousand. Or else, while the other is yet afar off, sending an embassy, he asketh conditions of peace. So, likewise, every one of you that renounceth not all that he possesseth, cannot be my disciple. [*The following is only added on the feast of St. Basil, 14th June:* Salt is good. But if the salt have lost its savour, wherewith shall it be seasoned? It is profitable neither for the land nor the dunghill, but shall be cast out. He that hath ears to hear, let him hear.]

Offert. Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

My truth and my mercy are with him: and in my Name shall his horn be exalted.

Secret. GRACIOUSLY receive, O Lord, the Offerings dedicated unto Thee, through the merits of blessed *N.*, Thy Martyr and Pontiff; and grant that they may turn to our perpetual support. Through *&c.*

Comm. * Semel juravi in Sancto meo: semen ejus in æternum manebit: et sedes ejus sicut sol in conspectu meo, et sicut luna perfecta in æternum: et testis in cœlo fidelis.

* Once have I sworn by my Holy One: His seed shall endure for ever; and His throne as the sun before me, and as the moon perfect for ever: and a witness faithful in heaven.

* *Instead of the Comm.* Semel juravi, *is sometimes said, either*

Domine, quinque talenta tradidisti mihi: ecce alia quinque superlucratus sum. Euge, serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam; intra in gaudium Domini tui.

Lord, thou deliveredst to me five talents: behold, I have gained other five in addition. Well done, good and faithful servant, because thou hast been faithful in a few things, I will set thee over many things: enter into the joy of thy Lord.

Or, Beatus servus quem, cum venerit Dominus, invenerit vigilantem: Amen dico vobis super omnia bona sua constituet eum.

Or, Blessed is the servant whom, when the Lord shall come He shall find watching: Amen I say unto you, He shall set him over all His goods.

P. Com. REFRESHED by participation in the sacred Gift, we beseech Thee, O Lord our God, that blessed *N.* Thy Martyr and Pontiff interceding, we may experience the effect of the worship which we perform. Through *&c.*

ANOTHER MASS OF THE SAME COMMON.

Introit. SACERDOTES Dei, benedicite Dominum; sancti et humiles corde, laudate Deum. *Cant.* Benedicite, omnia opera Domini, Domino; laudate et superexaltate eum in secula.

YE priests of the Lord, bless ye the Lord; O ye holy and humble of heart, praise ye God. *Cant.* O all ye works of the Lord, bless ye the Lord: praise and exalt Him above all for ever.

Collect. O GOD, Who year by year dost gladden us with the solemnity of blessed *N.* Thy Martyr and Pontiff; mercifully grant, that we who celebrate his heavenly birthday, may likewise rejoice in his protection. Through *&c.*

Epistle, 2 Cor. 1. BRETHREN: Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation; that we also may be able to comfort them that are in all distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Now, whether we be in tribulation, it is for your exhortation and salvation; or whether we be comforted, it is for your consolation; or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast: knowing that as ye are partakers of the sufferings, so also shall ye be of the consolation, in Christ Jesus our Lord.

Gradual. Gloria et honore coronasti eum.—Et constituisti eum, super opera manuum tuarum, Domine. * Alleluia, alleluia:—Hic est Sacerdos, quem coronavit Dominus. Alleluia.

With glory and honour hast Thou crowned him:—And hast set him over the works of Thy hands, O Lord. * Alleluia, alleluia.—This is a Priest whom the Lord hath crowned. Alleluia.

* *From Septuagesima to Easter the Gradual is said up to *, and then:*

Tract. Beatus vir qui timet Dominum; in mandatis ejus cupit nimis.—Potens in terra erit semen ejus; generatio rectorum benedicetur.—Gloria et divitiæ in domo ejus; et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord; in His commandments he hath great delight.—Mighty on earth shall be his seed; the generation of the upright shall be blessed.—Glory and wealth in his house, and his justice endureth for ever and ever.

Gospel, Matt. 16. AT that time, Jesus said to His disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or, what exchange shall a man give for his soul? For the Son of Man shall come in the glory of His Father with His Angels; and then shall He render to every man according to his works.

Offert. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

I have found David my servant, with my holy oil have I anointed him; for my hand shall help him, and mine arm shall strengthen him.

Secret SANCTIFY, O Lord, the Offerings dedicated unto Thee; and, blessed *N.* Thy Martyr and Pontiff interceding, favourably regard us through them. Through *&c.*

Comm. Posuisti, Domine, in capite ejus coronam de lapide pretioso.

Thou hast set on his head, O Lord, a crown of precious stones.

P. Com. MAY this Communion, O Lord, cleanse us from guilt; and, blessed *N.* Thy Martyr and Pontiff interceding, make us to be partakers of the heavenly remedy. Through *&c.*

Common of one Martyr that is not a Bishop.

Introit. IN virtute tua, Domine, lætabitur justus; et super salutare tuum exultabit vehementer: desiderium animæ ejus tri-

IN Thy strength, O Lord, shall the just man rejoice; and in Thy salvation exult exceedingly: Thou hast given him his heart's desire. *Ps.*

buisti ei. *Ps.* Quoniam prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus, coronam de lapide pretioso.

For Thou hast prevented him with the blessings of sweetness: Thou hast set on his head a crown of precious stones.

Collect. GRANT, we beseech Thee, Almighty God, that we, who celebrate the heavenly birthday of blessed *N.* Thy Martyr, may by his intercession be strengthened in the love of Thy Name. Through *&c.*

Lesson, Wisd. 10. THE Lord led the just man by right ways, and showed him the Kingdom of God, and gave him the knowledge of holy things: He made him rich in his labours, and accomplished his labours. In the deceit of them that circumvented him, He stood by him, and made him rich. He defended him from his enemies, and kept him safe from seducers, and gave him a strong contest, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: and went down with him into the pit, and in bonds forsook him not: until she brought him the sceptre of the kingdom, and power against those that oppressed him: and showed them to be liars that had mligned him; and the Lord our God gave him everlasting glory.

Gradual. Beatus vir qui timet Dominum; in mandatis ejus cupit nimis.—Potens in terra erit semen ejus: generatio rectorum benedicetur. * Alleluia, alleluia—Posuisti, Domine, super caput ejus, coronam de lapide pretioso. Alleluia.

Blessed is the man that feareth the Lord; in His commandments he hath great delight.—Mighty on earth shall be his seed: the generation of the upright shall be blessed. * All., all.—Thou hast set on his head, O Lord, a crown of precious stones. Alleluia.

* *From Septuagesima to Easter the Gradual is said up to *, and then the Tract,* Desiderium animæ *&c.*, page 299.

Gospel. Matt. 10. AT that time, Jesus said to His disciples, Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter

more than me, is not worthy of me; and he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth Him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a just man in the name of a just man, shall receive a just man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, amen I say unto you, he shall not lose his reward.

Offert. Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.

With glory and honour hast Thou crowned him: and hast set him over the works of Thy hands, O Lord.

Secret. RECEIVE our Offerings and prayers, we beseech Thee, O Lord: and both cleanse us by Thy heavenly Mysteries, and also mercifully hear us Through *&c.*

Comm. Qui vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me.

He that would come after me, let him deny himself, and take up his cross, and follow me.

P. Com. GRANT, we beseech Thee, O Lord our God, that we who in this life joyfully honour the memory of Thy Saints, may hereafter everlastingly rejoice with them. Through *&c.*

Another Mass of the Same Common

Introit. LÆTABITUR justus in Domino, et sperabit in eo: et laudabuntur omnes recti corde. *Ps.* Exaudi, Deus, orationem meam cum deprecor: a timore inimici eripe animam meam.

THE just man shall rejoice in the Lord, and hope in Him: and all the upright in heart shall be praised. *Ps.* Hear my prayer, O God, when I make supplication: from the fear of the enemy deliver my soul.

Collect. GRANT, we beseech Thee, Almighty God, that blessed *N.* Thy Martyr interceding, we may both be delivered from all adversities in body, and in mind cleansed from evil thoughts. Through *&c.*

Epistle, 2 Tim. 2. DEARLY beloved, Be mindful that the Lord Jesus Christ rose again from the dead, of the seed of David, according to my Gospel, wherein I labour even unto bonds, as an evil doer: but the word of God is not bound. Therefore endure I all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured; and out of them all the Lord delivered me. And all that will live godly in Christ Jesus, shall suffer persecution.

Gradual. Justus cum ceciderit, non collidetur: quia Dominus supponit manum suam. — Tota die miseretur et commodat: et semen ejus in benedictione erit. * Alleluia, alleluia.—Qui sequitur me non ambulat in tenebris, sed habebit lumen vitæ æternæ. Alleluia.

Should the just man fall, he shall not be bruised: for the Lord putteth His hand under him.—All the day long he showeth mercy and lendeth: and his seed shall be in blessing. * All., all.—He that followeth me, walketh not in darkness, but shall have the light of everlasting life. All.

* *From Septuagesima to Easter the Gradual is said up to *, and then the Tract,* Beatus vir *&c.*, page 302.

Gospel, Matt 10. AT that time, Jesus said to His disciples, There is nothing covered, that shall not be revealed; nor hid, that shall not be known. That which I tell you in darkness, speak ye in the light; and that which ye hear in the ear, preach ye upon the housetops. And fear not them that kill the body, but are not able to kill the soul: but rather fear Him that is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? But the very hairs of your head are all numbered. Fear ye not, therefore: ye are of more value than many sparrows. Whosoever, therefore, shall confess me before men, him will I also confess before my Father Who is in heaven.

Offert. Posuisti, Domine, in capite ejus coronam de lapide pretioso: vitam petiit a te, et tribuisti ei: alleluia.

Thou hast set on his head, O Lord, a crown of precious stones: life he asked of Thee, and Thou gavest it him: all.

Secret. MAY our devotion be acceptable in Thy sight, O Lord, and be made salutary to us by his supplication on whose solemnity it is offered. Through *&c.*

Comm. Qui mihi ministrat, me sequatur, et ubi sum ego, illic et minister meus erit.

If any man minister to me, let him follow me; and where I am, there also shall my minister be.

P. Com. REFRESHED by participation in this sacred Gift, we beseech Thee, O Lord our God, that blessed *N.* Thy Martyr interceding, we may experience the effect of the worship which we perform. Through *&c.*

Common of one Martyr in Easter Time.

Introit. PROTEXISTI me, Deus, a conventu malignantium, alleluia: a multitudine operantium iniquitatem, alleluia, alleluia. *Ps.* Exaudi, Deus, orationem meam cum deprecor: a timore inimici eripe animam meam.

THOU hast protected me, O God, from the assembly of the wicked, alleluia: from the multitude of them that work iniquity, alleluia, alleluia. *Ps.* Hear, O God, my prayer when I make supplication: from the fear of the enemy deliver my soul.

1. *Collect, Mart.-Bish.* DO Thou have regard to our frailty, Almighty God: and since the weight of our own actions bears us down, may the glorious intercession of blessed *N.*, Thy Martyr and Pontiff, protect us. Through *&c.*

2. *Another.* O GOD, Who year by year dost gladden us with the solemnity of blessed *N.*, Thy Martyr and Pontiff: mercifully grant, that we, who celebrate his heavenly birthday, may likewise rejoice in his protection. Through *&c.*

1. *Collect, Mart. only.* GRANT, we beseech Thee, Almighty God, that we, who celebrate the heavenly birthday of blessed *N.*, Thy Martyr, may, by his intercession, be strengthened in the love of Thy Name. Through *&c.*

2. *Another.* GRANT, we beseech Thee, Almighty God, that blessed *N.*, Thy Martyr, interceding, we may both be delivered from all adversities in body, and in mind cleansed from evil thoughts. Through *&c.*

Lesson, Wisd. 5. THE just shall stand with great constancy against those who afflicted them, and who took away their labours. They seeing it, shall be troubled with a terrible fear, and be amazed at the suddenness of their unex-

pected deliverance; saying within themselves, repenting, and groaning for anguish of spirit, These are they whom we once had in derision, and for a parable of reproach. We, fools, accounted their life madness, and their end without honour; behold, how are they numbered among the children of God, and among the Saints is their lot.

Alleluia, alleluia. Confitebuntur cœli mirabilia tua, Domine: etenim veritatem tuam in Ecclesia Sanctorum. Alleluia.—Posuisti, Domine, super caput ejus, coronam de lapide pretioso. Alleluia.

Allel., allel. The heavens shall praise Thy wondrous works, O Lord; even Thy truth in the Church of the Saints. Allel.—Thou hast set on his head, O Lord, a crown of precious stones. All.

Gospel, John 15. AT that time, Jesus said to His disciples, I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, He will take away; and every branch that beareth fruit, He will purge, that it may bring forth more fruit. Now are ye clean by reason of the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me ye can do nothing. If any man abide not in me, he shall be cast forth as a branch, and shall wither; and they shall gather him up, and cast him into the fire, and he burneth. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Offert. Confitebuntur cœli mirabilia tua, Domine, et veritatem tuam in Ecclesia sanctorum: alleluia, alleluia.

The heavens shall praise Thy wondrous works, O Lord and Thy truth in the Church of the Saints: allel., allel.

1. *Secret, Mart.-Bish.* GRACIOUSLY receive, O Lord, the Offerings dedicated unto Thee, through the merits of blessed *N.*, Thy Martyr and Pontiff: and grant that they may turn to our perpetual support. Through *&c.*

2. *Another.* SANCTIFY, O Lord, the Offerings dedicated unto Thee; and blessed *N.*, Thy Martyr and Pontiff, interceding, favourably regard us through them. Through *&c.*

1. *Secret, Mart. only.* RECEIVE our prayers and offerings, we beseech Thee, O Lord; and both cleanse us by Thy heavenly Mysteries, and also mercifully hear us. Through *&c.*

2. *Another.* MAY our devotion be acceptable in Thy sight, O Lord: and be made salutary to us by his supplication, on whose solemnity it is offered. Through *&c.*

Comm. Lætabitur justus in Domino, et sperabit in eo; et laudabuntur omnes recti corde: alleluia, alleluia.

The just man shall rejoice in the Lord, and hope in Him, and all the upright of heart shall be praised: allel., allel.

1. *P. Com. Mart.-Bish.* REFRESHED by participation in this sacred Gift, we beseech Thee, O Lord our God, that blessed *N.*, Thy Martyr and Pontiff, interceding, we may experience the effect of the worship which we perform. Through *&c.*

2. *Another.* MAY this Communion, O Lord, cleanse us from guilt; and blessed *N.*, Thy Martyr and Pontiff interceding, make us to be partakers of the heavenly remedy. Through *&c.*

1 *P. Com. Mart. only.* GRANT, we beseech Thee, O Lord our God, that we who in this life joyfully honour the memory of Thy Saints, may hereafter everlastingly rejoice with them. Through *&c.*

2. *P. Com. for a Martyr only,* Refreshed *&c., as above at No.* 1, *for a Martyr-Bishop, out omitting "and Pontiff."*

Common of Many Martyrs in Easter Time.

Introit. SANCTI tui, Domine, benedicent te: gloriam regni tui dicent, alleluia, alleluia. *Ps.* Exaltabo te, Deus meus Rex; et benedicam nomini tuo in sæculum, et in sæculum sæculi.

THY Saints shall bless Thee, O Lord; they shall speak of the glory of Thy Kingdom, alleluia, alleluia. *Ps.* I will extol Thee, O God my King; and I will bless Thy Name for ever, yea, for ever and ever.

Collect: 1. *Martyrs-Bishops,* May the festival, page 310; 2. *Martyrs not Bishops, either* O God, Who grantest *&c.*, page 312; *or,* O God, Who year *&c.*, page 314.

Epistle, 1 *Pet.* 1, Blessed be the God *&c., as at the 7th line of the Epistle on* page 300.

Alleluia, alleluia. Sancti tui, Domine, florebunt sicut lilium: et sicut odor balsami erunt ante te. Alleluia.—Pretiosa in conspectu Domini mors Sanctorum ejus. Alleluia.

Allel., allel. Thy Saints shall flourish like the lily, O Lord, and be as the odour of balsam before Thee. Allel.—Precious in the sight of the Lord is the death of His Saints. Alleluia.

Gospel, John 15. AT that time, Jesus said to His disciples, I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me ye can do nothing. If any man abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. In this is my Father glorified, that ye bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Abide in my love. If ye keep my commandments, ye shall abide in my love; as I also have kept my Father's commandments, and do abide in His love. These things have I spoken to you, that my joy may be in you, and your joy may be filled.

Offert. Lætamini in Domino et exultate, justi: et gloriamini omnes recti corde: alleluia, alleluia

Be glad in the Lord, and exult, ye just; and glory, all ye upright of heart: alleluia, alleluia.

Secret: 1. *Martyrs-Bishops*, Give ear *&c.*, page 311; 2. *Martyrs not Bishops*, We offer *&c.*, page 313; *or*, Be appeased, page 315.

Comm. Gaudete justi in Domino, alleluia: rectos decet collaudatio, alleluia.

Rejoice in the Lord, ye just, alleluia: praise becometh the upright, alleluia.

P. Com.: 1. *Martyrs-Bishops*, Replenished *&c.*, p. 312; 2. *Martyrs not Bishops*, Grant us *&c.*, p. 313; *or*, May this Communion p. 315

Common of Many Martyrs

out of Easter Time.

Introit INTRET in conspectu tuo, Domine, gemitus compeditorum: redde vicinis nostris septuplum in sinu eorum; vindica sanguinem Sanctorum tuorum qui effusus est. *Ps.* Deus venerunt gentes in hereditatem tuam; polluerunt templum sanctum tuum; posuerunt Jerusalem in pomorum

LET the sighing of the prisoners come in before Thee, O Lord; render to our neighbours sevenfold into their bosom; avenge the blood of Thy Saints, which hath been shed. *Ps.* O God, the heathen are come into Thine inheritance; they have defiled Thy holy temple; they have made Jerusalem a garner of fruit

Collect. MAY the festival of the blessed Martyrs and Bishops *N.* and *N.* protect us, we beseech Thee, O Lord: and their respected prayer commend us unto Thee. Through *&c.*

Lesson, Wisd. 3. THE souls of the just are in the hand of God, and the torment of death shall not touch them. In the eyes of the foolish they seemed to die, and their departure was taken for misery, and their going away from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in a few things, they shall in many be well rewarded; because God hath tried them, and found them worthy of Himself. As gold in the furnace hath He proved them, and as the victim of a holocaust hath He received them, and in time there shall respect be had to them. The just shall glitter, and run to and fro like sparks among the reeds. They shall judge the nations, and have dominion over the people; and their Lord shall reign for ever.

1. *Gradual.* Gloriosus Deus in Sanctis suis: mirabilis in majestate, faciens prodigia. —Dextera tua, Domine, glorificata est in virtute: dextera manus tua confregit inimicos. * Alleluia, alleluia.— † Corpora Sanctorum in pace sepulta sunt: et nomina eorum vivent in generationem et generationem. Alleluia.

Glorious is God in His Saints: marvellous in majesty, doing wonders.—Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemy. * Alleluia, alleluia. — † The bodies of the Saints are buried in peace: and their names live unto generation and generation. Alleluia.

† *For the V.* Corpora *&c., one of the following is at times substituted.*

Sancti tui, Domine, benedicent te: gloriam regni tui dicent. Alleluia.

Or, Hæc est vera fraternitas quæ vicit mundi crimina: Christum secuta est, inclyta tenens regna cœlestia. Alleluia.

Or, Justorum animæ in manu Dei sunt: et non tanget illos tormentum malitiæ. Alleluia.

Thy Saints shall bless Thee, O Lord: they shall tell of the glory of Thy Kingdom. Allel.

Or, This is the true brotherhood, that vanquished the world's crimes: that followed Christ, and laid hold of heaven's glorious realms. Alleluia.

Or, The souls of the Just are in the hand of God: and the torment of wickedness shall not touch them. Alleluia.

2. * ***From Septuagesima to Easter the Gradual is said*** *up to *. and then:*

Tract. Qui seminant in lacrymis, in gaudio metent.—Euntes ibant et flebant, mittentes semina sua.—Venientes autem, venient cum exultatione, portantes manipulos suos.

They that sow in tears, shall reap in joy.—Going they went and wept, casting their seed.—But coming, they shall come with joyfulness, carrying their sheaves.

Gospel, Luke 21. AT that time, Jesus said to His disciples, When ye shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently. Then said He unto them, Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs. But before all these things, they will lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, dragging you before kings and governors for my Name's sake. And it shall befall you for a testimony. Lay it up, therefore, in your hearts, not to meditate beforehand how ye shall answer. For I will give you a mouth and a wisdom which all your adversaries shall not be able to resist and gainsay. And ye shall be betrayed by your parents, and brethren, and kinsmen, and friends, and some of you shall they put to death; and ye shall be hated by all men for my Name's sake; yet not a hair of your head shall perish. In your patience shall ye possess your souls.

Offert. Mirabilis Deus in Sanctis suis: Deus Israel, ipse dabit virtutem et fortitudinem plebi suæ: benedictus Deus: alleluia.

Marvellous is God in His Saints: the God of Israel, will Himself give strength and constancy to His people: blessed be God. Alleluia.

Secret. GIVE ear, O Lord, to our supplications: which we offer in remembrance of Thy Saints: that we who trust not in our own justice, may be helped by the merits of those who pleased Thee. Through *&c.*

Comm. Etsi coram hominibus tormenta passi sunt, Deus tentavit eos: tamquam aurum in fornace probavit eos, et quasi holocausta accepit eos.

And though in the sight of men they suffered torments, God tried them: like gold in the furnace He proved them, and like a burnt offering accepted them.

P. Com. REPLENISHED with these salutary Mysteries, we beseech Thee, O Lord, that we may be helped by the prayers of them whose festival we celebrate. Through *&c.*

A Second Mass of the same Common.

Introit. SAPIENTIAM Sanctorum narrent populi, et laudes eorum nuntiet Ecclesia; nomina autem eorum vivent in sæculum sæculi. *Ps.* Exultate, justi, in Domino: rectos decet collaudatio.

THE wisdom of the Saints let the people tell forth, and let the Church declare their praises; their names shall live unto generation and generation. *Ps.* Rejoice in the Lord, ye just: praise becometh the upright.

Collect. O GOD, Who grantest us to celebrate the heavenly birthday of Thy holy Martyrs *N.* and *N.* (*or*, *N.* and his Companions): vouchsafe that we may enjoy their fellowship in everlasting bliss. Through *&c.*

Lesson, Wisd. 5. BUT the Just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with His right hand will He cover them, and with His holy arm defend them. His zeal shall take armour, and He will arm the creature to take vengeance of His enemies. He will put on justice as a breastplate, and take true judgment for a helmet. For an invincible shield He will take equity.

1. *Gradual.* Anima nostra, sicut passer, erepta est de laqueo venantium. — Laqueus contritus est, et nos liberati sumus: adjutorium nostrum in nomine Domini, qui fecit cœlum et terram. * Alleluia, alleluia.— † Justi epulentur, et exultent in conspectu Dei: et delectentur in lætitia. All.

Our soul hath been delivered, like a sparrow out of the snare of the fowlers.—The snare is broken, and we are delivered: our help is in the Name of the Lord, Who made heaven and earth. * Allel., allel.—† Let the Just feast and exult before God; and delight in gladness. Allel

† *The following is at times substituted for the V.*, Justi epulentur: Hæc est vera fraternitas, *as on page* 310.

This is the true brotherhood, *as on page* 310.

* 2 *From Septuagesima to Easter substitute the Tract*, Qui seminant, page 311, *for what follows the* * *in the Gradual.*

Gospel, Luke 6. AT that time, Jesus coming down from the mountain, stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were vexed with unclean spirits were cured. And all the multitude sought to touch Him, for there went virtue out from Him, and healed all. And He, lifting up His eyes on His disciples, said, Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed shall ye be when men shall hate you, and when they shall separate you, and reproach you, and cast out your name as evil, for the Son of Man's sake. Be glad in that day, and rejoice; for, behold, your reward is great in heaven.

Offert. Exultabunt Sancti in gloria, lætabuntur in cubilibus suis: exaltationes Dei in faucibus eorum: alleluia.

The Saints shall exult in glory, they shall rejoice in their beds: the high praises of God shall be in their mouths: alleluia.

Secret. WE offer unto Thee, O Lord, the Gifts of our devotion: may they both be pleasing to Thee for the honour of Thy Just, and also be rendered salutary unto us through Thy mercy. Through *&c.*

Comm. Dico autem vobis amicis meis, Ne terreamini ab his qui vos persequuntur.

But I say unto you, my friends, Be not afraid of them that persecute you.

P. Com. GRANT us, we beseech Thee, O Lord, by the intercession of Thy holy Martyrs *N.* and *N.* (*or N.* and his companions), that what we take bodily, we may receive with pure minds. Through *&c.*

A Third Mass of the same Common.

Introit. SALUS autem Justorum a Domino: et protector eorum est in tempore tribulationis. *Ps.* Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem.

THE salvation of the Just is from the Lord: and He is their protector in the time of trouble. *Ps.* Be not jealous of evil doers: nor envy them that work iniquity.

Collect. O GOD, Who year by year gladdenest us with the Solemnity of Thy holy Martyrs *N.* and *N.* (*or*, *N.* and his companions): mercifully grant that we, who rejoice in their merits, may be enkindled by their examples. Through *&c.*

Epistle, Heb. 10. BRETHREN, Call to mind the former days, wherein, being illuminated, ye endured a great fight of afflictions. And on the one hand indeed, by reproaches and tribulations were made a gazing-stock; and, on the other, became companions of them that were used in such sort. For ye both had compassion on them that were in bonds, and took with joy the being stripped of your own goods, knowing that ye have a better and a lasting substance. Lose not, therefore, your confidence, which hath a great reward. For patience is necessary for you; that doing the will of God, ye may receive the promise. For yet a little and a very little while, and He that is to come, will come, and will not tarry. But my just man liveth by faith.

1. *Gradual.* Clamaverunt Justi, et Dominus exaudivit eos; et ex omnibus tribulationibus eorum liberavit eos. —Juxta est Dominus his qui tribulato sunt corde; et humiles spiritu salvabit. * Alleluia, alleluia— † Te Martyrum candidatus laudat exercitus, Domine. Alleluia.

The Just cried, and the Lord heard them, and delivered them out of all their troubles.—The Lord is nigh unto them that are troubled of heart; and He will save the humble of spirit. * Alleluia, alleluia. — † Thee the Martyrs' white-robed army praiseth, O Lord. Alleluia.

† *One of the following is at times substituted for the V.*, Te Martyrum.

Hæc est vera fraternitas quæ vicit mundi crimina: Christum secuta est, inclyta tenens regna cœlestia. Alleluia.

This is the true brotherhood that vanquished the world's crimes: that followed Christ, and gained heaven's glorious realms. Alleluia.

Or, Ego vos elegi de mundo ut eatis et fructum afferatis, et fructus vester maneat. Alleluia.

Or, I have chosen you out of the world that ye should go, and bring forth fruit, and that your fruit should endure. Alleluia.

* 2. *From Septuagesima to Easter, the Gradual is said up to the* *, *and then the Tract*, Qui seminant *&c.*, page 311.

Gospel, Matt. 24. AT that time, As Jesus was sitting on Mount Olivet, the disciples came to Him privately, saying, Tell us when shall these things be? and what shall be the sign of Thy coming, and of the consummation of the world? And Jesus answering, said to them, Take heed

that no man seduce you; for many will come in my Name, saying, I am Christ; and they will seduce many. For ye shall hear of wars, and of rumours of wars. See that ye be not troubled; for these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences and famines, and earthquakes in places. Now all these are the beginning of sorrows.* Then shall they deliver you up to be afflicted, and put you to death, and ye shall be hated by all nations for my Name's sake. And then shall many be scandalised, and shall betray one another, and shall hate one another. And many false prophets shall rise, and seduce many. And because iniquity hath abounded, the charity of many shall wax cold. But he that shall persevere to the end, he shall be saved.

Offert. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori, illi autem sunt in pace: alleluia.

The souls of the Just are in the hand of God, and the torment of wickedness shall not touch them: in the eyes of the foolish they seemed to die, but they are in peace: allel.

Secret. BE appeased, we beseech Thee, by the Gifts we offer: and Thy holy Martyrs *N.* and *N.* (*or*, *N.* and his companions) interceding, defend us from all dangers. Through *&c.*

Comm. Quod dico vobis in tenebris, dicite in lumine, dicit Dominus: et quod in aure auditis prædicate super tecta.

That which I tell you in the dark, speak ye in the light, saith the Lord; and what ye hear in the ear, preach ye upon the house-tops.

P. Com. MAY this Communion, O Lord, cleanse us from guilt: and Thy holy Martyrs *N.* and *N.* (*or*, *N.* and his companions) interceding, make us partakers of the heavenly remedy. Through *&c.*

Other Common Introits, Graduals, &c., For Feasts of Martyrs.

1. *Introit.* JUSTI epulentur et exultent in conspectu Dei: et delectentur in lætitia. *Ps.* Exurgat Deus et dissipentur inimici ejus: et fugiant qui oderunt eum a facie ejus.

LET the Just feast and exult in the sight of God: and let them delight in gladness. *Ps.* Let God arise, and let His enemies be scattered: and let them that hate Him, flee from before His face.

2. *Introit.* MULTÆ tribulationes Justorum, et de his omnibus liberavit eos Dominus: Dominus custodit omnia ossa eorum: unum ex his non conteretur. *Ps.* Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

MANY are the tribulations of the Just, and out of them all did the Lord deliver them the Lord keepeth all their bones: not one of them that shall be broken. *Ps.* I will bless the Lord at all times: His praise shall ever be in my mouth.

3. *Introit.* LOQUETUR Dominus pacem in plebem suam: et super Sanctos suos, et in eos qui convertuntur ad ipsum. *Ps.* Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.

THE Lord shall speak of peace to His people: and upon His Saints, and unto them that turn unto Him. *Ps.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob.

4. *Introit.* LAUDATE, pueri, Dominum, laudate nomen Domini: qui habitare facit sterilem in domo, matrem filiorum lætantem. *Ps.* Sit nomen Domini benedictum: ex hoc nunc et usque in sæculum.

PRAISE the Lord, ye children, praise the Name of the Lord: Who maketh the barren woman to dwell in a house, the joyful mother of children. *Ps.* Blessed be the Name of the Lord; from henceforth, now and for ever.

5. *Introit.* CLAMAVERUNT Justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. [*In Easter*, Alleluia, alleluia.] *Ps.* Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

THE Just cried, and the Lord heard them: and He delivered them out of all their troubles. [*In Easter*, Alleluia, alleluia.] *Ps.* I will bless the Lord at all times: His praise shall ever be in my mouth.

1. *Epist.*, *Heb.* 11. BRETHREN: The Saints by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions; quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in war, put to flight the armies of foreigners: women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection. And others had trial of mockeries and stripes, moreover also of bonds and prisons they were stoned, they were sawn asunder, they were tempted, they were put to death by the sword; they wandered about in sheep-skins, in goat-skins, in want, distressed, afflicted: of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these were approved by the testimony of faith in Christ Jesus our Lord.

2. *Lesson.*, *Wisd.* 10. GOD rendered unto the Just the wages of their labours, and led them in a marvellous way; and He was unto them for a covert by day, and for the light of stars by night: He brought them through the Red Sea, and carried them over through a great water. But their enemies He drowned in the sea, and from the depth of hell brought He them out. Therefore did the Just take the spoils of the wicked: and they sang to Thy holy Name, O Lord, and praised with one accord Thy victorious hand: O Lord our God.

3. *Epist.*, *Rom.* 5. BRETHREN, Being justified by faith, let us have peace with God through our Lord Jesus Christ, by Whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God. And not only so; but we glory also in tribulations, knowing that tribulation worketh patience. And patience trial; and trial hope, and hope confoundeth not: because the charity of God is poured forth in our hearts by the Holy Ghost Who is given unto us.

4. *Less.*, *Apoc.* 7. IN those days: One of the Elders answered, and said to me, These that are clothed in white robes, who are they? and whence came they? And I said to him, My lord, thou knowest. And he said to me, These are they that are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and they serve Him day and night in His temple: and He that sitteth on the throne, shall dwell over them. They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat: for the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

5. *Epist.*, *Jam.* 1. DEARLY beloved: Count it all joy, when ye shall fall into divers temptations: knowing that the trying of your faith worketh patience. And patience hath a perfect work: that ye may be perfect and entire: failing in nothing. But if any of you lack wisdom, let him ask of God; Who giveth to all men abundantly, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive anything of the Lord. A double-minded man is inconstant in all his ways. But let the brother of low condition glory in

his exaltation; but the rich, in his being low: because, as the flower of the grass, shall he pass away: for the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him.

6. *Epist.*, 1 *Pet.* 4. DEARLY beloved: If ye partake in the sufferings of Christ, rejoice that when His glory shall be revealed, ye may also be glad with exceeding joy. If ye be reproached for the Name of Christ, ye shall be blessed: for that which is of the honour, glory and power of God, and that which is His Spirit, resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. But if as a Christian, let him not be ashamed, but let him glorify God in this Name. For the time is, that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the Gospel of God? And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

7. *Less.*, *Apoc.* 19. IN those days: After these things I, John, heard as it were the voice of many multitudes in heaven, saying, Alleluia. Salvation, and glory, and power is to our God. For true and just are His judgments, Who hath judged the great harlot which corrupted the earth with her fornication, and hath avenged the blood of His servants at her hands. And again they said, Alleluia. And her smoke ascendeth for ever and ever. And the four and twenty Elders, and the four Living Creatures fell down and adored God that sitteth upon the throne, saying, Amen: Alleluia. And a voice came out from the throne, saying, Give praise to our God, all ye His servants: and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God, the Almighty, hath reigned. Let us rejoice and be glad, and give glory to Him: for the marriage of the Lamb is come, and His wife hath prepared herself. And it is granted to her that she should clothe herself with fine linen glittering and white. For the fine linen are the justi-

fications of Saints. And He said to me, Write: Blessed are they that are called to the marriage supper of the Lamb.

8. *Lesson*, *Eccles.* 44. THESE are men of mercy, whose godly deeds have not failed: good things continue with their seed: their posterity are a holy inheritance, and their seed hath stood in the covenants; and their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Their wisdom let the people tell forth, and the Church declare their praise.

1. *Gradual.* Ecce quam bonum, et quam jucundum habitare fratres in unum. — Sicut unguentum in capite, quod descendit in barbam, barbam Aaron. * Alleluia, alleluia. — Hæc est vera fraternitas quæ vicit mundi crimina: Christum secuta est, inclyta tenens regna cœlestia. Alleluia.

Behold, how good and how pleasant, for brethren to dwell together in unity. — Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. * All., all. — This is the true brotherhood, that vanquished the world's crimes: that followed Christ, and gained heaven's glorious realms. Alleluia.

* *From Septuagesima to Easter the Gradual is said up to* *, *and then*

Tract. Qui seminant in lacrymis in gaudio metent. — Euntes ibant et flebant, mittentes semina sua. — Venientes autem venient cum exultatione, portantes manipulos suos.

They that sow in tears shall reap in joy. — Going they went and wept, casting their seeds. — But coming they shall come with joyfulness, carrying their sheaves.

2. *Gradual.* Justorum animæ in manu Dei sunt: et non tanget illos tormentum malitiæ. — Visi sunt oculis insipientium mori: illi autem sunt in pace. — * Alleluia, alleluia. † Mirabilis Deus noster in Sanctis suis. Alleluia.

The souls of the just are in the hand of God: and the torment of wickedness shall not touch them. — In the eyes of the foolish they seemed to die: but they are in peace. — * Alleluia, alleluia. † Marvellous is our God in His Saints. Alleluia.

* *From Septuagesima to Easter, this Gradual is said up to* *, *and then the Tract*, Qui seminant, *as above.*

† *For the V.*, Mirabilis *&c.*, *one of the following verses is at times substituted: either*, Hæc est vera fraternitas *&c.*, *as in Grad. No.* 1;

Or, Fulgebunt Justi, et tamquam scintillæ in arundineto discurrent in æternum. Alleluia.

or, The Just shall shine forth, and like sparks in the reeds, shall run to and fro for ever. Alleluia.

Or, Vos estis qui permansistis mecum in tentationibus meis: ea ego dispono vobis regnum, ut sedeatis super thronos, iudi-

or, Ye are they who have remained by me in my temptations: and I dispose a kingdom for you, that ye may sit upon

cantes duodecim tribus Israel. Alleluia.

thrones, judging the twelve tribes of Israel. Alleluia

3. *Gradual.* Confitebuntur cœli mirabilia tua, Domine: etenim veritatem tuam in Ecclesia Sanctorum.— Misericordias tuas, Domine, in æternum cantabo: in generatione et progenie. Allel, allel.— * Hæc est vera fraternitas *&c., as in Gradual No.* 1, page 319.

The heavens shall declare Thy wondrous works, O Lord: yea, and Thy truth in the Church of the Saints. — Thy mercies, O Lord, I will sing for ever: to generation and generation. Alleluia, alleluia. —† This is the true brotherhood *&c., as in Gradual No.* 1, p. 319

* *For the Verse,* Hæc est, *is sometimes substituted:*

Pretiosa in conspectu Domini mors Sanctorum ejus. Alleluia.

Precious in the sight of the Lord is the death of His Saints. Alleluia.

4. *Gradual.* Exultabunt Sancti in gloria: lætabuntur in cubilibus suis. — Cantate Domino canticum novum: laus ejus in Ecclesia Sanctorum. Alleluia, alleluia.— † Sancti tui, Domine, benedicent te: gloriam regni tui dicent. Alleluia.

The Saints shall exult in glory: they shall rejoice in their beds.—Sing ye unto the Lord a new song: His praise is in the Church of the Saints. Allel., allel.— † Thy Saints shall bless Thee, O Lord: they shall tell the glory of Thy Kingdom. Allel.

† *For the verse,* Sancti tui, *is sometimes substituted:*

Justi epulentur, et exultent in conspectu Dei: et delectentur in lætitia. Alleluia.

Let the Just feast and exult in the sight of God: and let them delight in gladness. Alleluia.

5. *Gradual.* Vindica, Domine, sanguinem Sanctorum tuorum qui effusus est. — Posuerunt mortalia servorum tuorum escas volatilibus cœli, carnes Sanctorum tuorum bestiis terræ. * Alleluia, alleluia.—† Corpora Sanctorum in pace sepulta sunt: et nomina eorum vivent in generationem et generationem. Alleluia.

Avenge, O Lord, the blood of Thy Saints that hath been shed. —The bodies of Thy servants they have given to be meat unto the fowls of the air, the flesh of Thy Saints unto the beasts of the land. * Allel., allel.— † The bodies of the Saints are buried in peace: and their names shall live from generation to generation Alleluia.

† *For the V.,* Corpora, *the V.* Pretiosa, *as above, is at times substituted.*

1. *Gospel,* *Matt.* 11. AT that time, Jesus answering, said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto little ones. Yea, Father; for so hath it seemed good in Thy sight. All

things are delivered unto me by my Father. And no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whom it shall please the Son to reveal Him. Come unto me all ye that labour, and are heavy laden, and I will refresh you. Take my yoke upon you, and learn of me, for I am meek and humble of heart: and ye shall find rest to your souls. For my yoke is sweet, and my burden light.

2. *Gospel, Luke* 11. AT that time, Jesus said unto the Scribes and Pharisees: Woe unto you that build the monuments of the Prophets: and your fathers killed them. Truly ye bear witness that ye consent to the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. For this cause also the wisdom of God said, I will send unto them Prophets and Apostles, and some of them they shall slay and persecute: that the blood of all the Prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation.

3. *Gospel, Luke* 10. AT that time, Jesus said to His disciples: He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth Him that sent me. And the seventy-two returned with joy, saying, Lord, the devils also are subject to us in Thy Name. And He said to them, I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven.

4. *Gospel, Luke* 12. AT that time, Jesus said to His disciples: Beware of the leaven of the Pharisees, which is hypocrisy.* For there is nothing covered, that shall not be revealed: nor hidden, that shall not be made known. For the things ye have spoken in darkness, shall be published in the light; and that which you have spoken in the ear in the chambers, shall be preached on the house-tops. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will shew you Whom ye shall fear: fear Him, Who after He hath killed, hath power to cast into hell. Yea, I say to you, Fear Him. Are not five sparrows sold for two

farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. And I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the Angels of God.

1. *Offert.* Anima nostra sicut passer erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.

Our soul, like a sparrow, hath been delivered from the snare of the fowlers: the snare is broken, and we are delivered.

2. *Offert.* Lætamini in Domino, et exultate, justi: et gloriamini, omnes recti corde.

Rejoice in the Lord, and exult, ye Just: and glory, all ye right of heart.

3. *Offert.* Mirabilis Deus in Sanctis suis: Deus Israel ipse dabit virtutem et fortitudinem plebi suæ: benedictus Deus: [alleluia].

Marvellous is God in His Saints: the God of Israel will Himself give power and strength to His people: blessed be God: [alleluia].

4. *Offert.* Exultabunt Sancti in gloria, lætabuntur in cubilibus suis: exaltationes Dei in faucibus eorum.

The Saints shall exult in glory, they shall rejoice in their beds: the high-praises of God are in their mouths.

5. *Offert.* Gloriabuntur in te omnes qui diligunt nomen tuum, quoniam tu, Domine, benedices justo: Domine, ut scuto bonæ voluntatis tuæ coronasti nos.

In Thee shall all they glory that love Thy Name, because Thou, Lord, shalt bless the just: O Lord, Thou hast crowned us as with the shield of Thy good will.

1. *Comm.* Dico autem vobis amicis meis: Ne terreamini ab iis qui vos persequuntur.

Now, I say unto you, my friends, be not afraid of them that persecute you.

2. *Comm.* Amen dico vobis, quod uni ex minimis meis fecistis, mihi fecistis: venite, benedicti Patris mei, possidete paratum vobis regnum ab initio sæculi.

Amen I say unto you, What ye do to one of these my least ones, ye have done it to me; come ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world.

3. *Comm.* Quicumque fecerit voluntatem Patris mei qui in cœlis est: ipse meus frater, et soror, et mater est, dicit Dominus.

Whosoever shall do the will of my Father Who is in heaven: the same is my brother, and sister, and mother, saith the Lord.

4. *Comm.* Ego vos elegi de mundo, ut eatis et fructum afferatis, et fructus vester maneat.

I have chosen you from the world, that ye may go and bring forth fruit, and that your fruit may endure.

5. *Comm.* Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori, illi autem sunt in pace.

The souls of the Just are in the hand of God, and the torment of wickedness shall not touch them: they seemed to the eyes of the foolish to die, but they are in peace.

6. *Comm.* Posuerunt mortalia servorum tuorum, Domine, escas volatilibus cœli, carnes Sanctorum tuorum bestiis terræ: secundum magnitudinem brachii tui posside filios morte punitorum.

The bodies of Thy servants, O Lord, have they given to be meat unto the fowls of the air, the flesh of Thy Saints unto the beasts of the land: according to the greatness of Thine arm, take possession of the children of them that have been punished by death.

7. *Comm.* Quod dico vobis in tenebris, dicite in lumine, dicit Dominus: et quod in aure auditis, prædicate super tecta.

That which I tell you in the dark, speak ye in the light, saith the Lord: and what ye hear in the ear, preach ye upon the housetops.

8. *Comm.* Et si coram hominibus tormenta passi sunt, Deus tentavit eos: tamquam aurum in fornace probavit eos, et quasi holocausta accepit eos.

And though in the sight of men they suffered torments, God tried them: as gold in the furnace hath He proved, and like burnt-offerings hath He accepted them.

Common
of a Confessor that is a Bishop.

The Alleluias in brackets are only said during Easter-time.

Introit. STATUIT ei Dominus testamentum pacis, et principem fecit eum; ut sit illi sacerdotii dignitas in æternum. [Allel., allel.] *Ps.* Memento, Domine, David; et omnis mansuetudinis ejus.

THE Lord established for him a covenant of peace, and made him a prince; that he should have the dignity of the priesthood for ever. [Alleluia, alleluia.] *Ps.* O Lord, remember David; and all his meekness.

Collect GRANT, we beseech Thee, Almighty God, that the honoured solemnity of blessed *N.*, Thy Confessor and Pontiff, may increase both our devotion and salvation. Through *&c.*

Less., Ecclus 44 and 45 BEHOLD, a great Priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation. There was not

found one like him that kept the law of the Most High. Therefore with an oath the Lord made him to increase among his people. He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessings; He preserved for him His mercy; and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He established with him an everlasting covenant, and gave him a great priesthood, and made him blessed in glory. To execute the office of the priesthood, and to have praise in His Name, and to offer Him a worthy incense for an odour of sweetness.

1. *Gradual.* Ecce Sacerdos magnus, qui in diebus suis placuit Deo.—Non est inventus similis illi qui conservaret legem Excelsi.—* Alleluia, alleluia. Tu es Sacerdos in æternum, secundum ordinem Melchisedech. Allel.

Behold, a great Priest, who in his days pleased God. —There was not found one like him, that kept the law of the Most High.—* Alleluia, alleluia. Thou art a Priest for ever, after the order of Melchisedech. Allel.

2. *From Septuagesima to Easter the Gradual is said up to*, then,*

Tract. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis. — Potens in terra erit semen ejus: generatio rectorum benedicetur.—Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord: in His commandments he hath great delight.—Mighty on earth shall be his seed: the generation of the upright shall be blessed. —Glory and wealth shall be in his house: and his justice endureth for ever and ever.

3. *In Easter-time the Gradual is said from * only, and then,*

Hic est Sacerdos quem coronavit Dominus. Allel.

This is the Priest whom the Lord hath crowned. All.

Gospel, Matt. 25. AT that time, Jesus spoke this parable to His disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one; to every one according to his own ability: and straightway took his journey. Then he that had received the five talents went, and traded with them, and gained other five. In like manner also, he that had received the two, gained other two. But he that had received the

one, going, digged into the earth, and hid his lord's money. But after a long time, the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained other five in addition. His lord said unto him, Well done, thou good and faithful servant, because thou hast been faithful over a few things, I will set thee over many things; enter into the joy of thy lord. And he also that had received the two talents came, and said, Lord, thou deliveredst unto me two talents; behold, I have gained other two. His lord said unto him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will set thee over many things; enter into the joy of thy lord.

Offert. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. [All.]

I have found David my servant, with my holy oil have I anointed him: for my hand shall help him, and mine arm shall strengthen him. [Allel.]

Secret. MAY Thy Saints, we beseech Thee, O Lord, everywhere rejoice us; that while we recall their merits, we may feel their patronage. Through *&c.*

Comm. Fidelis servus et prudens, quem constituit Dominus super familiam suam, ut det illis in tempore tritici mensuram. [Alleluia.]

A servant faithful and prudent, whom the Lord hath set over His family, that he may give them in due season the measure of wheat. [Alleluia.]

P. Com. GRANT, we beseech Thee, Almighty God, that by shewing gratitude for the gifts which we have received, we may, blessed *N.*, Thy Confessor and Pontiff, interceding, obtain yet greater benefits. Through *&c.*

Another Mass of the Same Common.

The alleluias in brackets are only said in Easter-time.

Introit. SACERDOTES tui, Domine, induant justitiam, et Sancti tui exultent: propter David servum tuum, non avertas faciem Christi tui. [Allel., allel.] *Ps.* Memento, Domine, David: et omnis mansuetudinis ejus

LET Thy Priests, O Lord, be clothed with justice, and Thy Saints rejoice: for Thy servant David's sake, turn not away the face of Thine Anointed. [Allel., allel.] *Ps.* O Lord, remember David: and all his meekness.

Collect. GRACIOUSLY hearken, we beseech Thee, O Lord, to the prayers which we offer unto Thee in the solemnity of blessed *N.* Thy Confessor and Pontiff; and by the interceding merits of him who attained worthily to serve Thee, absolve us from all sins. Through *&c.*

Epistle, Heb. 7. BRETHREN, There were made many priests, because by reason of death they were not suffered to continue: but Jesus, for that He continueth for ever, hath an everlasting priesthood. Wherefore He is able also to save for ever them that come to God by Him; always living to make intercession for us. For it was fitting that we should have such a High-Priest, holy, innocent, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily (as other priests) to offer sacrifice, first for his own sins, and then for the people's; for this, Jesus Christ our Lord did once, in offering Himself.

1. *Gradual.* Sacerdotes ejus induam salutari: et Sancti ejus exultatione exultabunt. —Illuc producam cornu David; paravi lucernam Christo meo. — * Alleluia, alleluia. Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum, secundum ordinem Melchisedech. Alleluia.

Her Priests will I clothe with salvation: and her Saints shall exult with great joy.—There will I bring forth a horn unto David: I have prepared a lamp for mine Anointed.—* Alleluia, alleluia. The Lord hath sworn, and will not repent: Thou art a Priest for ever, after the order of Melchisedech. Alleluia.

2. *From Septuagesima to Easter the Gradual is said up to *, then,*

Tract. Beatus vir qui timet Dominum, in mandatis ejus cupit nimis.—Potens in terra erit semen ejus: generatio rectorum benedicetur.—Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord, in His commandments he hath great delight.—Mighty on earth shall be his seed: the generation of the upright shall be blessed.—Glory and wealth shall be in his house: and his justice endureth for ever and ever.

3. *In Easter-time the Gradual is said from * only, and then,*

Amavit eum Dominus, et ornavit eum; stolam gloriæ induit eum. Alleluia.

The Lord loved him and adorned him; with a robe of glory hath He invested him. Alleluia.

Gospel, Matt. 24. AT that time, Jesus said to His disciples, Watch, because ye know not at what hour your Lord shall come. But this know, that if the master of the house knew at what hour the thief would come, he would certainly watch, and not suffer his house to be broken into. Wherefore be you also ready, for at what hour ye know not, the Son of Man will come. Who, thinkest thou, is a faithful and wise servant, whom his Lord hath set over his family, to give them meat in due season? Blessed is that servant, whom, when his Lord shall come, He shall find so doing. Amen I say unto you, He shall set him over all His goods.

Offert. Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus. [Alleluia.]

My truth and my mercy are with him: and in my Name shall his horn be exalted. [Alleluia.]

Secret. MAY the yearly festival of blessed *N.* Thy Confessor and Pontiff, we beseech Thee, O Lord, render us acceptable unto Thy loving-kindness: that by means of this office of pious appeasement, a blessed reward may remain with him, and he may obtain for us the gifts of Thy grace. Through *&c.*

Comm. Beatus servus quem cum venerit Dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum. [Alleluia.]

Blessed is that servant, whom, when the Lord shall come, He shall find watching; Amen I say unto you, He shall set him over all His goods. [Alleluia.]

P. Com. O GOD, the Rewarder of faithful souls, grant that, through the prayers of blessed *N.*, Thy Confessor and Pontiff, whose honoured festival we celebrate, we may obtain pardon. Through *&c.*

Common of Doctors.

The Alleluias within brackets are only said in Easter-time.

Introit. IN medio Ecclesiæ aperuit os ejus; et implevit eum Dominus spiritu sapientiæ et intellectus: stolam gloriæ induit eum. [Allel., allel.] *Ps.* Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

IN the midst of the Church He opened his mouth; and the Lord filled him with the spirit of wisdom and of understanding: with a robe of glory He invested him. [Allel., allel.] *Ps.* It is good to give praise to the Lord: and to make melody unto Thy Name, O Most High.

When no proper Collect is provided, the following is said:

Collect. O GOD, Who unto Thy people didst give blessed *N.* to be a minister of eternal salvation; grant, we beseech Thee, that whom we have had as a teacher of life on earth, we may attain to have as an intercessor in heaven. Through *&c.*

Of the three subjoined Lessons, the 1st is said on the feasts of Sts. Leo I., Bernard, and Gregory Nazianzen; the 2nd on that of St. Thomas Aquinas; and the 3rd on other feasts.

1. *Lesson,* *Ecclus.* 39. THE Just shall give his heart to resort early unto the Lord that made him, and pray in the sight of the Most High. He shall open his mouth in prayer, and make supplication for his sins. For if it shall please the great Lord, He will fill him with the spirit of understanding; and he will pour forth the words of his wisdom as showers: and in his prayer he will confess unto the Lord. And He shall direct his counsel, and his knowledge, and in His secrets shall he meditate. He shall show forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and never shall it be forgotten. The memory of him shall not depart, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall shew forth his praise.

2. *Lesson,* *Wisd.* 7. I DESIRED, and there was given me understanding; and I called, and there came upon me the spirit of wisdom; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her; neither did I compare unto her any precious stone, because all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light; for her light cannot be put out. Now all good things came to me together with her, and riches innumerable through her hands. And I rejoiced in all these; for this wisdom went before me, and I knew not that she was the mother of them all. Which I have learned without guile, and communicate without grudging, and her riches I hide not; for she is an infinite treasure to men, which they that use, become the friends of God, being commended for the gifts of discipline.

3. *Epistle,* 2 *Tim.* 4. DEARLY beloved, I charge thee before God and Jesus Christ, Who shall judge the living and the dead, by His Coming and His Kingdom, preach the

word; be instant in season, out of season; reprove, entreat rebuke in all patience and doctrine. For a time shall come when they will not endure sound doctrine; but after their own desires heap up to themselves teachers, having itching ears, and from the truth indeed shall turn away their hearing, and be turned unto fables. But do thou watch; in all things labour, do the work of an evangelist; fulfil thy ministry. Be sober. For I am already being offered up; and the time of my dissolution is at hand. I have fought the good fight, I have finished my course, I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day; and not to me only, but to them also that love His Coming.

*From Septuagesima to Easter the Graduals are said up to * only and then as at No 3.—For Easter-time, see No. 4.*

1. *Gradual.* Os Justi meditabitur sapientiam, et lingua ejus loquetur judicium.—Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.—* Alleluia, alleluia. † Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia.

The mouth of the Just shall meditate wisdom, and his tongue shall speak judgment.—The law of his God is in his heart: and his steps shall not be supplanted.—* All., all. † The Lord loved him, & adorned him: with a robe of glory hath He invested him. Allel.

† *For the Verse,* Amavit, *there is substituted, on the feasts of:*

Sts. Basil and Augustin. Inveni David servum meum, oleo sancto meo unxi eum. Alleluia.

I have found David my servant, with my holy oil have I anointed him. Alleluia.

St. Bonaventura. Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum secundum ordinem Melchisedech. Alleluia.

The Lord hath sworn, and will not repent: Thou art a Priest for ever, after the order of Melchisedech. Alleluia.

2. *Gradual.* Ecce Sacerdos magnus qui in diebus suis placuit Deo.—Non est inventus similis illi qui conservaret legem Excelsi. * Alleluia, alleluia.— † Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum secundum ordinem Melchisedech. Alleluia.

Behold a great Priest who in his days pleased God.—There was not found one like him who kept the law of the Most High. * Alleluia, alleluia.—† The Lord hath sworn, and will not repent: Thou art a Priest for ever after the order of Melchisedech. Al

† *For the V.* Juravit, *is substituted, on the feasts of*

St. Peter Chrysolog. Tu es Sacerdos in æternum secundum ordinem Melchisedech. All.

Thou art a Priest for ever after the order of Melchisedech. Alleluia.

St. John Chrysostom. Beatus vir qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitæ. Alleluia.

Blessed is the man that endureth temptation: because when he hath been proved, he shall receive the crown of life. Alleluia.

3. *From Septuagesima to Easter the Graduals Nos.* 1 *and* 2 *are said up to* *, *and then,*

Tract. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.—Potens in terra erit semen ejus: generatio rectorum benedicetur.—Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord: in His commandments he hath great delight. — Mighty on earth shall be his seed: the generation of the upright shall be blessed. — Glory and wealth shall be in his house: and his justice endureth for ever.

4. *In Easter-time, instead of the Gradual, is said:*

Alleluia, alleluia. Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia.—Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

Allel., allel. The Lord loved him, and adorned him: with a robe of glory hath He invested him. Allel.—The just man shall bud forth as the lily; and flourish for ever before the Lord. Alleluia.

Gospel, Matt. 5. AT that time, Jesus said to His disciples, Ye are the salt of the earth; but if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more, but to be cast out, and trodden under foot by men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father, who is in heaven. Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil. For, amen I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass from the Law, until all be fulfilled. He, therefore, that shall break one of these least commandments, and so teach men, shall be

called the least in the Kingdom of Heaven: but he that shall do and teach, he shall be called great in the Kingdom of Heaven.

Offert. * Justus ut palma florebit: sicut cedrus quæ in Libano est multiplicabitur. [Alleluia.]

*The just man shall flourish like a palm-tree: as a cedar that is in Libanus shall he be multiplied. [Alleluia.]

* *For the above Verse,* Justus, *is sometimes substituted:*

Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus. [Alleluia.]

My truth and my mercy are with him: and in my Name shall his horn be exalted. [Alleluia.]

Secret. MAY the pious prayer of Thy holy Confessor (*or, if applicable,* Pontiff) *N.* not be wanting to us, O Lord, which may both render our offerings acceptable, and ever obtain for us Thy pardon. Through *&c.*

Comm. *Fidelis servus et prudens, quem constituit Dominus super familiam suam: ut det illis in tempore tritici mensuram. [Alleluia.]

*A servant faithful and prudent, whom the Lord hath set over his family: that he may give them in due season the measure of wheat. [Allel.]

* *For the above Verse,* Fidelis, *is sometimes substituted:*

Domine quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. Euge, serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam; intra in gaudium Domini tui. [Alleluia.]

Lord, thou gavest me five talents, behold I have gained other five in addition. Well done, good and faithful servant, because thou hast been faithful over a few things, I will set thee over many things; enter into the joy of thy Lord. [Alleluia.]

P. Com. MAY blessed *N.* Thy Confessor [*or, if applicable,* Pontiff] and illustrious Teacher, O Lord, join his prayer to ours, that this Sacrifice may obtain for us Thy salvation. Through *&c.*

Common
of a Confessor that is not a Bishop.

The Alleluias within brackets are only said in Easter-time.

Introit. OS Justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. [Alleluia, alleluia.]

THE mouth of the Just shall meditate wisdom and his tongue shall speak judgment: the law of his God is in his heart. [Allel., allel.]

Ps. Noli æmulari in malignantibus; neque zelaveris facientes iniquitatem.

Ps. Be not covetous of evil doers: nor envy them that work iniquity.

Collect. O GOD, Who year by year dost gladden us with the solemnity of blessed *N.* Thy Confessor mercifully grant, that we who celebrate his heavenly birthday, may also imitate his actions. Through *&c.*

Lesson, Ecclus. 31. BLESSED is the man that is found without spot, and that hath not gone after gold, nor put his trust in money, and in treasures. Who is he? and we will praise him: for he hath done marvellous things in his life. Who hath been tried therein, and hath been made perfect, he shall have glory everlasting. He that could transgress, and hath not transgressed; could do evil things, and hath not done them; therefore are his good deeds established in the Lord, and his alms the whole Church of the Saints shall declare.

1. *Gradual.* Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini.—Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. — * Alleluia, alleluia.— † Beatus vir qui suffert tentationem; quoniam cum probatus fuerit, accipiet coronam vitæ. Alleluia.

The just man shall flourish like a palm-tree: as a cedar of Libanus shall he be multiplied in the house of the Lord. —To show forth Thy mercy in the morning, and Thy truth in the night.— * Allel., allel.— † Blessed is the man that endureth temptation, for when he hath been proved, he shall receive the crown of life. All

† *For the V.* Beatus vir, *one of the following is sometimes substituted:*

Justus germinabit sicut lilium, et florebit in æternum ante Dominum. Alleluia.

Or, Amavit eum Dominus et ornavit eum, stolam gloriæ induit eum.

The just man shall bud forth like a lily, and flower for ever before the Lord. Alleluia.

Or, The Lord loved him and adorned him, with a robe of glory hath He invested him.

2. * *From Septuagesima to Easter the Gradual is said up to the* *, *and then,*

Tract. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.—Potens in terra erit semen ejus: generatio rectorum benedicetur. —Gloria et divitiæ in do-

Blessed is the man that feareth the Lord: in His commandments he hath great delight.—Mighty on earth shall be his seed: the generation of the upright shall be blessed.—

mo ejus: et justitia ejus manet in sæculum sæculi.

Glory and wealth shall be in his house: and his justice endureth for ever and ever.

3. *In Easter-time the Gradual No. 1 is said from *, and then,*

Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia.

The Lord loved him and adorned him: with a robe of glory hath He invested him. Allel.

Gospel, Luke 12. AT that time, Jesus said to His disciples, Let your loins be girt, and burning lamps in your hands and ye yourselves like unto men waiting for their lord, when he shall return from the wedding; that when he shall come and knock, they may open to him immediately. Blessed are those servants, whom, when the lord shall come, he shall find watching. Amen I say to you, that he will gird himself, and make them to sit down, and passing through will minister unto them. And if he shall come in the second watch, or if he shall come in the third watch, and so find them, blessed are those servants. But this know, that if the master of the house did know at what hour the thief would come, he would surely watch, and not suffer his house to be broken into. And be ye also ready; for at what hour ye think not, the Son of Man shall come.

Offert. Veritas mea et misericordia mea cum ipso et in nomine meo exaltabitur cornu ejus. [Alleluia.]

My truth and my mercy are with him: and in my Name shall his horn be exalted. [Alleluia.]

Secret. WE offer unto Thee, O Lord, the Sacrifice of praise, in remembrance of Thy Saints; by which we trust to be delivered both from present and from future ills. Through *&c.*

Comm. *Beatus servus quem, cum venerit Dominus, invenerit vigilantem: Amen dico vobis, super omnia bona sua constituet eum. [Alleluia.]

* Blessed is that servant, whom, when the Lord shall come, He shall find watching. Amen I say unto you, He shall set him over all His goods. [Alleluia.]

* *For the Verse* Beatus servus, *is at times substituted.*

Fidelis servus et prudens, quem constituit dominus super familiam suam: ut det illis in tempore tritici mensuram. [Alleluia.]

A servant faithful and prudent, whom his lord hath set over his family: that he may give them in due season the measure of wheat. [Alleluia.]

P. Com. REFRESHED with this heavenly Meat and Drink, we suppliantly beseech Thee, O Thou our God

that we may be protected by his prayers in whose remembrance we have received these holy things. Through *&c.*

ANOTHER EPISTLE AND GOSPEL OF THE SAME COMMON.

Epistle, Phil. 3. BRETHREN: The things that were gain unto me, the same counted I loss for Christ. Furthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord: for Whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ, and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith that I may know Him, and the power of His Resurrection and the fellowship of His sufferings, being made conformable to His death: if by any means I may attain to the resurrection which is from the dead: not as though I had already attained, or were already perfect: but I follow after, if that I may by any means apprehend wherein also I am apprehended by Christ Jesus.

Gospel, Luke 19. AT that time: Jesus spoke this parable to His disciples: A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds, and said to them, Trade till I come. But his citizens hated him: and they sent an embassage after him, saying, We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying, Lord, thy pound hath gained ten pounds. And he said to him, Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him, Out of thine own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow: and wherefore, then, gavest thou

not my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by, Take from him the pound, and give it to him that hath the ten pounds. And they said to him, Lord, he hath ten pounds. But I say unto you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath, shall be taken from him.

Another Mass of the Same Common.

The Alleluias within brackets are only said in Easter-time.

Introit. JUSTUS ut palma florebit sicut cedrus Libani multiplicabitur: plantatus in domo Domini, in atriis domus Dei nostri. [Alleluia, alleluia.] *Ps.* Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

THE Just man shall flourish like a palm-tree; as a cedar of Libanus shall he be multiplied: planted in the house of the Lord, in the courts of the house of our God. [Allel., allel.] *Ps.* It is good to give praise to the Lord: and to make melody unto Thy Name, O Most High.

Collect. GIVE ear unto our supplications, O Lord, which we offer Thee on the solemnity of blessed *N.* Thy Confessor; that we, who trust not in our own justice, may be helped by his prayers who pleased Thee. Through *&c.*

Epistle, 1 *Cor.* 4. BRETHREN: We are made a spectacle to the world, and to Angels, and to men. We are fools because of Christ, but ye are wise in Christ; we are weak, but ye are strong; ye are noble, but we are ignoble. Even up to this hour, we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labour, working with our hands; we are reviled, and we bless; we suffer persecution, and we endure it: we are blasphemed, and we entreat: we are made as it were the refuse of this world, the offscouring of all, up to this time. Not to confound you do I write this; but I admonish you as my most dear children in Christ Jesus our Lord. [*The following is added only when directed,* For if ye have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the Gospel have I begotten you.]

*From Septuagesima to Easter the Gradual is said up to *.*

Gradual. Os Justi meditabitur sapientiam, et lin-

The mouth of the Just shall meditate wisdom, and his

gua ejus loquetur judicium. —Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.—* Alleluia, alleluia. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis. Alleluia.

tongue shall speak judgment.— The law of his God is in his heart: and his steps shall not be supplanted.—* Allel., allel. Blessed is the man that feareth the Lord: in His commandments he hath great delight. Alleluia.

* *From Septuagesima to Easter the Gradual is said up to *, and then, the Tract* Beatus vir, page 337.

*In Easter-time the Gradual is said from * as above, and then,*

Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

The just man shall bud forth like the lily: and flourish for ever before the Lord. Alleluia.

Gospel, Luke 12. AT that time, Jesus said to His disciples, Fear not, little flock, for it hath pleased your Father to give you a Kingdom. Sell what you possess, and give alms. Make to yourselves bags that grow not old; a treasure in heaven that faileth not: where no thief approacheth, nor moth corrupteth. For where your treasure is, there shall your heart also be.

Offert. In virtute tua, Domine, lætabitur justus, et super salutare tuum exultabit vehementer: desiderium animæ ejus tribuisti ei. [Alleluia.]

In Thy strength, O Lord, shall the just man rejoice, and in Thy salvation delight exceedingly: his heart's desire hast Thou given him. [Alleluia.]

Secret. GRANT us, we beseech Thee, Almighty God, that the Offering of our humility may both be pleasing to Thee, in honour of Thy Saints, and also purify us alike in body and in mind. Through *&c.*

Comm. Amen dico vobis quod vos qui reliquistis omnia et secuti estis me, centuplum accipietis et vitam æternam possidebitis. [Alleluia.]

Amen I say unto you, that ye who have left all things, and followed me, shall receive an hundredfold, and possess everlasting life. [Alleluia.]

P. Com. WE beseech Thee, Almighty God, that we, who have received this Heavenly Food, may, blessed N. Thy Confessor interceding, thereby be protected from all adversity. Through *&c.*

A Mass common to Abbots.

The Alleluias within brackets are only said in Easter-time.

Introit OS Justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. [Allel., allel.] *Ps.* Noli æmulari in malignantibus; neque zelaveris facientes iniquitatem.

THE mouth of the Just shall meditate wisdom and his tongue shall speak judgment: the law of his God is in his heart. [Alleluia, alleluia.] *Ps.* Be not covetous of evil-doers: nor envy them that work iniquity.

Collect. MAY the intercession of the blessed Abbot *N.*, we beseech Thee, O Lord, commend us unto Thee, that what by our own merits we are unequal to, we may attain through his patronage. Through *&c.*

Lesson, Ecclus 45 BELOVED of God and of men, whose memory is in blessing. He made him like unto the Saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments before his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For He heard him and his voice, and brought him into a cloud. And He gave him commandments before His face, and the law of life and instruction.

1. *Gradual.* Domine, prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus, coronam de lapide pretioso.—Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum sæculi. * Allel., allel.—† Justus ut palma florebit: sicut cedrus Libani multiplicabitur. Alleluia.

Lord, Thou hast prevented him with the blessings of sweetness: thou hast set on his head a crown of precious stones.—Life he asked of Thee, and Thou hast given him length of days for ever and ever. * Alleluia, alleluia.—† The Just man shall flourish like a palm-tree: as a cedar of Libanus shall he be multiplied. Alleluia.

† *For the V.* Justus, *is said on Sept.* 18 (*St. Joseph of Cupertino*).

Oculus Dei respexit illum in bono, et erexit eum ab humilitate ipsius, et exaltavit caput ejus. Alleluia.

The eye of God looked upon him for good, and lifted him out of his lowliness, and exalted his head. Alleluia.

2. * *From Septuagesima to Easter the Gradual is said up to* *, *then*

Tract Beatus vir qui timet

Blessed is the man that fear-

met Dominum: in mandatis ejus cupit nimis.—Potens in terra erit semen ejus: generatio rectorum benedicetur.—Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

eth the Lord: in His commandments he hath great delight.—Mighty on earth shall be his seed: the generation of the upright shall be blessed.—Glory and wealth shall be in his house: and his justice endureth for ever.

3. *In Easter-time the Gradual No.* 1 *is said from* *, *and then,*

Justus germinabit sicut lilium; et florebit in æternum ante Dominum. Alleluia.

The Just man shall bud forth like a lily: and flourish for ever before the Lord. Alleluia.

Gospel, Matt. 19. AT that time, Peter said to Jesus, Behold, we have left all things, and have followed Thee: what, therefore, shall we have? And Jesus said to them, Amen I say unto you, That ye who have followed me, in the regeneration, when the Son of Man shall sit on the seat of His Majesty, ye also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundredfold, and possess everlasting life.

Offert. Desiderium animæ ejus tribuisti ei, Domine, et voluntate labiorum ejus non fraudasti eum posuisti in capite ejus coronam de lapide pretioso. [Alleluia.]

His heart's desire hast Thou given him, O Lord, and hast not withholden from him the will of his lips; Thou hast set on his head a crown of precious stones. [Alleluia.]

Secret. MAY Thy holy Abbot *N.*, we beseech Thee, O Lord, pray that the Offerings placed upon Thy sacred altar may profit us unto salvation. Through *&c.*

Comm. Fidelis servus et prudens, quem constituit Dominus super familiam suam: ut det illis in tempore tritici mensuram. [Alleluia.]

A servant, faithful and prudent, whom the Lord hath set over his family: that he may give them in due season the measure of wheat. [Allel.]

P. Com. MAY the blessed Abbot *N.* by his intercession, as also the reception of Thy Sacrament, protect us O Lord; that we may both put into practice the virtues of his life, and feel the help of his intercession. Through *&c.*

Common
of a Virgin that is a Martyr.

The Alleluias within brackets are only said in Easter-time.

Introit. LOQUEBAR de testimoniis tuis in conspectu regum, et non confundebar: et meditabar in mandatis tuis, quæ dilexi nimis. [Alleluia, alleluia.] *Ps.* Beati immaculati in via: qui ambulant in lege Domini.

I SPOKE of Thy testimonies before kings, and was not put to shame: and I meditated on Thy commandments, which I have loved exceedingly. [Alleluia, alleluia.] *Ps.* Blessed are the undefiled in the way: that walk in the law of the Lord.

Collect. O GOD, Who among the other marvels of Thy power, hast even on the weaker sex conferred the victory of martyrdom; mercifully grant, that we who celebrate the heavenly birthday of blessed *N.* Thy Virgin and Martyr, may through her example, advance unto Thee. Through &c.

Lesson, Eccius. 51. I WILL give glory unto Thee, O Lord my King, and will praise Thee, O God my Saviour. I will give glory to Thy Name: for Thou hast been a helper and a protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, Thou hast been my helper. And Thou hast delivered me, according to the multitude of the mercy of Thy Name, from them that did roar, prepared to devour, out of the hands of them that sought my life, and from the gates of the afflictions which compassed me about. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt; from the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even unto death: because Thou, O Lord our God, deliverest them that wait for Thee, and savest them out of the hands of the nations.

*From Septuagesima to Easter the Gradual is said up to *, and then the Tract at No. 2.—For Easter-time, see No. 3.*

1. *Gradual.* Dilexisti justitiam, et odisti iniquitatem. —Propterea unxit te Deus, Deus tuus, oleo lætitiæ.

Thou hast loved justice and hated iniquity.—Therefore hath God, thy God, anointed thee with the oil of gladness

*—All all. † Adducentur Regi virgines post eam; proximæ ejus afferentur tibi in lætitia. Alleluia.

*— All., all. † After her shall virgins be brought to the King, her neighbours shall be brought to Thee with gladness. All.

† *Instead of the verse* Adducentur, *is sometimes said,*

Specie tua et pulchritudine tua: intende, prospere procede et regna. Alleluia.

With thy beauty and comeliness: set out, proceed prosperously, and reign. Alleluia.

Or, Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum Alleluia.

Or, Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. Alleluia.

* 2. *From Septuagesima to Easter the Gradual is said up to* *, *then*

Tract. Veni, sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum: pro cujus amore sanguinem tuum fudisti. — Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. —Specie tua et pulchritudine tua; intende, prospere procede, et regna.

Come, spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever: for Whose love thou didst shed thy blood.—Thou hast loved justice, and hated iniquity: therefore hath God, thy God, anointed thee with the oil of gladness above thy fellows.—With thy beauty and comeliness: set out, proceed prosperously, and reign.

3. *In Easter-time the Gradual No.* 1 *is said from* *, *and then,*

Specie tua et pulchritudine tua: intende, prospere procede, et regna. Alleluia.

With thy beauty and comeliness: set out, proceed prosperously, and reign. Allel.

Gospel, Matt 25. AT that time, Jesus spoke to His disciples this parable: The Kingdom of Heaven shall be like unto ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five that were foolish, having taken their lamps, took not oil with them; but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then arose all those virgins and trimmed their lamps And the foolish said to the wise, Give us of your oil, for our lamps are going out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now, whilst they went to buy, the bridegroom came: and

they that were ready, went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying, Lord, Lord, open to us. But he answered, saying, Amen I say unto you, I know you not. Watch, therefore, because you know not the day nor the hour.

Offert. Afferentur Regi virgines post eam proximæ ejus afferentur tibi in lætitia et exultatione: adducentur in templum Regi Domino. [All.]

After her shall virgins be brought unto the King: her neighbours shall be brought to Thee with joy and gladness; they shall be brought into the temple to the Lord the King. [Alleluia.]

Secret. RECEIVE, O Lord the gifts which we bring on the solemnity of blessed *N.* Thy Virgin and Martyr, through whose patronage we hope for deliverance Through *&c.*

Comm. * Confundantur superbi quia injuste iniquitatem fecerunt in me: ego autem in mandatis tuis exercebor, in tuis justificationibus, ut non confundar. [Alleluia.]

* Let the proud be put to shame, because they have done unjustly towards me: but I shall be exercised in Thy commandments, in Thy justifications, that I be not confounded. [Alleluia.]

* *Instead of the verse* Confundantur, *is sometimes said,*

Principes persecuti sunt me gratis, et a verbis tuis formidavit cor meum: lætabor ego super eloquia tua, sicut qui invenit spolia multa. [Alleluia.]

Princes persecuted me without cause, and my heart was in awe of Thy words: I shall rejoice at Thy words, as one that hath found great spoil [Alleluia.]

P. Com. MAY the Mysteries which we have received come to our help, O Lord: and blessed *N.* Thy Virgin and Martyr interceding, cause us to rejoice in Thine everlasting protection. Through *&c.*

ANOTHER MASS OF THE SAME COMMON

The Alleluias in brackets are only said in Easter-time

Introit ME expectaverunt peccatores ut perderent me: testimonia tua, Domine, intelexi, omnis consummationis vidi finem: latum mandatum tuum nimis. [Alleluia, alle-

SINNERS have waited for me that they might destroy me: Thy testimonies, O Lord, have I understood: I have seen an end of all perfection: Thy commandment is exceeding broad. [Alleluia, alleluia.]

luia.] *Ps.* Beati immaculati in via: qui ambulant in lege Domini.

Ps. Blessed are the undefiled in the way: that walk in the law of the Lord.

Collect. MAY blessed *N.* Thy Virgin and Martyr, we beseech Thee, O Lord, implore for us Thy forgiveness; she who was ever pleasing unto Thee, both by the merit of chastity, and by the confession of Thy power. Through *&c.*

Lesson, Ecclus. 51. O LORD my God, Thou hast exalted my dwelling-place upon the earth, and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that He would not leave me in the day of my trouble, and in the time of the proud, without help. I will praise Thy Name continually, and will praise it with thanksgiving; and my prayer was heard. And Thou hast saved me from destruction, and hast delivered me from the evil time. Therefore will I give thanks and praise unto Thee, O Lord our God.

1. *Gradual.* Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovebitur. — Fluminis impetus lætificat civitatem Dei; sanctificavit tabernaculum suum Altissimus —* Allel., allel. Hæc est virgo sapiens, et una de numero prudentum. Alleluia.

God will help her with His countenance: God is in the midst of her, she shall not be moved. — The stream of the river gladdeneth the city of God; the Most High hath sanctified His tabernacle.—* Allel., allel. This is a wise virgin, and one of the number of the prudent. Alleluia.

2. * *From Septuagesima to Easter the Gradual is said up to* *, *and then the Tract,* Veni sponsa, page 340.

3. *In Easter-time the Gradual No.* 1 *is said from* *, *and then,*

O quam pulchra est casta generatio cum claritate. Alleluia.

O, how beautiful is the chaste generation with glory. Alleluia.

Gospel, Matt. 13. AT that time, Jesus spoke to His disciples this parable: The Kingdom of Heaven is like unto a treasure hidden in a field; which, when a man hath found, he hideth: and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the Kingdom of Heaven is like unto a merchant seeking good pearls; who, when he had found one precious pearl, went his way and sold all that he had, and bought it. Again, the Kingdom of Heaven is like unto a net cast into the sea, and gathering together of all kinds of fishes. Which, when it

was filled, they drew out, and sitting by the shore, chose out the good into vessels, but the bad they cast away So shall it be at the end of the world. The Angels shall go forth, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say unto Him, Yea. He saith unto them, Therefore every scribe instructed in the Kingdom of Heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

Offert. Diffusa est gratia in labiis tuis, propterea benedixit te Deus in æternum, et in sæculum sæculi. [Allel.]

Grace is poured abroad in thy lips; therefore hath God blessed thee for ever and ever. [Alleluia.]

Secret GRACIOUSLY accept, O Lord, through the merits of blessed *N.* Thy Virgin and Martyr, the Offerings dedicated unto Thee: and grant that they may turn to our perpetual support. Through *&c.*

Comm. Feci judicium et justitiam, Domine, non calumnientur mihi superbi: ad omnia mandata tua dirigebar; omnem viam iniquitatis odio habui. [Alleluia.]

I have done judgment and justice, O Lord, let not the proud calumniate me: I was directed to all Thy commandments: I have hated every evil way. [Alleluia.]

P. Com. FILLED with the bounty of the divine Gift, we beseech Thee, O Lord our God, that blessed *N.* Thy Virgin and Martyr interceding, we may ever live in the participation thereof. Through *&c.*

Common
of Many Virgins who are Martyrs.

The Mass is said as above for one Virgin and Martyr, with the exception of the prayers, which are as below: and of the Epistle, which is, Brethren, concerning Virgins *&c.*, page 346.

Collect. GRANT us, we beseech Thee, O Lord our God, to reverence with unceasing devotion the victories of Thy holy Virgins and Martyrs *N.* and *N.* (or, *N.* and her companions): that whom with worthy minds we cannot celebrate, we may at least approach with lowly homage Through *&c.*

Secret. REGARD, we beseech Thee, O Lord, the Gifts offered upon Thine Altars on this festival of Thy holy Virgins and Martyrs *N.* and *N.* (*or*, *N.* and her companions): that, as by these blessed Mysteries Thou hast conferred a glory upon them, so Thou wouldest vouchsafe us Thy pardon. Through *&c.*

P. Com. GRANT us, we beseech Thee, O Lord, by the intercession of Thy holy Virgins and Martyrs, that what we take bodily, we may receive with pure mind. Through *&c*

Common

of one Virgin who is not a Martyr

The Alleluias within brackets are only said in Easter-time

Introit. DILEXISTI justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. [Alleluia, alleluia.] *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

THOU hast loved justice, and hated iniquity: therefore hath God, thy God, anointed thee with the oil of gladness above thy fellows. [Alleluia, alleluia.] *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. HEAR us, O God of our salvation; that, as we rejoice in the festivity of blessed *N.* Thy Virgin, so we may be instructed in the affection of a loving devotion. Through *&c.*

Epist. 2 *Cor.*, 10 *and* 11. BRETHREN, He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth. Would that you could bear with some little of my folly; but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin unto Christ.

1. *Gradual.* Specie tua et pulchritudine tua: intende, prospere procede, et regna. —Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. * Alleluia, alleluia. —Adducentur Regi virgines

With thy beauty and comeliness: set out, proceed prosperously, and reign.—Because of truth, and meekness, and justice: and thy right hand shall lead thee marvellously * Alleluia, alleluia.—After her shall virgins be brought to the

post eam: proximæ ejus afferentur tibi in lætitia. Alleluia

King: her neighbours shall be brought to thee with gladness. Alleluia.

2. *From Septuagesima to Easter the Gradual is said up to *, then*

Tract. Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam.—Vultum tuum deprecabuntur omnes divites plebis: filiæ regum in honore tuo.—Adducentur Regi virgines post eam: proximæ ejus afferentur tibi.—Afferentur in lætitia et exultatione: adducentur in templum Regis.

Hearken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty.—All the rich among the people shall entreat thy countenance: the daughters of kings in thine honour.—After her shall virgins be brought to the King: her neighbours shall be brought to thee.—They shall be brought with joy and gladness: they shall be brought into the temple of the King.

3. *In Easter-time the Gradual No. 1 is said from *, and then*

Specie tua et pulchritudine tua; intende, prospere procede, et regna. Alleluia.

With thy beauty and comeliness: set out, proceed prosperously, and reign. Alleluia.

Gospel, Matt. 25, The Kingdom of Heaven shall be like unto ten virgins *&c.*, page 340.

Offert. Filiæ regum in honore tuo; astitit regina a dextris tuis in vestitu deaurato, circumdata varietate [Alleluia.]

The daughters of kings are in thine honour; the queen stood at Thy right hand in gilded clothing surrounded with variety. [Alleluia.]

Secret. MAY the Offering of Thy holy people be accepted by Thee, O Lord, in honour of Thy Saints; by whose merits they acknowledge to have received help in tribulation. Through *&c.*

Comm. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est, Ecce Sponsus venit: exite obviam Christo Domino. [Alleluia.]

The five prudent virgins took oil in the vessels with their lamps: and at midnight there was a cry made, Behold the bridegroom cometh: go forth to meet Christ the Lord. [Alleluia.]

P. Com. HAVING satisfied Thy household, O Lord, with these sacred Gifts: do Thou ever comfort us, we beseech Thee, by the intercession of her whose festival we celebrate. Through *&c.*

ANOTHER MASS
FOR A VIRGIN NOT A MARTYR.

The Allelujas within brackets are said in Easter-time only

Introit. VULTUM tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus adducentur tibi in lætitia et exultatione. [Alleluia, alleluia.] *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

ALL the rich among the people shall entreat Thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought unto thee in joy and gladness. [Allel., allel.] *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. HEAR us, O God of our salvation, that as we rejoice in the festivity of blessed *N.*, Thy Virgin, so we may be instructed in the affection of a pious devotion. Through *&c.*

Epistle, 1 *Cor.* 7. BRETHREN, Concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think, therefore, that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned; and if a virgin marry, she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren, The time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit: in Christ Jesus our Lord.

1. *Gradual.* Concupivit Rex decorem tuum, quoniam ipse est Dominus Deus tuus.—

The King hath greatly desired thy beauty, for He is the Lord thy God.—Hearken.

Audi, filia, et vide: et inclina aurem tuam.—*Allel., allel. Hæc est virgo sapiens, et una de numero prudentum. Alleluia.

O daughter, and see: and incline thine ear.—*All., all. This is a wise virgin, and one of the number of the prudent. Alleluia.

*2. *From Septuagesima the above Gradual is said to* *, *then* Quia concupivit *as from the 3rd line of the Tract*, Audi filia, p. 345.

3. *In Easter-time the Gradual is said from* *, *then*

O quam pulchra est casta generatio cum claritate. All.

O how beautiful is the chaste generation with glory. All.

Gospel: Matt. 13, page 342.

Offert. Afferentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia et exultatione: adducentur in templum Regi Domino. [Alleluia.]

After her shall virgins be brought to the King: her neighbours shall be brought to Thee with joy and gladness: they shall be brought into the temple to the Lord the King. [All.]

Secret. MAY the Offering of Thy holy people be accepted by Thee, O Lord, in honour of Thy Saints: by whose merits they acknowledge to have received help in tribulation. Through *&c.*

Comm. Simile est regnum cœlorum homini negotiatori quærenti bonas margaritas: inventa autem una pretiosa margarita, dedit omnia sua et comparavit eam. [Allel.]

The Kingdom of Heaven is like unto a merchant seeking good pearls; who when he had found one precious pearl gave all that he had, and bought it. [Alleluia.]

P. Com. HAVING satisfied Thy household, O Lord, with these sacred Gifts: do Thou ever comfort us, we beseech Thee, by the intercession of her whose festival we celebrate. Through *&c.*

Common of Holy Women who are Martyrs but not Virgins.

Introit, Me expectaverunt, page 341.

Collect, for one Martyr, O God, Who among the other marvels *&c.*, page 339, *but omitting the word* Virgin; *—for many Martyrs* Grant us, we beseech Thee, page 343, *omitting the word* Virgins.

Lesson, Ecclus. 51. I will give glory *&c.*, page 339

Gradual, Dilexisti justitiam, *&c.*, page 339, *but with 3rd verse*, Specie tua. *After Septuagesima, Tract*, Veni sponsa, page 340 *During Easter-time the Gradual is said as at No.* 3, page 349.

Gospel, Matt. 13, page 342.—*Offert.*, Diffusa *&c.*, page 343.

Secret, for one Martyr, Receive *&c.*, page 341; *for many Martyrs,* Regard *&c.*, page 344, *omitting the word* Virgin *or* Virgins.

Comm., Principes *&c.*, page 341.

P. Comm., for one Martyr, May the Mysteries *&c.*, page 341; *for many Martyrs,* Grant us *&c.*, page 344, *omitting the word* Virgin *or* Virgins.

Common of a Holy Woman that is neither a Virgin nor a Martyr.

The Alleluias within brackets are said in Easter-time only.

Introit. COGNOVI, Domine, quia æquitas judicia tua, et in veritate tua humiliasti me: confige timore tuo carnes meas; a mandatis tuis timui. [All., all.] *Ps.* Beati immaculati in via: qui ambulant in lege Domini.

I KNOW, O Lord, that Thy judgments are equity, and that in Thy truth Thou hast humbled me: pierce Thou my flesh with Thy fear; I am afraid of Thy commandments. [Allel., allel.] *Ps.* Blessed are the undefiled in the way: that walk in the law of the Lord.

Collect. HEAR us, O God of our salvation, that, as we rejoice in the festivity of blessed *N.*, so we may be instructed in the affections of a pious devotion. Through *&c.*

Lesson, Prov. 31. WHO shall find a valiant woman? from afar, and the utmost bounds is her price. The heart of her husband trusteth in her, and he shall not want for spoil. She will render him good, and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is made like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given meat to her household, and food to her maidens. She hath considered a field, and bought it; with the fruit of her hands she hath planted a vineyard. She hath girded her loins with power, and hath strengthened her arm. She hath tasted, and seen that her traffic is good; her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow; for all her household are clothed with double garments. She hath made for herself clothing of tapestry; fine linen and purple

is her covering. Honourable in the gates is her husband, when he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chanaanite. Strength and beauty are her clothing: and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue: she hath looked well to the paths of her house, and hath not eaten her bread idle. Her children have risen up, and called her blessed: her husband, and he hath praised her. Many daughters have gathered riches: thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates

1. *Gradual.* Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum.—Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua.—* Allel., allel. Specie tua et pulchritudine tua; intende, prospere procede et regna. Alleluia.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever.—Because of truth, and meekness, and justice: and thy right hand shall lead thee marvellously.—* Allel., allel. With thy beauty and comeliness; set out, proceed prosperously, and reign. Allel.

*2. *From Septuagesima to Easter the above Gradual is said up to* *, *and then the Tract*, Veni sponsa, *&c.*, p. 340, *omitting the words* pro cujus amore sanguinem tuum fudisti: for Whose love thou didst shed thy blood.

3. *In Easter-time the Gradual No.* 1 *is said from* *, *and then*,

Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluia.

Because of truth, and meekness, and justice: and thy right hand shall lead thee marvellously. Alleluia.

Gospel, Matt. 13, page 342.

Offert. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi. [Allel.]

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ever and ever. [Allel.]

Secret. MAY the Offering of Thy holy people be accepted by Thee, O Lord, in honour of Thy Saints: by whose merits they acknowledge to have received help in tribulation. Through *&c.*

Comm. Dilexisti justitiam et odisti iniquitatem: prop-

Thou hast loved justice and hated iniquity: therefore hath

terea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. [Alleluia.]

God, thy God, anointed thee with the oil of gladness above thy fellows. [Alleluia.]

P. Com. THOU hast satisfied Thy family, O Lord, with sacred Gifts: ever comfort us, we beseech Thee, by her intercession, whose festival we celebrate. Through *&c.*

Another Epistle, for Widows.

Epistle. 1 *Tim.* 5. DEARLY beloved: Honour widows that are widows indeed. But if any widow have children, or grand-children: let her learn first to govern her own house, and to make a return of duties to her parents: for this is acceptable before God. But she that is a widow indeed and desolate, let her trust in God, and continue in supplications and prayers night and day. For she that liveth in pleasures, is dead while she is living. And this give in charge, that they may be blameless. But if any man have not care of his own, and especially of those of his household, he hath denied the faith, and is worse than an infidel. Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband, having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffered tribulation, if she have diligently followed every good work.

On the Day of the Dedication of a Church.

The Mass as given on page 351 for the Anniversary is said, the following Prayers excepted.

Collect. O GOD, Who containest all things invisibly, and yet, for the salvation of mankind, shewest forth visible signs of Thy power: enlighten this temple by the power of Thine indwelling; and grant that all who come hither to pour out their prayers, may, from whatever trouble they cry out unto Thee, obtain the blessings of Thy comfort. Through *&c.*

Secret. O GOD, Who art Thyself the author of the Gifts that are made sacred to Thee, pour out Thy blessing upon this house of prayer; that all who therein invoke Thy Name, may feel the help of Thy defence. Through *&c.*

P. Com. WE beseech Thee, Almighty God, that in this place, which we, though unworthy, have dedicated unto Thy Name, Thou wouldest open the ears of Thy goodness unto all that call upon Thee. Through *&c.*

On the Day of the Dedication of an Altar, the subjoined Mass of the Anniversary of a Church is said, except the Prayers, which are as follows.

Collect. O GOD, Who out of the whole jointing-together of Thy Saints dost rear unto Thyself an everlasting dwelling-place: give a heavenly addition unto Thy building: that we may ever be helped by the merits of those Saints whose relics we here honour with pious affection. Through *&c.*

Secret. WE beseech Thee, O Lord our God, that upon this Altar Thy Holy Spirit may descend: Who may both sanctify the Gifts of Thy people, and also graciously cleanse the minds of those who receive them. Through *&c.*

P. Com. ALMIGHTY and Everlasting God, sanctify, with the power of Thy heavenly blessing, this Altar dedicated unto Thy Name, and shew unto all that hope in Thee the gift of Thy help: to the end that there may here be obtained, both the power of the Sacraments, and also the effect of that which hath been prayed for. Through *&c.*

On the Anniversary of the Dedication of a Church.

The Alleluias within brackets are only said in Easter-time.

Introit. TERRIBILIS est locus iste: hic Domus Dei est, et Porta Cœli; et vocabitur Aula Dei. [Alleluia, alleluia.] *Ps.* Quam dilecta Tabernacula tua, Domine virtutum! concupiscit et deficit anima mea in Atria Domini.

TERRIBLE is this place: it is the House of God, and the Gate of Heaven; and it shall be called the Court of God. [Allel., allel.] *Ps.* How lovely are Thy Tabernacles, O Lord of Hosts! my soul longeth and fainteth for the Courts of the Lord.

Collect. O GOD, Who year by year renewest unto us the day of the consecration of this holy Temple, and continuest to bring us in safety to Thy sacred Mysteries, graciously hear the prayers of Thy people: and grant that all who enter this Temple to ask good things of Thee, may rejoice in the obtaining of all their petitions. Through *&c.*

Lesson, Apoc. 21. IN those days: I saw the holy city, the new Jerusalem, coming down from heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the Throne, saying, Behold the Tabernacle of God with men; and He will dwell with them. And they shall be His people, and God Himself with them shall be their God; and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more; for the former things have passed away. And He that sat on the Throne said, Behold, I make all things new.

Gradual. Locus iste a Deo factus est, inæstimabile sacramentum, irreprehensibilis est.—Deus, cui astat Angelorum chorus, exaudi preces servorum tuorum.— * Alleluia, alleluia. Adorabo ad Templum sanctum tuum; et confitebor nomini tuo. Alleluia.

This place was made by God, a priceless Mystery, it is without reproof.—O God, before Whom stands the choir of Angels, graciously hear the prayers of Thy servants.— * Allel., allel. I will worship towards Thy holy Temple: and give glory unto Thy Name. Alleluia.

* 2. *From Septuagesima to Easter the above Gradual is said up to *, and then,*

Tract. Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem.—Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc et usque in sæculum.

They that trust in the Lord shall be as mount Sion: he shall not be moved for ever, that dwelleth in Jerusalem.—Mountains are round about her: so is the Lord round about His people, from henceforth now and for ever.

3. *In Easter-time the Gradual No.* 1. *is said from *, and then,*

Bene fundata est Domus Domini, supra firmam petram. Alleluia.

The House of the Lord is well founded, upon a firm rock. Alleluia.

Gospel, Luke 19. AT that time: Jesus entering in, walked through Jericho. And behold, there was a man named Zachæus, who was the chief of the Publicans, and he was rich; and he sought to see Jesus, who He was; and he could not for the crowd, because he was low of stature. And running before, he climbed into a sycamore tree that he might see Him, for He was to pass that way. And when Jesus was come to the place, looking up, He saw him: and He said to him, Zachæus, make haste, and come down

for this day must I abide in thy house. And he made haste and came down, and received Him with joy. And when all saw it, they murmured, saying that He was going to be a guest with a man that was a sinner. But Zacchæus, standing, said to the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore unto him fourfold. Jesus saith to him, This day is salvation come to this house; because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.

Offert. Domine Deus, in simplicitate cordis mei lætus obtuli universa: et populum tuum qui repertus est vidi cum ingenti gaudio; Deus Israel, custodi hanc voluntatem: alleluia.

O Lord God, in the simplicity of my heart I have joyfully offered all these things; and I have seen with great joy Thy people that is assembled: O God of Israel, keep this will: alleluia.

Secret. FAVOURABLY incline to our prayers, we beseech Thee, O Lord;—(*this sentence is said only in the Church actually dedicated*: that all who are contained within the space of this Temple, the anniversary day of the dedication of which we are now celebrating, may please Thee with a full and perfect devotion of body and soul:)—that while we offer these present vows, we may with Thy help deserve to arrive at everlasting rewards. Through *&c.*

Comm. Domus mea, Domus Orationis vocabitur, dicit Dominus: in ea omnis qui petit, accipit, et qui quærit, invenit; et pulsanti aperietur. [Alleluia.]

My House shall be called the House of Prayer, saith the Lord: in it every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. [Alleluia.]

P. Com. O GOD, Who from living and chosen stones dost prepare an eternal habitation for Thy Majesty, assist Thy suppliant people: that Thy Church, whilst benefiting by material enlargement, may also expand by spiritual increase. Through *&c.*

A Common Mass for many Confessors who are also Bishops.

Where locally authorized.

Introit. SACERDOTES Sion induam salutari: et sancti ejus exsultatione exsultabunt, dicit Dominus; illuc producam cornu David: paravi lucernam Christo meo. [Alleluia, alleluia.] *Ps.* Memento, Domine, David: et omnis mansuetudinis ejus.

THE priests of Sion I will clothe with salvation, saith the Lord: and her saints shall rejoice with great joy; there will I bring forth a horn unto David: I have prepared a lamp for mine Anointed. [Allel., all.] *Ps.* O Lord, remember David: and all his meekness.

1. *Collect.* O GOD, Who dost encompass and protect us with the glorious confessions of blessed *N.* and *N.*, Thy Confessors and Pontiffs: grant that we may both advance in our imitation of them, and have cause to be gladdened by their intercession. Through *&c.*

2. *Another.* LET Thy Church, O Lord, ever have the watchful protection of blessed *N.* and *N.*, Thy Confessors and Pontiffs; that, even as their pastoral solicitude brought them glory, so, too, their intercession may ever keep us fervent in the love of Thee. Through *&c.*

Epistle, Heb. 13: Brethren, Remember your prelates, p. 382.

1. *From Trinity to Septuagesima.*

Gradual. Sacrificent Domino sacrificium laudis: et annuntient opera ejus in exsultatione.—Et exaltent eum in Ecclesia plebis: et in cathedra seniorum laudent eum.—* Alleluia, alleluia. Sacerdotes tui, Domine Deus, induantur salutem: et Sancti tui lætentur in bonis. Alleluia.

Let them offer the sacrifice of praise unto the Lord: and declare His works with joy.—And let them exalt Him in the Church of the people: and praise Him in the chair of the elders.—* Alleluia, alleluia. Let Thy Priests, O Lord God, be clothed with salvation: and Thy Saints rejoice in good things. Alleluia.

2. *From Septuagesima to Easter the Gradual is said to *, then—*

Tract. Surge, Domine, in requiem tuam: tu et arca sanctificationis tuæ.—Sacerdotes tui induantur justitiam: et sancti tui exsultent.—Propter David servum tuum: non avertas faciem Christi tui.

Arise, O Lord, into Thy rest: Thou and the ark of Thy sanctification.—Let Thy priests be clothed with justice: and let Thy saints rejoice.—For Thy servant David's sake: turn not away the face of Thine Anointed.

3. *In Easter time the Gradual is said from * only, and then—*

Ego Dominus inebriabo animam Sacerdotum pinguedine: et populus meus bonis meis adimplebitur. Alleluia.

I the Lord will fill the soul of the Priests with fatness: and my people shall be filled with my good things. Alleluia.

Gospel, Mark 13: Take ye heed, &c., p. 360.

Offertory. Beati qui custodiunt judicium: et faciunt justitiam in omni tempore. [Alleluia.]

Blessed are they that keep judgment: and do justice at all times. [Alleluia.]

1. *Secret.* WE, O Lord, who offer our gifts at Thine Altar, beseech Thy clemency, that our Gifts, through the helping merits of the blessed Pontiffs *N.* and *N.*, may both redound to Thy supreme glory, and obtain for us graces most fruitful. Through *&c.*

2. *Another.* MAY the Sacrifice which we offer, O Lord, be rendered pleasing in Thy sight through the sought-for prayers of the blessed Pontiffs *N.* and *N.*: they who whilst here on earth offered unto Thee sacrifice and prayer for the salvation of the people. Through *&c.*

Communion. Homo peregre profectus reliquit domum suam: et dedit servis suis potestatem cujusque operis, et janitori præcepit ut vigilet. [Alleluia.]

A man, going into a far country, left his house: and gave authority unto his servants over every work, and commanded the porter to watch. [Alleluia.]

1. *P. Com.* DO Thou, Almighty God, make us, who have been refreshed by this sacred Bread, ever to press forward in the footsteps of the blessed Pontiffs

N. and *N.*: they who sought to honour Thee by steadfast devotion, and to benefit all by unwearying charity. Through *&c.*

2. *Another.* MAY this heavenly Banquet, Almighty God, through the interceding merits of the blessed Pontiffs *N.* and *N.*, harden in us all, and increase that strength which comes from above: that so we may both keep the Gift of Faith in its fulness, and walk in the path pointed out as that of salvation. Through *&c.*

A Common Mass for many Confessors not Bishops.

Where locally authorized.

Introit. CONFITEANTUR tibi, Domine, omnia opera tua, et Sancti tui benedicant tibi: gloriam regni tui dicent, et potentiam tuam loquentur. [Alleluia, alleluia.] *Ps.* Exaltabo te, Deus meus, Rex: et benedicam nomini tuo in sæculum, et in sæculum sæculi.

LET all Thy works praise Thee, O Lord, and Thy Saints bless Thee: they shall speak of the glory of Thy kingdom, and tell of Thy power. [Alleluia, alleluia.] *Ps.* I will extol Thee, O God, my King: and bless Thy Name for ever; yea, for ever and ever.

1. *Collect.* GRANT, we beseech Thee, Almighty God, that the example set us by blessed *N.* and *N.*, Thy Confessors, may stir us to the leading of a better life: that so we, who honour their memory, may also imitate them in their actions. Through *&c.*

2. *Another.* O GOD, Who dost gladden us by the merits and intercession of blessed *N.* and *N.*, Thy Confessors: grant graciously that we, who, through them, beg Thy benefits, may obtain them by the gift of Thy grace. Through *&c.*

Lesson Eccli. 2. YE that fear the Lord, wait for His mercy: and go not aside from Him, lest ye fall. Ye that fear the Lord, believe Him: and your reward shall not be made void. Ye that fear the Lord, hope in Him: and mercy shall come to you for your delight. Ye that fear the Lord, love Him: and your hearts shall be enlightened.

Children, behold the generations of men: and know that no one hath hoped in the Lord and been confounded. For who hath continued in His commandment, and hath been forsaken? or who hath called upon Him, and He despised him? For God is compassionate and merciful, and He will forgive sins in the day of tribulation: and He is a protector to all that seek Him in truth.

1. *From Trinity to Septuagesima.*

Gradual. Diligite Dominum, omnes Sancti ejus, quoniam veritatem requiret Dominus: et retribuet abundanter facientibus superbiam.—Viriliter agite, et confortetur cor vestrum: omnes qui speratis in Domino.—* Alleluia, alleluia. Sperent in te qui noverunt nomen tuum: quoniam non dereliquisti quærentes te, Domine. Alleluia.

O love the Lord, all ye His Saints, for the Lord will require truth: and will repay them abundantly that act proudly.—Be ye manful, and let your heart be strengthened: all ye that hope in the Lord.—* Alleluia, alleluia. Let them trust in Thee that know Thy Name: for Thou hast not forsaken them that seek Thee, O Lord. Alleluia.

2. *From Septuagesima to Easter the Gradual is said to *, then—*

Gustate et videte quoniam suavis est Dominus: beatus vir qui sperat in eo.—Timete Dominum, omnes Sancti ejus: quoniam non est inopia timentibus eum.—Divites egnerunt et esurierunt: inquirentes autem Dominum, non minuentur omni bono.

O taste and see, that the Lord is sweet: blessed is the man that hopeth in Him.—Fear the Lord, all ye His Saints: for there is no want unto them that fear Him.—The rich have wanted and suffered hunger: but they that seek the Lord shall not be deprived of any good.

3. *In Easter-time the Gradual is said from * only, and then—*

Justi confitebuntur nomini tuo, Domine: et habitabunt recti cum vultu tuo. Alleluia.

The just shall give glory unto Thy Name, O Lord: and the upright dwell with Thy countenance. Alleluia.

Gospel, Luke 12: Let your loins be girt, p. 333.

Offertory. Justi epulentur, et exsultent in conspectu Dei: et delectentur in lætitia. [Alleluia.]

Let the just feast, and rejoice before God: and be delighted in gladness. [Alleluia.]

1. *Secret.* UNTO us, O Lord, who offer this Sacrifice at Thine Altar, do Thou grant a tender affection such as Thou didst impart unto blessed *N.* and *N.*, Thy Confessors: that so we may apply ourselves to this Sacred Action with pure minds and fervent hearts; and thus offer a Sacrifice pleasing unto Thee, and profitable unto ourselves. Through *&c.*

2. *Another.* SANCTIFY, O Lord, the Gifts which we offer: and by the intercession of blessed *N.* and *N.*, Thy Confessors, cleanse us from the stains of our sins. Through *&c.*

Communion. Beati servi illi, quos cum venerit Dominus, invenerit vigilantes: amen dico vobis, quod præcinget se, et faciet illos discumbere, et transiens ministrabit illis. [Alleluia.]

Blessed are those servants whom, when the Lord shall come, He shall find watching: Amen I say unto you, that He will gird Himself, and make them to sit down, and, passing, will minister unto them. [Alleluia.]

1 *P. Com.* LET this Sacred Food, Almighty God, through the helpful prayers of blessed *N.* and *N.*, Thy Confessors, give us enduring strength: that in body we may ever be chaste, and in our actions show forth the light of truth. Through *&c.*

2. *Another.* WE suppliantly beseech Thee, Almighty God, grant, that they who by Thee are refreshed with Thy Sacraments, may also, through the intercession of blessed *N.* and *N.*, Thy Confessors, serve Thee worthily by a manner of life pleasing unto Thee. Through *&c.*

Votive Masses.

Votive Masses.

A solemn Votive Mass, when the occasion is one of great public importance, may be said on all days, except the principal feasts, fasts, octaves, and vigils. An ordinary Votive Mass, whether public or private, is prohibited not only on the above days, but also on Sundays, on Doubles, and during the Octaves of the principal feasts.

Particular Masses may be assigned to particular days: thus, to Monday, *the Mass of the Blessed Trinity (unless a Mass for the Dead is said); to* Tuesday, *of the Angels; to* Wednesday, *of the Apostles; to* Thursday, *of the Holy Ghost, or of the Blessed Eucharist; to* Friday, *of the Cross, or of the Passion; to* Saturday, *of the B.V. Mary.*

The Gloria in Excelsis *is omitted in private Masses (except those of the Angels and of the B.V. Mary on a Saturday); —it is said in Masses offered for an important public object, provided the colour be not violet. The* Credo *is omitted in all private Masses; —it is said in solemn Masses for an important public object, unless the colour be violet, and even then on a Sunday.*

Collect. *In solemn Masses one only is said. In private Masses (not of the B.V. Mary) celebrated on one of the minor feasts, the 2nd Collect should be of such feast, and the 3rd should be the first of the additional Collects for the Season,* page 5.—*If no feast occur, both additional Collects should be of the Season. (For Masses of the B.V. Mary, see* page 360)

During Easter-time, *the two usual* alleluias *are added to the Introit, and one each to the Offertory and Communion Verses.*

Mass of the Blessed Trinity.

Introit and Collect, as on Trinity Sunday, page 221.

Epistle, 2 *Cor.* 13. BRETHREN, Rejoice, be perfect, take exhortation, be of one mind, have peace: and the God of peace and of love shall be with you. The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

Gradual, as on Trinity Sunday, p. 222, *but from Septuagesima to Easter the Gradual is said up to the alleluias only, and then,*

Tract. Te Deum, Patrem ingenitum, te Filium unigenitum, te Spiritum Sanctum Paraclitum, sanctam et individuam Trinitatem, toto corde confitemur, laudamus atque benedicimus.—Quoniam magnus es tu, et faciens mirabilia: tu es Deus solus.—Tibi laus, tibi gloria, tibi gratiarum actio, in saecula sempiterna, O beata Trinitas.

Thee God, the unbegotten Father, Thee the only begotten Son, Thee the Holy Ghost the Comforter, the holy and undivided Trinity, we glorify, praise, and bless with our whole hearts —For great art Thou, and working wonders: Thou alone art God, —To Thee be praise, and glory and thanksgiving, for everlasting ages, O blessed Trinity

In Easter-time the following is said instead of the Gradual.

Alleluia, alleluia. Benedictus es, Domine Deus patrum nostrorum, et laudabilis in secula. Allel. — Benedicamus Patrem, et Filium, cum Sancto Spiritu. Alleluia.

Alleluia, alleluia. Blessed art Thou, O Lord the God of our fathers, and praiseworthy for ever. Alleluia.—Let us bless the Father, and the Son, with the Holy Ghost. Alleluia.

Gospel, John 15; as on the Sunday after Ascension, page 204

Offertory and Secret as on Trinity Sunday, page 222.

Preface of the Blessed Trinity, page 14, *No.* 1.

Comm. and P. Com., as on Trinity Sunday, page 222.

Mass of Thanksgiving.

Either the Mass of the Blessed Trinity, page 354, *or of the Holy Ghost*, page 357, *or of the B.V. Mary*, page 286; *the thanksgiving prayers (viz., No.* 9, page 6; *Secret, No.* 9, page 14, *and P. Comm., No.* 9, page 30), *being said with the prayers of the Mass, under one conclusion of* Through our Lord *&c.*

Mass of the Angels.

Introit and Collect as on Michaelmas-day, page 523.

Lesson, Apoc. 5. IN those days: I heard the voice of many Angels round about the Throne, and of the Living Creatures, and of the Elders: and the number of them was thousands of thousands: saying with a loud voice, Worthy is the Lamb that was slain to receive power and divinity, and wisdom and strength, and honour and glory and blessing. And every creature that is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them: I heard them all saying, To Him that sitteth on the Throne, and to the Lamb, blessing and honour, and glory and power, for ever and ever. And the four Living Creatures said, Amen. And the four and twenty Elders fell on their faces, and adored Him that liveth for ever and ever.

1. *Gradual.* Laudate Dominum de cœlis: laudate eum in excelsis.—Laudate eum, omnes Angeli ejus: laudate eum, omnes virtutes ejus.—* Allel., all. In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo. Alleluia.

Praise ye the Lord from the heavens: praise Him in the high places.—Praise Him, all ye His Angels: praise Him, all ye His powers.—* Alleluia, alleluia. In the sight of Angels will I make melody to Thee: I will worship towards Thy holy temple, and give glory to Thy Name. Allel

2. *From Septuagesima to Easter the Gradual is said up to *, then,*

Tract. Benedicite Dominum, omnes Angeli ejus: potentes virtute, qui facitis verbum ejus. — Benedicite Domino, omnes virtutes ejus: ministri ejus, qui faciatis voluntatem ejus.—Benedicite Domino, omnia opera ejus: in omni loco dominationis ejus, benedic, anima mea, Domino.

Bless the Lord, all ye His Angels: ye that are mighty in strength, that execute His word —Bless the Lord, all ye His hosts: His ministers, that do His will.—Bless the Lord, all His works: in every place of His dominion, O my soul, bless thou the Lord

3. *During Easter-time the Gradual No.* 1 *is said from * only, then,*

Angelus Domini descendit de cœlo: et accedens revolvit lapidem, et sedebat super eum. Alleluia.

The Angel of the Lord descended from heaven: and coming rolled back the stone, and sat upon it. Alleluia.

Gospel, John 1, At that tim Jesus saw Nathanael coming *&c.*, *commencing at the point * of the Gospel for the Vigil of St. Andrew, last line of* page 378, *and contin ng to the end.*

Offert. (*but* alleluia *only in Ea ter-time*) *and Secret, as on Michaelmas-day,* page 525

Comm. Angeli, Archangeli, Throni et Dominationes, Principatus et Potestates, Virtutes cœlorum, Cherubim atque Seraphim, Dominum benedicite in æternum.

Angels, Archangels, Thrones and Dominations, Principalities and Powers, ye Hosts of heaven, Cherubim and Seraphim, bless ye the Lord for ever.

P. Com. FILLED with heavenly blessing, we suppliantly pray, O Lord, that we may feel that the Mysteries, which we have celebrated with imperfe t devotion, are profitable to us through the help of Thy holy Ang ls and Archangels. Through *&c.*

A Votive Mass of St. Michael *may be said as on Michaelmas*, page 523.

Mass of the Holy Apostles Peter and Paul.

During Easter-time, the Introit, Gradual, Offert. and Comm. of he Mass, Protexisti, page 306, *are substituted for those referred to here.*

Introit, Mihi autem, page 295.

Collect, O God, Whose right hand, page 47[illegible].

Lesson, Acts 5, In those days, By the hands *&c.*, page 214.

Gradual, Constitues, page 295, *with the 3rd verse,* Nimis honorati, page 296;—*but from Septuagesima to Easter, instead of* Nimis honorati, *is said the Tract,* Qui seminant, page 311.

Gospel, Matt. 19, p. 338.—*Offert.*, In omnem *&c.*, p. 297.

Secret, We offer Thee *&c.*, p. 471.—*Preface, No.* 1[illegible], p. 18.

Comm., Vos qui *&c.*, page 298.—*P. Com.*, Do Thou *&c.*, page 471.

MASS OF THE HOLY GHOST.

Introit, Spiritus Domini *&c.*, *as on Whit-Sunday*, page 207 *but the* alleluias *are only said in Easter-time.*

Prayers as on Whit-Sunday, page 207, *but omitting*, "on this day."

Lesson, *Acts* 8, In those days, When the Apostles, page 212

1. *Gradual.* Beata gens cujus est Dominus Deus eorum: populus quem elegit Dominus in hereditatem sibi.—Verbo Domini cœli firmati sunt: et spiritu oris ejus omnis virtus eorum. * Allel., allel. — *Here kneel.* Veni, Sancte Spiritus, repple tuorum corda fidelium: et tui amoris in eis ignem accende. Alleluia.

Blessed is the nation whose God is the Lord: the people whom the Lord hath chosen for an heritage to Himself.—By the word of the Lord were the heavens established: and by the breath of His mouth all their power. * Allel., allel. — *Here kneel.* Come, Holy Ghost, fill the hearts of Thy faithful: and kindle in them the fire of Thy love. Alleluia.

2. * *From Septuagesima to Easter the Gradual is said up to* *, *then*,

Tract. Emitte Spiritum tuum, et creabuntur: et renovabis faciem terræ.—O quam bonus et suavis est, Domine, Spiritus tuus in nobis.—*Here kneel.* Veni, Sancte Spiritus *&c.*, *as above, but without* alleluia.

Send forth Thy Spirit, and they shall be created: and Thou shalt renew the face of the earth.—O how good and sweet, O Lord, is Thy Spirit within us.—*Here kneel.* Come, Holy Ghost *&c.*, *as above*, *but without* alleluia.

3. *During Easter-time the following is said instead of the Gradual.*

Alleluia, alleluia. Emitte Spiritum tuum, et creabuntur: et renovabis faciem terræ. Allel. —*Here kneel.* Veni, Sancte Spiritus *&c.*, *as above*, *with* alleluia.

Allel., allel. Send forth Thy Spirit, and they shall be created: and Thou shalt renew the face of the earth. Allel.—*Here kneel.* Come, Holy Ghost *&c.*, *as above*, *with* alleluia.

Gospel, *Offertory* (*but with* alleluia *only in Easter-time*), *and Secret*, *as on Whit-Sunday*, page 209.—*Preface*, *No.* 9, page 17.—*Comm.* (*but with* alleluias *only in Easter-time*), *and P. Com.*, page 210.

TO IMPLORE THE GRACE OF THE HOLY GHOST.

The preceding Mass is said, substituting the following Prayers.

Collect. O GOD, before Whom every heart lieth open, to Whom every will doth speak, and from Whom no secret is hidden; purify the thoughts of our hearts by the infusion of the Holy Ghost: that we may attain to love Thee perfectly, and to praise Thee worthily. Through *&c.* . . . in the unity of the same Holy Ghost *&c.*

Secret. MAY this Oblation, we beseech Thee, O Lord, cleanse away the stains of our hearts: that

they may become worthy dwelling-places of the Holy Ghost Through *&c.* . . . in the unity of the same Holy Ghost *&c.*

P. Com. GRANT, we beseech Thee, Almighty God, that by our assiduous prayers, we may deserve to have with us the Holy Ghost: that by means of His grace we may both be delivered from all temptations, and obtain the pardon of our sins. Through *&c.* . . . in the unity of the same Holy Ghost *&c.*

Mass of the Blessed Sacrament of the Eucharist.

This Mass may, in England and some other countries, be said on any Thursday out of Advent or Lent on which no feast of semi-double or higher rank is kept: and which is not a vigil, or within a privileged Octave, or a day on which the omitted office of a Sunday has at times to be said.

Mass as on the Feast of Corpus Christi, page 225, *but with the following changes:*

1. *The* alleluias *in the Introit, Offert., and Comm. are omitted, except in Easter-time;*
2. *The* Lauda Sion *is not said;*
3. *One* alleluia *is added at the end of the Gradual if the Mass is said between Trinity Sunday and Septuagesima; but if said from Septuagesima to Easter, the Gradual given at* page 225 *is said up to and exclusive of the* alleluias; *after which the following Tract is said:*

Ab ortu solis usque ad occasum, magnum est nomen meum in gentibus.—Et in omni loco sacrificatur, et offertur nomini meo oblatio munda: quia magnum est nomen meum in gentibus. — Venite, comedite panem meum: et bibite vinum quod miscui vobis.

From the rising of the sun to the setting thereof, my Name is great among the Gentiles.—And in every place there is sacrifice, and a clean offering is made to my Name: for great is my Name among the Gentiles.—Come, eat my bread, and drink the wine which I have mingled for you.

During Easter-time, instead of the Gradual, is said,

Alleluia, alleluia. Cognoverunt discipuli Dominum Jesum in fractione panis. Alleluia.—Caro mea vere est cibus, et Sanguis meus vere est potus: qui manducat meam Carnem, et bibit meum Sanguinem, in me manet et ego in eo. Alleluia.

Allel., allel. The disciples knew the Lord in the breaking of bread. Allel.—My Flesh is meat indeed, and my Blood is drink indeed: he that eateth my Flesh and drinketh my Blood, abideth in me, and I in him. Alleluia.

Mass of the Holy Cross.

Introit, Nos autem, page 432.

In Easter-time, substitute, O God, Who, that Thou *mightest &c.* page 147, *for the following Collect.*

Collect. O GOD, Who by the precious Blood of Thine only begotten Son wert pleased to sanctify the standard of the life-giving Cross: grant, we beseech Thee, that they who rejoice in honouring that holy Cross, may likewise everywhere rejoice in Thy protection. Through the same *&c.*

Epistle, Phil. 2. Brethren: Christ became obedient for us unto death, even the death of the Cross. Wherefore also *&c., as from the 4th line of* page 136

Gradual, Christus factus *&c., as on* page 112 – *From Septuagesima to Easter the Gradual is said up to and exclusive of the* alleluias *and then the Tract:*

Adoramus te, Christe, et benedicimus tibi: quia per Crucem tuam redemisti mundum. — Tuam Crucem adoramus, Domine, tuam gloriosam recolimus Passionem: miserere nostri, qui passus es pro nobis.— O Crux benedicta, quæ sola fuisti digna portare Regem cœlorum et Dominum.

We adore Thee, O Christ, and we bless Thee: because by Thy Cross Thou hast redeemed the world.—We worship Thy Cross, O Lord, and commemorate Thy glorious Passion: Thou have mercy on us, Who for us didst suffer.—O blessed Cross, which wert alone worthy to bear the King and Lord of heaven.

During Easter-time, instead of the Gradual, is said: Alleluia, alleluia. Dicite in gentibus *&c., as on* page 122

Gospel, Matt. 20 AT that time Jesus took the twelve disciples apart, and said to them, Behold, we go up to Jerusalem, and the Son of Man shall be betrayed to the Chief Priests and the Scribes, and they shall condemn Him to death, and they shall deliver Him to the Gentiles to be mocked, and scourged, and crucified: and the third day He shall rise again.

Offert., Protege Domine *&c.*, page 51[illegible] (alleluia *only in Easter*).

Secret. MAY this Oblation, we beseech Thee, O Lord, cleanse us from all offences: the very Oblation which on the altar of the Cross took away the sins of the whole world. Through the same *&c.*

Preface, No. 6, page 16.

Comm., Per signum *&c., and P. Com.*, Be present *&c., as on p.* 51[illegible]

MASS OF THE PASSION OF OUR LORD JESUS CHRIST.

Mass as at page 92, *but with the following alterations.*

Collect. O LORD JESUS CHRIST, Who from the bosom of the Father didst descend from heaven to earth, and shed Thy precious Blood for the remission of our sins: we humbly beseech Thee, that in the day of judgment.

we, placed at Thy right hand, may deserve to hear Thee say, Come, ye blessed. O Thou that livest *&c.*

1. *From Septuagesima to Easter, Gradual and Tract as on* p. 92.

2. *From Trinity Sunday to Septuagesima, the Gradual,* Improperium, *&c., is said up to the Tract; and then the following Verse:*

Alleluia, alleluia. Ave Rex noster, tu solus nostros es miseratus errores: Patri obediens, ductus es ad crucifigendum, ut agnus mansuetus ad occisionem. Alleluia.

Allel., allel. Hail, O Thou our King, Who alone didst take pity on our faults: obedient to Thy Father, Thou wert led to the Cross, like a meek lamb to the slaughter. Alleluia.

3. *During Easter-time, to the preceding verse at No. 2 is added,*

Tibi gloria, hosanna; tibi triumphus et victoria; tibi summæ laudis et honoris corona. Alleluia.

To Thee be glory and hosanna; to Thee triumph and victory; to Thee the crown of highest praise and honour. Alleluia.

Mass of Saint Mary.

One of those at pp. 286 *to* 290, *according to the Season.—In private Masses the 2nd Prayer is of the feast occurring, the 3rd, No.* 8, p. 6: *with corresponding Secrets and P. Coms. But on a Saturday on which no feast occurs and on which the appointed Office is of Saint Mary, the 2nd Prayer is No.* 8, *the 3rd either No.* 4 *or No.* 5; *see* p. 6.

Mass of the Immac. Concept. of B. V. M.

The Mass at page 384 *may be said on any ferial Saturday out of Advent or Lent, which is not an Ember-day, or one of the days excluded in the rubric under the Mass of the Blessed Sacrament,* p. 358.

On the Anniversary of A Bishop's Election or Consecration.

Mass, Sacerdotes, *&c.,* page 325; *with the following changes:*

Collect (*and corresponding Secret and P. Com.*), O God, of all the faithful, *&c., No.* 5, page 6,—*altering the words,* "Pastor of Thy Church," *to* "Pastor of the Church of *N.*" (*naming the Diocese*).

Epistle, Heb. 5, page 63, *up to* "as was Aaron."

Gospel, Mark 13. AT that time Jesus said to His disciples: Take ye heed, watch, and pray. For ye know not when the time is. Even as a man who, going into a far country, left his house; and gave authority unto his servants over every work, and commanded the porter to watch. Watch ye, therefore (for ye know not when the lord of the house cometh: at even, or at midnight, or at cock-crowing, or in the morning); lest coming on a sudden, he find you sleeping. And what I say to you, I say unto all: Watch.

MASS IN ANY NECESSITY.

Introit, Salus populi, page 278.

Collect. GRACIOUSLY shew unto us, O Lord, Thine unspeakable mercy; that Thou mayest both free us from our sins, and deliver us from the punishments which we deserve for them. Through *&c.*

Lesson, Jer. 14. IF our iniquities have testified against us, do Thou, O Lord, act for Thy Name's sake: for our rebellions are many, and we have sinned against Thee. Thou art the expectation of Israel, the Saviour thereof in time of trouble. But Thou, Lord, art among us, and Thy Name is invoked upon us: forsake us not, O Lord our God.

1 *Gradual.* Liberasti nos, Domine, ex affligentibus nos: et eos qui nos oderunt confudisti.—In Deo laudabimur tota die: et in nomine tuo confitebimur in sæcula. — * Alleluia, alleluia. Propitius esto, Domine, peccatis nostris: ne quando dicant gentes, Ubi est Deus eorum? Alleluia.

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us.—In God shall we glory all the day long: and in Thy Name give praise for ever. — * Allel., allel Be propitious to our sins, O Lord: lest the Gentiles should ever say, Where is their God? Alleluia.

2. *From Septuagesima to Easter the Gradual is said up to *, then.*

Tract. De necessitatibus meis eripe me, Domine: vide humilitatem meam, et laborem meum, et dimitte omnia peccata mea. — Ad te, Domine, levavi animam meam, Deus meus, in te confido, non erubescam: neque irrideant me inimici mei. —Etenim universi qui te expectant non confundentur: confundantur omnes facientes vana

From my necessities deliver me, O Lord: see my lowliness, and my labour, and forgive me all my sins.—To Thee, O Lord, have I lifted up my soul, O my God, in Thee do I trust, let me not be put to shame: neither let mine enemies mock me.—For all they that wait on Thee shall not be confounded: let all them be confounded that do vain things.

3. *In Easter-time the Gradual is said from * only, and then,*

Exultabo et lætabor in misericordia tua, quoniam respexisti humilitatem meam: salvasti de necessitatibus animam meam Alleluia

I will exult and be glad in Thy mercy, because Thou hast regarded my lowliness: Thou hast saved my soul out of distress Alleluia.

Gospel, Mark 11. AT that time, Jesus said to His disciples: Have the faith of God. Amen I say to you, that whosoever shall say to this mountain, Be thou removed, and be cast into the sea: and shall not stagger in his heart, but believe, that whatsoever he saith shall be done: it shall

be done unto him. Therefore I say unto you, all things whatsoever ye ask when ye pray, believe that ye shall receive: and they shall come unto you. * And when you shall stand to pray, forgive, if ye have aught against any man: that your Father also, who is in heaven, may forgive you your sins. But if ye will not forgive, neither will your Father, that is in heaven, forgive you your sins.

Offert., Si ambulavero *&c.*, page 274.

Secret. MAY the offering of this Gift purify us, we beseech Thee, O Lord: and render us worthy of the sacred participation thereof. Through *&c.*

Comm., Memento *&c.*, page 276.

P. Com. GRANT, we beseech Thee, O Lord, that we, freed from earthly affections, may tend towards the fulness of that heavenly Sacrament of which we have received the holy communion Through *&c.*

Mass to Ask the Grace of a Good Death.

Introit. ILLUMINA oculos meos ne umquam obdormiam in morte: ne quando dicat inimicus meus, prævalui adversus eum. *Ps.* Usquequo, Domine, oblivisceris me in finem? usquequo avertis faciem tuam a me?

ENLIGHTEN mine eyes lest I should ever fall asleep in death; lest the enemy should ever say, I have prevailed against him. *Ps.* How long wilt Thou forget me, O Lord, unto the end? How long wilt Thou turn away Thy face from me?

When the Prayers of this Mass are said for a person near the point of death, the italicised portions are altered as required.

Collect. ALMIGHTY and merciful God, Who hast conferred upon mankind both the remedies of health, and the gifts of everlasting life: mercifully look upon *us Thy servants (this Thy servant who laboureth under sickness of body)*, and comfort the souls which Thou hast created: that freed from the stains of sin, *he (he, she)* may at the hour of departure, deserve to be presented unto Thee *our (his, her)* Creator by the hands of the holy Angels. Through *&c.*

Epistle, Rom. 14. BRETHREN: No one of us liveth to himself; and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Whether, therefore, we live, or whether we die, we are the Lord's. For to this end did Christ die, and rise again, that He might be Lord both of the dead and of the living. But thou, why judgest thou thy brother? or thou

why despisest thou thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Therefore, every one of us shall render account to God for himself.

1. *Gradual.* Si ambulem in medio umbræ mortis non timebo mala, quoniam tu mecum es, Domine.—Virga tua et baculus tuus, ipsa me consolata sunt.—* Alleluia, alleluia. In te, Domine, speravi, non confundar in æternum: in justitia tua libera me, et eripe me; inclina ad me aurem tuam, accelera ut eripias me. Alleluia.

If I should walk in the midst of the shadow of death I will fear no evils, because Thou art with me, O Lord.—Thy rod and Thy staff, they have comforted me.—* Allel., allel. In Thee, Lord, have I hoped, let me not be confounded for ever: in Thy justice save me, and deliver me; incline Thine ear, hasten to deliver me. Alleluia.

2. * *From Septuag. to Easter the Gradual is said up to* *, *and then the Tract*, De necessitatibus *&c.*, *as in the preceding Mass*, page 361.

3. *In Easter-time the following is said instead of the Gradual.*

Alleluia alleluia. In exitu Israel de Ægypto: domus Jacob de populo barbaro. Alleluia.—Paratum cor meum, Deus, paratum cor meum: cantabo et psallam tibi, gloria mea. Alleluia.

Allel., allel. When Israel went out of Egypt: the house of Jacob from a strange people. Allel.—My heart is ready, O God, my heart is ready: I will sing and make melody to Thee, O Thou my glory. Alleluia.

Gospel, *Luke* 21. AT that time: Jesus said to His disciples: Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly: for as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, therefore, praying at all times, that ye may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man.

Offert., In te speravi, page 254.

Secret RECEIVE, we beseech Thee, O Lord, the Offerings which we lay before Thee *for the good ending of our lives (for Thy servant now on the verge of life)*: and grant, that by this Offering *we (he, she)* may be cleansed from all sin: that *we (he, she)* who in this life *are (is)* bruised by scourges of Thine ordaining, may, in the next, obtain everlasting rest. Through *&c.*

Comm., Domine memorabor *&c.*, page 200.

P. Com. WE beseech Thy clemency, Almighty God, that by the power of this Sacrament Thou wouldest vouchsafe to strengthen *us Thy servants (this Thy servant*

with Thy grace: that, in the hour of death, the enemy may not prevail against *us* (*him*, *her*), but that in the company of Thine Angels *we* (*he*, *she*) may deserve to pass unto life Through *&c.*

MASS FOR PEACE.

Introit. DA pacem, Domine, sustinentibus te, ut prophetæ tui fideles inveniantur: exaudi preces servi tui, et plebis tuæ Israel. *Ps.* Lætatus sum in his quæ dicta sunt mihi: In domum Domini ibimus.

GIVE peace, O Lord, unto them that wait for Thee, that Thy prophets may be found faithful: O hearken to the prayers of Thy servant, and of Thy people Israel. *Ps.* I rejoiced at the things that were said unto me: We will go into the house of the Lord.

Collect, O God, from Whom *&c.*, *No.* 12, page 7.

Lesson, 2 *Mach.* 1. TO the brethren the Jews that are throughout Egypt, the brethren the Jews that are in Jerusalem, and in the land of Judea, send health, and good peace. May God be gracious to you, and be mindful of His covenant that He made with Abraham, and Isaac, and Jacob, His faithful servants: and give unto you all a heart to worship Him, and to do His will with great heart, and a willing mind. May He open your heart in His law, and in His commandments, and send you peace. May He hear your prayers, and be reconciled unto you, and not forsake you in the evil time: He, the Lord our God.

1. *Gradual.* Rogate quæ ad pacem sunt Jerusalem: et abundantia diligentibus te. —Fiat pax in virtute tua, et abundantia in turribus tuis. — * Alleluia, alleluia. Lauda, Jerusalem, Dominum: lauda Deum tuum, Sion. Alleluia.

Pray for the things that are for the peace of Jerusalem: and abundance for them that love thee.—Let peace be in thy strength: and abundance in thy towers.—*Allel. allel. Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia.

2. * *From Septuagesima to Easter the Gradual is said up to* *, *then,*

Tract. Notus in Judæa Deus: in Israel magnum nomen ejus.—Et factus est in pace locus ejus: et habitatio ejus in Sion.—Ibi confregit

In Judea God is known: His Name is great in Israel. —And His place is in peace: and His abode in Sion.—There brake He the power of bows

potentias arcunm: scutum, gladium, et bellum.

the shield, the sword and the battle.

3. *During Easter-time the Gradual is said from * only, and then,*

Qui posuit fines tuos pacem: et adipe frumenti satiat te. Alleluia.

Who hath placed peace in thy borders: and filleth thee with the fat of corn. Allel.

Gospel, John 20. At that time, When it was late *&c.*, page 188, *but only to the words* they are retained, *at the end of the* 13*th line.*

Offert. Laudate Dominum quia benignus est, psallite nomini ejus quoniam suavis est: omnia quæcumque voluit fecit in cœlo et in terra.

Praise ye the Lord, for He is good, make melody to His Name, because He is sweet: all that He would He hath done in heaven and on earth.

Secret, O God Who suffereest not *&c.*, *No.* 12, page 14.

Comm. Pacem relinquo vobis, pacem meam do vobis, dicit Dominus.

Peace I leave you, my peace I give you, saith the Lord.

P. Com., O God the author and lover of peace *&c.*, *No.* 12, p. 90.

Mass for the Sick.

Introit. EXAUDI, Deus, orationem meam, et ne despexeris deprecationem meam: intende in me, et exaudi me. *Ps.* Contristatus sum in exercitatione mea; et conturbatus sum a voce inimici, et a tribulatione peccatoris.

HEAR my prayer, O God, and disregard not my supplication: attend unto me, and hear me. *Ps.* I am grieved in mine exercise; and am troubled at the voice of the enemy, and at the tribulation of the sinner.

If the Mass is said for one person only, the following prayer should be said in the singular. For a person at the point of death, the Collect, Secret and P. Com of the Mass for a Good Death, page 362, (*with the variations there provided*) *are substituted for those given here.*

Collect. ALMIGHTY and everlasting God, the sure salvation of them that believe in Thee, hear us on behalf of Thy sick servants, for whom we implore the help of Thy mercy: that health being restored unto them, they may render unto Thee thanksgiving in Thy Church. Through *&c.*

Epistle, Jas. 5 DEARLY beloved: Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up:

and if he be in sins, they shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be saved.

1. *Gradual.* Miserere mihi, Domine, quoniam infirmus sum: sana me, Domine.—Conturbata sunt omnia ossa mea: et anima mea turbata est valde.— * Alleluia, alleluia. Domine, exaudi orationem meam: et clamor meus ad te perveniat. Alleluia.

Have mercy on me, O Lord, for I am weak: heal me, O Lord. —All my bones are troubled: and my soul is troubled exceedingly. — * Alleluia, alleluia. O Lord, hear my prayer: and let my crying come unto Thee. Alleluia.

2. * *From Septuagesima to Easter the Gradual is said up to* *, *then,*

Tract. Miserere mei, Domine, quoniam tribulor: conturbatus est in ira oculus meus, anima mea, et venter meus.—Quoniam defecit in dolore vita mea: et anni mei in gemitibus.—Infirmata est in paupertate virtus mea: et ossa mea conturbata sunt.

Have mercy on me, O Lord, for I am afflicted: mine eye is troubled with wrath, my soul, and my belly.—For my life is wasted with grief: and my years in sighs.—My strength is weakened through poverty: and my bones are disturbed.

3. *During Easter-time the Gradual is said from* * *only, and then,*

In Deo speravit cor meum et adjutus sum: et refloruit caro mea, et ex voluntate mea confitebor ei. Alleluia.

In God hath my heart trusted, and I was helped: and my flesh flourished again, and with my will I will give praise unto Him. Alleluia.

Gospel, Matt. 8. At that time, When Jesus had entered into Capharnaum *&c., from* * *in the 4th line of* page 80, *and to the end of that Gospel.*

Offert. Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende in me, et exaudi me.

Hear my prayer, O God, and disregard not my supplication: attend unto me, and hear me.

Secret. O GOD, at Whose pleasure the moments of our lives do run out, receive the prayers and offerings of Thy servants, for whom in their sickness we implore Thy mercy: that we, who now fear for their danger, may rejoice for their recovery. Through *&c.*

Comm. Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia: Domine, non confundar, quoniam invocavi te.

Make Thy face to shine upon Thy servant, and save me in Thy mercy: O Lord, let me not be confounded, for I have called upon Thee.

P. Com. O GOD, the one support of man's frailty, display Thy helping power upon these Thy sick servants: that aided by Thy mercy, they may deserve to be presented unharmed to Thy holy Church. Through *&c.*

A Mass for Pilgrims or Travellers.

Introit. REDIME me, Domine, et miserere mei, pes enim meus stetit in via recta: in ecclesiis benedicam Dominum. *Ps.* Judica me, Domine, quoniam ego in innocentia mea ingressus sum: et in Domino sperans non infirmabor.

REDEEM me, O Lord, and be merciful to me, for my foot hath stood in the straight way: in the churches I will bless the Lord. *Ps.* Judge me, O Lord, because I have walked in mine innocence: and trusting in the Lord, I shall not be weakened.

Collect. ATTEND, O Lord, unto our supplications, and direct Thou the way of these Thy servants in the prosperity of Thy salvation: that amidst all the vicissitudes of this our way and life they may ever be protected by Thy help. Through *&c.*

Lesson, Gen. 28. IN those days: Jacob being departed from Bersabee, went on to Haran. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting them under his head, slept in the same place. And he saw in his sleep the Lord, saying to him, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou sleepest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the West, and to the East, and to the North, and to the South: and in thee and in thy seed shall all the tribes of the earth be blessed. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee until I shall have accomplished all that which I have spoken. And Jacob, rising in the morning, took the stone which he had laid under his head, and set it up for a title, pouring oil upon the top of it. And he vowed a vow, saying, If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on; and I return prosperously to my father's house: the Lord shall be my God, and this stone, which I have set up for a title, shall be called the House of God: and of all that Thou shalt give me, I will offer tithes to Thee.

1. *Gradual.* Si ambulem in medio umbræ mortis non timebo mala: quoniam tu mecum es, Domine.—Virga tua et baculus tuus: ipsa me consolata sunt. — * Alleluia, alleluia. Gressus meos dirige secundum eloquium tuum: ut non dominetur mei omnis injustitia. Alleluia.

If I should walk in the midst of the shadow of death, I will fear no evils: for Thou art with me, O Lord.—Thy rod and Thy staff: they have comforted me. — * Allel., allel. Direct my steps according to Thy word: that no iniquity may have dominion over me. Alleluia.

2. *From Septuagesima to Easter the Gradual is said up to *, then,*

Tract. Angelis suis Deus mandavit de te: ut custodiant te in omnibus viis tuis.—In manibus portabunt te: ne umquam offendas ad lapidem, pedem tuum.—Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

God hath given His Angels charge over thee: that they keep thee in all thy ways.—In their hands shall they bear thee: lest thou ever dash thy foot against a stone.—Upon the asp and the basilisk shalt thou walk: and trample upon the lion and the dragon.

3. *In Easter-time the Gradual is said from * only, and then,*

Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus. Alleluia.

I rejoiced at the things that were said unto me: We will go into the house of the Lord. All.

Gospel, Matt. 10. AT that time: Jesus said to His disciples, Going, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have ye received, freely give. Possess neither gold, nor silver, nor money in your purses: nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. And when ye come into a house, salute it, saying, Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

Offert., Perfice gressus *&c.*, page 240.

Secret. BE propitious unto our supplication, O Lord, and graciously accept this Sacrifice which we offer unto Thee on behalf of Thy servants, that Thou wouldest direct their way by Thy preventing, and accompany it by Thine attending grace that we may rejoice for their success and safety, in accordance with the help of Thy mercy. Through *&c.*

Comm., Tu mandasti *&c.*, page 274.

P. Com. MAY Thy Sacraments, O Lord, which we have received, keep these Thy servants that put their trust in Thee, and protect them from every evil attack Through *&c.*

On the Day of the Creation and Coronation of a Pope, and the Anniversary Day thereof.

Mass as on Jan. 18, *St. Peter's Chair*, page 390, *substituting the Collect, Secret, and P. Comm., No.* 6, 6, 13, 29, *for those there given.*

Mass for the Election of the Supreme Pontiff, When the Holy See is Vacant.

Either the Mass of the Holy Ghost, page 357, *or the following*

Introit. I WILL raise me up a faithful Priest, who shall do according to my heart and soul: and I will build for him a faithful house: and he shall walk all days before mine Anointed. *Ps.* O Lord, remember David: and all his meekness.

Collect. WE most humbly beseech Thee, O Lord, that in Thy boundless mercy, Thou wouldest grant unto the most holy Roman Church such a Pontiff as will both be always pleasing to Thee by reason of his tender care of us; and by reason of his good government, ever be reverenced by Thy people, for the glory of Thy Name. Through *&c.*

Epistle, Heb. 4 & 5 BRETHREN, Let us go with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid. For every High-Priest taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant, and that err: because he himself also is compassed with infirmity: and therefore ought he, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as was Aaron. So also Christ glorified not Himself to be made a High-Priest, but He that said unto Him, Thou art my Son, this day have I begotten Thee. As He saith also in another place, Thou art a Priest for ever according to the order of Melchisedech. Who in the days of His flesh, offering up prayers and supplications, with a strong cry and tears, to Him that was able to save Him from death, was heard for His reverence.

Gradual. The High-Priest, the Priest great among his brethren, upon whose head hath been poured the oil of unction, and whose hands have been consecrated for the priesthood, and who hath been clothed with the holy vestments: him it behoved in all things to be made like to his

brethren.—That he might become merciful, and a High-Priest faithful to God: and make atonement for the sins of the people. Alleluia, alleluia.—Let the Priest be holy, as I also am holy, I the Lord, that sanctify you. Alleluia.

From Septuagesima to Easter, the Gradual is said up to the Alleluias, *and then the Tract:* Arise, O Lord, into Thy rest: Thou and the ark of Thy sanctification. — Let Thy Priests be clothed with justice, and Thy saints rejoice.—For Thy servant David's sake, turn not away the face of Thine Anointed.

In Easter-time, instead of the Gradual, is said: Alleluia, alleluia. Let the Priest be holy, as I also am holy, I, the Lord, that sanctify you. Alleluia.—I am the Good Shepherd: and I know My sheep, and Mine know me. Alleluia.

Gospel as on Whitsun-Eve, page 206.

Offert. Let not the holy things be partaken of, until a High-Priest arise for evidence and truth.

Secret. MAY Thine abundant mercy, O Lord, through the sacred gifts which we reverently offer Thee, grant us to rejoice that there is presiding over the government of our holy mother the Church, a Pontiff that shall be pleasing unto Thy Majesty. Through *&c.*

Comm. The High-Priest, that shall be appointed, shall put on the holy vesture: and he shall enter into the tabernacle of the testimony, to minister in the sanctuary.

P. Com. WE, who have been refreshed by the Sacrament of Thy precious Body and Blood, pray, O Lord, that the wondrous grace of Thy Majesty would gladden us by the bestowal of a Pontiff, who shall both edify Thy people by his virtues, and imbue the minds of the faithful by the savour of spiritual spices: O Thou that livest *&c.*

Mass for the Ending of Schism.

Introit. SAVE us, O Lord, our God, and gather us from among the nations: that we may give thanks unto Thy holy Name, and may glory in Thy praise. *Ps.* Give glory unto the Lord, for He is good: for His mercy endureth for ever.

Collect. O GOD, Who dost lead back them that have gone astray, Who gatherest them together that were scattered, and preservest those whom Thou hast gathered: we beseech Thee that of Thy mercy Thou wouldest pour

out upon all Christian people the grace of Thy union; that rejecting all division, and joining the true Shepherd of the Church, they may worthily serve Thee in a united fellowship. Through *&c.*

Epistle, Eph. 4. BRETHREN: I beseech you that ye walk worthy of the vocation in which ye are called: with all humility and mildness, with patience supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, Who is above all, and through all, and in us all. But unto each one of us is given grace, according to the measure of the giving of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ: that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive. But that doing the truth in charity, we may in all things grow up in Him Who is the head, even Christ: from

om the whole body being framed, and fitly joined together by that which every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the building up of itself in charity. This then I say and testify in the Lord, that henceforward ye walk not, as also the Gentiles walk, in the vanity of their mind: having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Who, despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness. But ye have not so learned Christ: if so be that ye have heard Him, and have been taught in Him, as the truth is in Christ Jesus our Lord.

Gradual, Tract, and Easter Verses, as in the Mass for Peace, p. 364.

Gospel, John 17. AT that time: Jesus, lifting up his eyes to heaven, said, Holy Father, keep in Thy name those whom Thou hast given me: that they may be one as we also are. While I was with them, I kept them in Thy Name. Those whom Thou gavest me I have kept; and no one of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to Thee: and these things I

speak in the world, that they may have my joy fulfilled in themselves. I have given them Thy word, and the world hath hated them, because they are not of the world, as I also am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil. They are not of the world: even as I am not of the world. Sanctify them in truth. Thy word is truth. As Thou hast sent me into the world, so I also have sent them into the world. And for their sakes I sanctify myself: that they also may be sanctified in truth. And not for them only do I pray, but for them also who shall believe in me through their word: that they all may be one, even as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou hast given me, I have given them: that they may be one, as we also are one. I in them, and Thou in me: that they may be made perfect in one.

Offert. God grant you to be of one mind towards one another: that with one mind, and with one mouth, ye may glorify our God.

Secret. DO Thou, O Lord, sanctify these Gifts which we offer unto Thee for the union of the Christian people: praying that through them Thou wouldest grant us in the Church Thy gifts of unity and peace. Through *&c.*

Comm. We, though many, are one bread and one body: all of us who partake of one bread and of one cup.

P. Com. WE, who have partaken of this Thy holy Communion, beseech Thee, O Lord, that even as It is the figure of the union of the Faithful in Thee, so also Its effect may bring about unity in Thy Church. Through *&c.*

Mass to Obtain the Remission of Sins.

Introit. THOU hast mercy upon all, O Lord, and hatest none of the things which Thou hast made, overlooking the sins of men in consideration of their repentance, and sparing them: because Thou art the Lord our God. *Ps.* Have mercy on me, O God, have mercy on me: for in Thee doth my soul trust.

Collect. GIVE ear, we beseech Thee, O Lord, to the prayers of Thy suppliant people, and punish us not for our sins which we confess before Thee: but in Thy mercy grant us both pardon and peace. Through *&c.*

Epistle, Rom. 7. BRETHREN: I am delighted with the law of God, according to the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity unto the law of sin that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? The grace of God through Jesus Christ our Lord.

Gradual.—1. *From Trinity Sunday to Septuagesima.*—Be propitious unto our sins, O Lord, lest the Gentiles should say: Where is their God?—Help us, O God of our salvation: and for the honour of Thy Name, O Lord, deliver us.—*Alleluia, alleluia. God is a just judge, strong, and patient: will He be angry every day? Alleluia.

2. *From Septuagesima to Holy Week, the preceding Gradual is said to the* *, *and then the Tract.* Out of the depths I have cried unto Thee, O Lord: Lord, hear my voice.—O let Thine ears be attentive to the prayer of Thy servant.—If Thou, Lord, shouldest mark iniquities: O Lord, who shall stand?—For with Thee there is merciful forgiveness: and because of Thy law I have waited for Thee, O Lord.

3. *During Easter-time, the Gradual No.* 1 *is said from* *, *and then,* Unto my hearing Thou wilt give joy and gladness: and the bones that have been humbled shall rejoice. Alleluia.

Gospel, Luke 11. AT that time: Jesus said to His disciples, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. And which of you, if he ask his father bread, will he give him a stone? Or if a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you, then, being evil, know how to give good gifts to your children, how much more shall your Father from heaven give the good Spirit to them that ask Him?

Offert. O Lord, hear my prayer: and let my crying come unto Thee.

Secret. WE offer unto Thee, O Lord, this Sacrifice of appeasement and praise: that in Thy mercy Thou wouldest both absolve us from our sins, and Thyself direct our wavering hearts. Through *&c.*

Comm. Ask, and ye shall receive, p. 200, *but without* alleluia.

P. Com. GRANT, O eternal Saviour, that we, who by means of this Gift receive the forgiveness of our trespasses, may henceforth avoid falling into sin. Through *&c.*

MASS AGAINST THE HEATHEN.

Introit. ARISE, O Lord, why sleepest Thou? arise, and cast us not off to the end: why turnest Thou Thy face away, and forgettest our tribulation? Our belly hath cleaved to the earth: arise, O Lord, help us, and deliver us. *Ps.* O God, we have heard it with our ears: our fathers have declared it unto us.

Collect. ALMIGHTY and overlasting God, in Whose hand is all power and the right of all sovereignty, look to the help of the Christian people: that the Heathen who trust in their own bravery, may be crushed by the power of Thy right hand. Through *&c.*

Lesson, Esther 13, In those days, Mardochai, page S.15.

Gradual.—1. *From Trinity Sunday to Septuagesima.*—Let the Gentiles know that GOD is Thy Name: Thou alone art the Most High over all the earth. O my God, make them like a wheel: and as stubble before the wind.—*Alleluia, alleluia. Stir up Thy power, O Lord: and come to save us. Alleluia.

2. *From Septuagesima to Holy Week the above Gradual is said up to *, and then the Tract,* Help us, O God of our salvation, and for the honour of Thy Name, O Lord, deliver us: and be propitious unto our sins, for the sake of Thy Name.—Lest the Gentiles should say, Where is their God? and let Him be made known among the nations before our eyes.—Avenge the blood of Thy servants which hath been shed: let the sighing of the prisoners come in before Thee.

3. *During Easter-time, the Gradual No.* 1 *is said from the *, and then,* O God of Hosts, turn Thee, look down from heaven, and see, and visit this vineyard: and perfect that which Thy right hand hath planted. Alleluia.

Gospel, Luke 11, page 190

Offert. Thou wilt save the humble people, and bring down the eyes of the proud: for who is God beside Thee, O Lord?

Secret. DO Thou, O Lord, look down on the Sacrifice which we offer, to the intent that Thou wouldest deliver Thy soldiers from every wicked design of the Heathen and establish them in the security of Thy protection. Through *&c.*

Comm. My soul hath trusted in Thy salvation, and I have hoped in Thy word: when wilt Thou do judgment on them that persecute me? The wicked have persecuted me: do Thou help me, O Lord my God.

P. Com. LOOK down upon us, O God our Protector, and defend Thy soldiers from the attacks of the Heathen: that by the removal of all disturbing influence, they may serve Thee with free minds. Through *&c.*

MASS IN TIME OF WAR.

Introit, Reminiscere, Be mindful, page 115.

Collect. O GOD, Who dost crush out war, and, by Thy powerful defence, dost defeat the assailants of them that trust in Thee: come to the help of Thy servants Who implore Thy mercy, and beat back the fierce onslaughts of our foes; that so we may praise Thee with ceaseless thanksgiving. Through *&c.*

Lesson. Jer 42. IN those days: All the captains of the warriors came near, and they said unto Jeremias the Prophet, Pray thou for us to the Lord thy God. And the word of the Lord came to Jeremias. And he called all the captains of the fighting men, and all the people from the least to the greatest. And he said to them, Thus saith the Lord the God of Israel, to Whom ye sent me that I might lay your supplications before Him: If ye will remain quietly in this land, I will build you up, and will not pull you down: I will plant you, and will not pluck you up: for now I am appeased for the evil that I have done unto you. Fear not because of the King of Babylon, of whom ye are greatly afraid: fear him not, saith the Lord: for I am with you to save you, and to deliver you from his hand. And I will shew my mercies to you, and will take pity on you, and cause you to dwell in your own land: saith the Lord Almighty.

Gradual.—1. *From Trinity Sunday to Septuagesima.* Thou art God, Who alone doest wonders: Thou hast made known Thy power among the nations.—With Thine arm Thou hast delivered Thy people: the children of Israel and Joseph.—*Alleluia, alleluia. Save me from mine enemies, O my God; and from them that rise up against me defend me. Allel.

2. *From Septuagesima to Holy Week the above Gradual is said to the* *, *and then the Tract*, O Lord, requite us not, page 100.

3. *During Easter-time, the Gradual No.* 1 *is said from the* *, *and then*, But I will sing of Thy strength; and in the morning extol Thy mercy. Alleluia.

Gospel, Matt. 24. AT that time: The disciples came to Jesus privately, saying, Tell us when shall these things be? and what shall be the sign of Thy coming, and of the consummation of the world? And Jesus answering, said to them, Take heed that no man seduce you. For many will come in my Name, saying, I am Christ; and they will seduce many. For ye shall hear of wars, and of rumours of wars. See that ye be not troubled; for these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences and famines, and earthquakes in places. Now all these are the beginning of sorrows.

Offert. Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud: for Who is God but Thou, O Lord?

Secret. DO Thou, O Lord, mercifully look down on the Sacrifice which we offer, to the intent that it may deliver us from all the wicked misery of war, and establish us in the security of Thy protection. Through *&c.*

Comm. Incline Thine ear: make haste to deliver us.

P. Com. O GOD, Who hast dominion over all principalities and rulers, and Who, both by chastising, healest, and by forgiving, preservest us: extend unto us Thy mercy; and the quietness of peace being maintained by Thy power, grant that we may make use of it to the amendment of our lives. Through *&c.*

MASS IN TIMES OF EITHER THREATENED OR ACTUAL MORTALITY AND PESTILENCE.

Introit. BE mindful of Thy covenant, O Lord, and say to the destroying Angel: Stay now thy hand, and let not the land be made desolate, and destroy not every living thing. *Ps.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep.

Collect. O GOD, Who desirest not the death, but the repentance, of sinners: mercifully look upon Thy people that returneth unto Thee: and whilst they are devoted unto Thee, do Thou, in Thy clemency, remove from them the scourges of Thy wrath. Through *&c.*

Lesson, 2 Kings 24. IN those days: The Lord sent a pestilence upon Israel, from the morning unto the time appointed: and there died of the people from Dan to Bersabee seventy thousand men. And when the Angel of the Lord

had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the Angel that slew the people, It is enough: now stay thy hand. And the Angel of the Lord was by the threshing floor of Areuna the Jebusite. And David said to the Lord, when he saw the Angel striking the people, It is I that have sinned, I have done wickedly; these that are the sheep, what have they done? let Thy hand, I beseech Thee, be turned against me, and against my father's house. And Gad the Prophet came to David that day, and said, Go up, and build an altar to the Lord in the threshing floor of Areuna the Jebusite. And David went up according to the word of Gad which the Lord had commanded him: and he built an altar to the Lord, and offered holocausts and peace offerings; and the Lord became merciful to the land, and the plague was stayed from Israel.

Gradual.—1. *From Trinity Sunday to Septuagesima.*—The Lord sent His word, and healed them: and He delivered them from their destruction.—O let the mercies of the Lord give glory to Him: and His wondrous works to the children of men.—*Alleluia, alleluia. Save me, O God, for the waters are come in, even unto my soul. Alleluia.

2. *From Septuagesima to Holy Week, the above Gradual is said up to the* *, *and then the Tract*, O Lord, requite us not, page 100.

3. *During Easter-time, the Gradual No.* 1 *is said from the* *, *and then*, I will save my people Israel in the evil day: and will be their God in truth and in justice. Alleluia.

Gospel, Luke 4, At that time Jesus rising, page S. 30.

Offert. The High-priest stood between the dead and the living, having a golden censer in his hand: and offering a sacrifice of incense, appeased the wrath of God, and the affliction from the Lord ceased.

Secret. MAY the offering of this Sacrifice help us, we beseech Thee, O Lord; and both effectually absolve us from all sin, and deliver us from the calamities that assail us. Through *&c.*

Comm. A multitude of sick, and they that were troubled with unclean spirits, came to Him: for there went virtue out from Him, and healed all.

P. Com. GRACIOUSLY hear us, O God of our salvation: and delivering Thy people from the terrors of Thy wrath, do Thou also, of Thy bountiful mercy, grant them safety from danger. Through *&c.*

MASS OF THE MOST SACRED HEART.—P. 280

In Churches and Chapels in which on the morning of the first Friday of any month there are performed special devotions in honour of the Sacred Heart, there may also be celebrated (except on the Fridays named below) one Votive Mass of the Sacred Heart, p. 280 (*with* Gloria *and* Credo, *and one Collect only*).—*The excepted Fridays are: Good Friday, any Friday on which occurs a feast of Our Lord, the Purification, a double of the 1st class, the Vigil of the Epiphany, and All Souls; and the Fridays within the Octaves of the Epiphany, Easter, and Pentecost.*

Gradual and Tract for Votive Masses between Septuagesima and Passion Sunday.

Gradual. My heart expected reproach and misery: and I looked for one that would grieve together with me, and there was none: and for any that would comfort me, and found none.

Tract. But I am a worm, and no man: the reproach of men, and the outcast of the people.—All they that saw me laughed me to scorn: they spoke with their lips, and wagged their heads.—I am poured out like water, and all my bones are scattered: my heart is become like wax melting in the midst of my body.

The Verses said during Easter-time are: Alleluia, alleluia, O Lord my God, I have cried unto Thee, and Thou hast healed me: Thou hast brought forth my soul from hell. Alleluia.—Thou hast turned my mourning into joy for me: Thou hast cut my sackcloth, and compassed me with gladness. Alleluia.

MASS FOR THE PROPAGATION OF THE FAITH.

An alternative Epistle: see page 604.

Epistle, 1 *Tim.* 2. I DESIRE first of all that supplications, prayers, intercessions and thanksgivings be made for all men: for kings, and for all that are in high stations: that we may lead a quiet and a peaceable life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus: Who gave Himself a redemption for all, a testimony in due times: whereunto I am appointed a preacher and an Apostle (I say the truth, I lie not), a teacher of the Gentiles in faith and truth.

Order of Marriage:

And Mass for the Bridegroom and Bride.

Although Marriage may at all times be lawfully contracted, the solemn celebration of it is forbidden from Advent Sunday to the Epiphany, and from Ash-Wednesday to Low-Sunday—all inclusively. By solemn celebration is meant, the saying of the Marriage Mass, the giving of the Nuptial Blessing, and the usual festivities.

The Order of Marriage.

The intended Spouses and their Witnesses being assembled, the Parish Priest (or his Deputy) commences by putting the following question, first to the man and then to the woman, addressing each by name—the Bridegroom standing at the right of the Bride.

Priest: *N.*, wilt thou take *N.*, here present for thy lawful wife (husband), according to the Rite of our holy Mother the Church?—*Reply:* I will.

The Bride is then given to the Man by her father or friend. Her hand, if she has not been married before, is uncovered; but if she is a widow, it is covered.

The Man, receiving the Woman, holds her right hand in his right hand, and plights her his troth in the following words, which he repeats after the Priest:

I, *N.*, take thee, *N.*, to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, till death us do part: if Holy Church will it permit; and thereto I plight thee my troth.

Then, having loosed their hands, they again join them, and the Woman repeats the above words, substituting husband *for* wife.

After which, their right hands being joined, the Priest says in Latin:

I join you together in marriage: in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. *And sprinkles them with holy water.*

The Bridegroom next places on the Priest's book, or on a salver, the Gold and Silver (to be presently delivered to the Bride), and also the Ring, which the Priest blesses, saying:

Adjutorium nostrum in nomine Domini: *R.* Qui fecit cœlum et terram.	Our help is in the Name of the Lord: Who made heaven and earth.
P. Domine, exaudi orationem meam: *R.* Et clamor meus ad te veniat.	O Lord, hear my prayer: And let my crying come unto Thee.
P. Dominus vobiscum:	The Lord be with you.
R. Et cum spiritu tuo.	And with thy spirit.

Let us pray. DO Thou, O Lord, bless this Ring, which we, in Thy Name, do bless: that she who weareth it, keeping unalterable faith with her husband, may endure in Thy peace and in accordance with Thy will, and ever live in mutual love. Through Christ our Lord. *R.* Amen.

The Priest then sprinkles the Ring with holy water: and the Bridegroom, receiving it from the Priest, gives the Gold and the Silver to the Bride, saying as he does so:

With this Ring I thee wed; this Gold and Silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow.

The Bridegroom places the Ring on the thumb of the Bride's left hand, saying: In the Name of the Father; *then on the second finger, saying,* and of the Son; *then on the third, saying,* and of the Holy Ghost; *and then on the fourth, saying,* Amen; *and there leaves the Ring.*

hereupon the Priest says:

Confirma hoc, Deus, quod operatus es in nobis: *R.* A templo sancto tuo quod est in Jerusalem.	Confirm this, O God, which Thou hast wrought in us: *R.* From Thy holy temple which is in Jerusalem.
P. Kyrie eleison.	Lord, have mercy on us.
R. Christe eleison.	Christ, have mercy on us.
P. Kyrie eleison.	Lord, have mercy on us.
P. Pater noster *&c.*: Et ne nos inducas in tentationem: *R.* Sed libera nos a malo.	Our Father *&c.*: And lead us not into temptation: But deliver us from evil.
P. Salvos fac servos tuos: *R.* Deus meus, sperantes in te.	Save Thy servants: O my God, that do trust in Thee.
P. Mitte eis, Domine, auxilium de sancto: *R.* Et de Sion tuere eos.	Send them, O Lord, help from Thy sanctuary: And out of Sion protect them.
P. Esto eis, Domine, turris fortitudinis: *R.* A facie inimici.	Be unto them, O Lord, a tower of strength: From the face of the enemy.
P. Domine, exaudi orationem meam: *R.* Et clamor meus ad te veniat.	O Lord, hear my prayer: And let my crying come unto Thee.
P. Dominus vobiscum: *R.* Et cum spiritu tuo.	The Lord be with you And with thy spirit.
Oremus.	Let us pray.

LOOK down upon these Thy servants, we beseech Thee, O Lord: and graciously help the institution by means of which Thou hast provided for the propagation of man

kind: that they who are united under Thine authority, may be preserved by Thy help. Through Christ our Lord. ℟. Amen.

If for want of time, or other cause, the Nuptial Mass cannot be celebrated, the Prayers, Graciously receive *&c., and* O God, Who by Thy mighty power *&c.*, page 373, *are then said, provided the Bride is not a widow, as also the Blessing,* The God of Abraham, *&c.*, page 374.

At Mass.

The Mass which follows is said after the marriage, provided the day be not a Sunday, a Holiday of obligation, or a Feast of the 1st or 2nd Class on which days the Mass of the Sunday, Holiday, or Feast is said instead, but with a commemoration (Collect, Secret, and P. Com.) of the Wedding Mass, and the special Prayers and Blessing, p. 373.

Introit. DEUS Israel conjungat vos, et ipse sit vobiscum, qui misertus est duobus unicis: et nunc, Domine, fac eos plenius benedicere te. *Ps.* Beati omnes qui timent Dominum: qui ambulant in viis ejus.

THE God of Israel join you together, and He be with you, who took pity on two only children: and now, Lord, make them to bless Thee more fully. *Ps.* Blessed are all they that fear the Lord that walk in His ways.

Collect. GRACIOUSLY hear us, almighty and merciful God that that which is performed by our ministry, may be fulfilled in Thy blessing. Through *&c.*

Epistle, Eph. 5. BRETHREN: Let wives be subject to their husbands, as to the Lord: for the husband is the head of the wife, even as is Christ the head of the Church He is the saviour of the body thereof. Therefore, as the Church is subject unto Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it, that He might sanctify it, cleansing it by the washing of water in the word of life; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it, even as also Christ doth the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great Sacrament: but I speak in Christ and in the Church

Nevertheless, let every one of you in particular so love his wife as himself, and let the wife fear her husband.

Gradual. Uxor tua sicut vitis abundans: in lateribus domus tuæ. — Filii tui sicut novellæ olivarum: in circuitu mensæ tuæ. — * Alleluia, alleluia. Mittat vobis Dominus auxilium de Sancto: et de Sion tueatur vos. Allel.

Thy wife shall be as a fruitful vine: on the sides of thy house.—Thy children, as olive plants: round about thy table. — * Alleluia, alleluia. The Lord send you help from the Sanctuary: and out of Sion defend you. Alleluia.

2. *From Septuagesima to Ash-Wednesday the Gradual is said up to the *, and then,*

Tract. Ecce sic benedicetur omnis homo: qui timet Dominum.—Benedicat tibi Dominus ex Sion: et videas bona Jerusalem, omnibus diebus vitæ tuæ.—Et videas filios filiorum tuorum: pax super Israel.

Behold, thus shall the man be blessed: that feareth the Lord.—The Lord bless thee out of Sion: and mayest thou see the good things of Jerusalem, all the days of thy life. —And see thy children's children: peace upon Israel.

3. *In Easter-time the Gradual is said from * only, and then,*

Benedicat vobis Dominus ex Sion: qui fecit cœlum et terram. Alleluia.

The Lord bless you out of Sion: Who made heaven and earth. Alleluia.

Gospel, Matt. 19. AT that time: The Pharisees came to Jesus, tempting Him and saying, Is it lawful for a man to put away his wife for every cause? Who answering, said to them, Have ye not read, that He Who made man from the beginning, made them male and female? and that He said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they shall be two in one flesh. Therefore they are now not two, but one flesh. What therefore God hath joined together, let not man put asunder.

Offert. In te speravi, Domine: dixi, Tu es Deus meus, in manibus tuis tempora mea.

In Thee, Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

Secret. RECEIVE, we beseech Thee, O Lord, the Offerings we make for those now joined by the sacred law of matrimony; and do Thou favourably dispose that which is of Thy granting. Through &c.

After the Pater noster, *and before saying the* Libera nos, *the Priest standing at the Epistle corner of the Altar, and with his face to the*

Bridegroom and Bride, who kneel before the Altar, says over them the following Prayers: provided the Bride is not a widow.

Let us pray. GRACIOUSLY receive our supplications, O Lord, and of Thy goodness be present at this institution, established by Thee for the propagation of mankind: that they who are joined under Thine authority, may be preserved by Thy help. Through *&c.*

Let us pray. O GOD, Who by Thy mighty power hast made all things out of nothing; and Who, having established the first beginnings of the world, didst in the Woman provide for the Man made after the likeness of God, a helpmate to be so inseparably bound to him, that Thou didst give to her body its beginning from his body – thus teaching us, that it should never be lawful to sever that which it had pleased Thee to form out of one substance;—O God, Who by so excellent a Mystery hast consecrated the union between Man and Wife, as in this nuptial bond to prefigure the sacred union of Christ with His Church: O God, by Whom Woman is joined to Man, and this primal partnership is enriched with a blessing, such as alone of blessings was not withdrawn either in the punishment of original sin, or in the sentence of the Deluge: do Thou graciously look down upon this Thy handmaid, who, about to be wedded to her husband, seeketh the guarantee of Thy protection. May this be to her a yoke of love and peace; may she, faithful and chaste, be wedded in Christ, and ever be an imitator of the holy women. May she please her husband, as did Rachel: be prudent, as was Rebecca; long-lived and faithful, like Sara. Let not the Author of Evil usurp the least share in any of her actions. May she live on, knit closely to the Faith and to the Commandments. Bound to one husband, may she fly all illicit connections; protect her weakness by the vigour of discipline; be sedate in her behaviour: respected for her modesty: versed in heavenly doctrine. May she be fruitful in offspring: be approved and innocent, and attain to the Heavenly Realms and to the rest of the Blessed. And may both she and her husband see their children's children, even to the third and fourth generations, and live on into a happy old age. Through the same our Lord Jesus Christ *&c.*

The Priest then says the Libera nos, *and continues Mass as usual.*

Gradual. Ecce sic benedicetur homo qui timet Dominum: et videas filios filiorum tuorum, pax super Israel.

Behold, so shall the man be blessed that feareth the Lord and mayest thou see thy children's children, peace upon Israel.

P. Com. WE beseech Thee, Almighty God, to accompany with Thy gracious favour this institution of Thy providence: and vouchsafe to preserve in lasting peace, those whom Thou joinest in a lawful union. Through *&c.*

After the Benedicamus Domino (*or* Ite Missa est), *the Priest, if the Bride has not previously been married, before blessing the people, turns to the Bridegroom and Bride, and says,*

THE God of Abraham, the God of Isaac, and the God of Jacob be with you, and Himself fulfil His blessing in you: that ye may see your children's children, even to the third and fourth generations, and thereafter possess life everlasting without end: our Lord Jesus Christ Himself helping you, He Who with the Father and the Holy Ghost, liveth and reigneth God, world without end. *R.* Amen.

The Priest then solemnly exhorts them to keep faith with each other, to cherish one another, to observe a due chastity, and to endure in the fear of God. Then, after sprinkling them with holy water, he says the Placeat, page 31, *and concludes Mass as usual.*

Prayers for Various Purposes.

In addition to the following Prayers, others (more commonly in use) will be found in the Ordinary of the Mass, viz., the Collects at page 5, *the Secrets at* page 13, *and the P. Coms. at* page 29.

1. *For all Degrees of the Church.*

Collect. ALMIGHTY and everlasting God, by Whose Spirit the whole body of the Church is sanctified and governed, hear our prayers for all the Orders thereof: that by the gift of Thy grace, all, in their several degrees, may do Thee faithful service. Through our Lord . . . in the unity of the same Holy Ghost *&c.*

Secret. GRANT unto Thy servants, O Lord, the pardon of their sins, comfort in life, and continual government: that serving Thee, they may deserve duly to reach Thy mercy. Through *&c.*

P. Com. DELIVER from sin, we beseech Thee, O Lord, and from inimical attacks, Thy servants who make supplication unto Thee: that living in holy converse, no evils may smite them. Through *&c.*

2. *For Prelates and their Congregations.*

Collect. ALMIGHTY and everlasting God, Thou Who alone doest great wonders: do Thou, upon Thy servants and upon the congregations committed to them, send

forth the spirit of Thy salutary grace: and that they may be pleasing to Thee in truth, continually pour down upon them the dew of Thy blessing. Through *&c.*

Secret. LOOK down, O Lord, and be appeased by the Offerings of Thy servants: and may these experience that the Sacrifice which we, on their behalf, with devout minds do celebrate in honour of Thy Name, is profitable unto them as a remedy. Through *&c.*

P. Com. DO Thou, O Lord, ever accompany with Thy constant protection, those whom Thou refreshest with this heavenly Gift: and grant that they, whom Thou ceasest not to cherish, may become worthy of eternal redemption. Through *&c.*

3. *For the Congregation and Family.*

Collect. DO Thou, we beseech Thee, O Lord, by the intercession of blessed Mary, ever-virgin, defend this Thy family from all adversity: and graciously protect from the snares of enemies those who prostrate themselves before Thee with their whole hearts. Through *&c.*

Secret. RECEIVE, we beseech Thee, Almighty God, this Offering of our devotion: and, by the power of this Sacrifice, protect Thy servants from all adversities. Through *&c.*

P. Com. HAVING partaken of the Gifts of our redemption, we beseech Thee, O merciful God, to grant us, through their celebration, the help of Thy protection against all adversities. Through *&c.*

4. *For the Preservation of Concord in a Congregation.*

Collect. O GOD, the giver of peace, and the lover of charity, give unto Thy servants a concord truly in accordance with Thy will: that we may be delivered from all the temptations which beset us. Through *&c.*

Secret. APPEASED by this Sacrifice, grant, we beseech Thee, O Lord, that we who pray to be set loose from our own offences, may not be burdened with those of others. Through *&c.*

P. Com. POUR down upon us, O Lord, the spirit of Thy love: that whom Thou hast satisfied with the one Bread of Heaven, Thou wouldest graciously make of one mind. Through *&c.*

5. *In Time of Famine.*

Collect. GRANT us, we beseech Thee, O Lord, the realisation of our pious supplications, and graciously ward off this famine: that the hearts of men may recognise that such scourges both spring from Thy wrath, and also cease by Thy mercy. Through *&c.*

Secret O GOD, by Whom the double substance of man is at once supported by the food, and renewed by the sacramental power, of the Gifts which we now offer: grant, we beseech Thee, that neither to our bodies, nor to our minds, the support of them may ever be wanting. Through *&c.*

P. Com. DO Thou, we beseech Thee, O Lord, support by temporal nourishment, those whom Thou vouchsafest to form by eternal Mysteries. Through *&c.*

6. *For Rain.*

Collect. O GOD, in Whom we both live, and move, and exist, grant us a seasonable rain: that adequately helped by the requirements of this life, we may the more confidently seek after the things that are eternal. Through *&c.*

Secret. BE appeased, we beseech Thee, O Lord, by the Offerings which we present: and grant us the seasonable aid of an adequate rainfall. Through *&c.*

P. Com. GRANT us, we beseech Thee, O Lord, a wholesome fall of rain: and graciously moisten the parched face of the earth by showers from above. Through *&c.*

7. *For Fine Weather.*

Collect. GRACIOUSLY hear us who cry unto Thee, O Lord, and grant fair weather in answer to our prayers that we, who are justly afflicted for our sins, may, by Thy preventing mercy, feel Thy clemency. Through *&c.*

Secret. MAY Thy grace, we beseech Thee, O Lord, ever both prevent and follow us: and do Thou graciously accept these Offerings which, on account of our sins, we bring for consecration unto Thy Name: that through the intercession of Thy Saints, they may profit us all unto salvation. Through *&c.*

P. Com. WE entreat of Thy clemency, Almighty God, that Thou wouldest keep back the downpour of rain, and vouchsafe to impart to us the brightness of Thy countenance. Through *&c.*

8. *Against Storms.*

Collect. FROM Thy house, we beseech Thee, O Lord, may all spiritual wickedness be driven away: and of stormy winds the fury depart. Through *&c.*

Secret. WE offer Thee, O Lord, both praise and gifts rendering at the same time thanks for the blessings bestowed upon us, and ever suppliantly praying for those which Thou art ready to grant. Through *&c.*

P. Com. ALMIGHTY and everlasting God, Who both healest us by chastisement, and also preservest us by forgiveness: grant unto Thy suppliants that we may both rejoice in the peace of this longed-for comfort, and ever make use of the Gift of Thy loving-kindness. Through *&c.*

9. *Against Cattle Disease.*

Collect. O GOD, Who even from the dumb animals hast raised a comfort to the labours of man, we suppliantly beseech Thee, that Thou wouldest not suffer to perish uselessly, those without whom man in his present condition cannot subsist. Through *&c.*

Secret. PACIFIED, O Lord, by the Sacrifice which we offer, graciously grant us Thy help in our difficulties. Through *&c.*

P. Com. LET Thy faithful people, O Lord, receive Thy blessing, by which they may be saved in body and mind: and let them both do Thee fitting service, and ever find the benefits of Thy propitiation. Through *&c.*

10. *For the Health and Safety of the Living.*

Collect. EXTEND unto Thy faithful servants, O Lord, the right-hand of Thy heavenly help: that they may seek Thee with their whole hearts, and deserve to obtain that for which they worthily ask. Through *&c.*

Secret. BE propitious unto our supplications, O Lord, and graciously accept the Offerings of Thy faithful people, which we present before Thee for their safety: and that no vow be voided nor any prayer be in vain, grant, we beseech Thee, that what we ask with faith, we may efficaciously obtain. Through *&c.*

P. Com. GRANT unto Thy faithful people, we beseech Thee, O Lord, constancy in Thy faith and truth: that, confirmed in divine charity, no temptation may draw them away from the entirety thereof. Through *&c.*

The Proper of Saints.

Nov. 29.—The Vigil of St. Andrew.

See Note V., Cl. 4, p. xiii; *VI.*, 2, p. xv; *VIII.*, p. xvii.

Introit. THE Lord, walking by the seaside of Galilee, saw two brethren, Peter and Andrew: and He called them, Come ye after me, and I will make you fishers of men. *Ps.* The heavens tell forth the glory of God: and the firmament announceth the work of His hands.

Collect. WE beseech Thee, Almighty God, that the blessed Apostle Andrew, whose festival we forestall, may implore Thy help for us: that we, absolved from our offences, may likewise be delivered from all dangers. Through *&c.* (*In Advent, Commemoration thereof.*)

Comm. of St. Saturninus. O GOD, Who grantest us to be gladdened by the heavenly birthday of blessed Saturninus Thy Martyr, vouchsafe that we may be helped by his merits. *See* page 5, *as to additional Prayers on Vigils.*

Lesson, The blessing of the Lord *&c.*, page 293.

Gradual, No. 2, page 296, Nimis honorati *&c.*, *without a 3rd verse.*

Gospel, John 1. AT that time: John stood, and two of his disciples. And beholding Jesus walking, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following Him, saith to them, What seek ye? Who said to Him, Rabbi (which is to say, being interpreted, Master), where dwellest Thou? He saith to them, Come and see. They came, and saw where He abode, and they abode with Him that day: now it was about the tenth hour. And Andrew, the brother of Simon Peter, was one of the two who had heard from John, and followed Him. He findeth first his brother Simon, and saith to him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him, said, Thou art Simon, the son of Jona: thou shalt be called Cephas: which is interpreted, Peter. On the following day He would go forth into Galilee, and He findeth Philip. And Jesus saith to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the Law, and the Prophets did write, Jesus the son of Joseph of Nazareth. And Nathanael said to him, Can any thing good come from Nazareth? Philip saith to him, Come and see. * Jesus saw Nathanael coming to

Him, and He saith to him, Behold an Israelite indeed, in whom there is no guile. Nathanael saith to Him, Whence knowest Thou me? Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered Him, and said, Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered, and said to him, Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And He saith to him, Amen, amen I say to you, ye shall see the heaven opened, and the Angels of God ascending and descending upon the Son of Man.—*Offert.* Gloria et honore *&c.*, page 294.

Secret. WE offer, O Lord, a Gift to be made holy unto Thee and thereby keeping the festival of the blessed Apostle Andrew, we likewise implore that our minds may be purified. Through *&c.*—*For Commemoration of St. Saturninus, the Secret*, Sanctify, page 302, *omitting the words* and Pontiff.

Comm. Saith Andrew to Simon his brother, We have found the Messias, who is called Christ; and he brought him to Jesus.

P. Com. HAVING received Thy Sacrament, we suppliantly beseech Thee, O Lord, that, by the intercession of blessed Andrew Thine Apostle, what we do in remembrance of his revered martyrdom, may profit us as a remedy. Through *&c.*

Of St. Saturninus. MAY the reception of Thy Sacrament sanctify us, we beseech Thee, O Lord: and by the intercession of Thy Saints, render us acceptable unto Thee.

Where Mass is of St. Saturninus *it is* Lætabitur, page 304, *with Prayers as above.*

Nov. 30.—St. Andrew the Apostle.

See Note VII., Cl. 4, p. xvi.

Introit, Mihi autem, page 293.

Collect. WE suppliantly entreat Thy Majesty, O Lord, that, even as the blessed Apostle Andrew was unto Thy Church a Preacher and Ruler, so now with Thee he may be a perpetual intercessor for us. Through *&c.*

In Advent, Commemoration thereof.

Epistle, Rom. 10. BRETHREN: With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth in Him shall not be confounded. For there is no distinction of Jew and Greek; for the Same is Lord over all, rich unto all that call upon Him. For, Whosoever shall call upon the Name of the Lord shall be saved. How, then,

shall they call on Him, in Whom they have not believed? Or how shall they believe Him, of Whom they have not heard? And how shall they hear without a preacher? And, how shall they preach, unless they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! But all do not obey the Gospel. For Isaias saith, Lord, who hath believed our report? Faith then cometh by hearing; and hearing by the word of Christ. But I say, Have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the world.—*Gradual*, Constitues *&c.*, page 295, *with special 3rd verse.*

Gospel, Matt. 4. AT that time: Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter and Andrew his brother, casting a net into the sea (for they were fishers). And He saith to them, Come ye after me, and I will make you to be fishers of men. And they straightway leaving their nets, followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they forthwith left their nets and their father, and followed Him.

Offert., No. 1, page 297, Mihi autem *&c.*

Secret. MAY the holy prayer of the blessed Apostle Andrew we beseech Thee, O Lord, render our Sacrifice pleasing unto Thee: that as it is solemnly offered in honour of him, it may be made acceptable by his merits. Through *&c.* (*Comm. of Advent.*) *Preface, No.* 11, page 18.

Comm. Venite post me, faciam vos fieri piscatores hominum; at illi continuo, relictis retibus, secuti sunt Dominum.

Come ye after me, I will make you fishers of men and they straightway leaving their nets, followed the Lord.

P. Com. WE have received the Divine Mysteries, O Lord, rejoicing in the festival of blessed Andrew: and, we beseech Thee, that as unto Thy Saints Thou makest them a source of glory, so unto us Thou wouldest make them a source of pardon. Through *&c.* (*Comm. of Advent.*)

Dec. 1.—(*In England, see* page 606.)

Dec. 2.—St. Bibiana, Virgin and Martyr.

Mass, Me expectaverunt, page 341, *all but the*

Collect O GOD, the giver of all good things, Who in Thy servant Bibiana didst, to the flower of virginity

join the palm of martyrdom: do Thou by her intercession join our minds unto Thee by charity, that through the removal of dangers, we may obtain the everlasting rewards Through *&c.* (*Comm. of Advent.*)

Dec. 3.—St. Francis Xavier, Priest.

Introit. LOQUEBAR de testimoniis tuis in conspectu regum, et non confundebar: et meditabar in mandatis tuis, quæ dilexi nimis. *Ps.* Laudate Dominum, omnes gentes: laudate eum omnes populi: quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in æternum.

I SPOKE of Thy testimonies before kings, and was not put to shame: and I meditated on Thy commandments, which I loved exceedingly. *Ps.* Praise the Lord, all ye nations: praise Him, all ye people: because His mercy is confirmed upon us, and the truth of the Lord endureth for ever.

Collect. O GOD, Who by the preaching and miracles of blessed Francis, wast pleased to add unto Thy Church the nations of the Indies: mercifully grant, that we who venerate his glorious merits, may also follow the example of his virtues. Through *&c.* *Comm. of Advent.*

Epistle, Brethren, with the heart *&c.*, page 379.

Gradual, Justus ut palma *&c*, page 332.

Gospel, Mark 16. AT that time, Jesus said to His disciples: Go ye into the whole world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe. In my Name they shall cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any thing deadly, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

Offert., Veritas mea *&c.*, page 333.

Secret. GRANT us, we beseech Thee, Almighty God, that the Offering of our humility may both be pleasing unto Thee in honour of Thy Saints, and also purify us both in body and in mind. Through *&c.* *Comm. of Advent.*

Comm., Beatus servus *&c.*, page 333.

P. Com. WE beseech Thee, Almighty God, that we, who have received a heavenly food, may, blessed Francis Thy Confessor interceding, thereby be protected from all adversity. Through *&c.* *Comm. of Advent.*

Dec. 4.—St. Peter Chrysologus, Bishop of Ravenna, and Doctor of the Church.

Mass. In medio *&c.*, page 327, *modified as follows:*

Collect. O GOD, Who wert pleased that blessed Peter Chrysologus, that distinguished Teacher, should, by divine shewing, be chosen as a ruler and instructor of Thy Church: grant, we beseech Thee, that whom we have had as a teacher on earth, we may be worthy to have as an intercessor in heaven. Through *&c.*

Commemoration of Advent. Also of St. Barbara, Virgin and Martyr, *from the Mass*, Loquebar, page 339.

Epistle, No. 3, page 328.—*Gradual*, Ecce sacerdos *&c.*, page 329, *No.* 2. *with special verse at* ℣.—*Offert.*, Justus, *and Comm.*, Domine quinque, page 331.

In churches where the Mass is of St. Barbara, it is Loquebar, p. 339.

Dec. 5.—Of the Week-Day, *with Commem. of* St. Sabbas, Abbot, *from the Mass*, Os justi, p. 337; *3rd Prayer, No.* 1, p. 5.

In England, St. Birinus, Bp. of Dorchester, Oxfordshire.—*Mass*, Statuit, p. 323, *with Commem. of Advent, and of* St. Sabbas, *as above.*

Dec. 6.—St. Nicholas, Bishop of Myra.

Introit, Statuit, page 323.

Collect. O GOD, Who didst adorn the blessed Pontiff Nicholas with innumerable miracles: grant, we beseech Thee, that by his merits and prayers, we may be delivered from the flames of hell. Through. *Comm. of Advent.*

Epistle, Heb. 13. BRETHREN: Remember your prelates, who have spoken the word of God to you: whose faith follow, considering the end of their conversation. Jesus Christ yesterday, and to-day, and the same for ever. Be not led away by various and strange doctrines. For it is best that the heart be established with grace; not with meats, which have not profited those that walk in them. We have an Altar whereof they have no power to eat, that serve the Tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the High-Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people by His own blood, suffered without the gate. Let us go forth therefore to Him without the camp, bearing His reproach. For we have not here a lasting city, but we seek one that is to

come. By Him therefore let us offer the Sacrifice of praise always to God, that is the fruit of lips confessing to His Name. And forget not to do good and to impart; for by such sacrifices is God's favour obtained. Obey your prelates, and be subject to them. For they watch as having to render an account of your souls.

Gradual. Invenì David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. — Nihil proficiet inimicus in eo, et filius iniquitatis non nocebit ei.— Alleluia, alleluia. Justus ut palma florebit: sicut cedrus Libani multiplicabitur. Alleluia.

I have found David my servant, with my holy oil have I anointed him: for my hand shall help him, and mine arm shall strengthen him.—The enemy shall not prevail against him, nor the son of iniquity hurt him.—Allel., allel. The just man shall flourish like a palm-tree: as a cedar of Libanus shall he be multiplied. Allel

Gospel, Matt. 25, page 324.—*Offert.*, Veritas mea, page 300.

Secret. SANCTIFY, we beseech Thee, O Lord God, these Gifts which we offer on the festival of Thy blessed Pontiff Nicholas: that by means of them our life, whether in prosperity or adversity, may always be directed. Through *&c.* *Commem. of Advent.*

Comm., Semel juravi, page 300.

P. Com. MAY the Sacrifice which we have received on the festival of Thy holy Pontiff Nicholas, preserve us with an everlasting protection. Through *&c.* *Comm. of Advent.*

Dec. 7.—St. Ambrose,
Bishop of Milan, and Doctor of the Church.

Vigil of the Immaculate Conception of B. V. Mary.

Mass, except Secret and P. Com., In medio, page 327 (*Epistle, No.* 3.—*Gradual, No.* 2.—*Offert.*, Veritas mea).

Commemoration of Advent: also of the Vigil, see next page.

Secret ALMIGHTY and everlasting God, do Thou, through the intercession of blessed Ambrose Thy Confessor and Pontiff, render the Gifts offered unto Thy Majesty profitable unto our eternal salvation. Through *&c.*

Comm., Semel juravi, page 300.

P. Com. GRANT, we beseech Thee, Almighty God, that we, who have received the Sacrament of our salvation, may everywhere be helped by the prayers of blessed Ambrose Thy Confessor and Pontiff, in honour of whom we have made these Offerings unto Thy Majesty. Through *&c.*

Last Gospel, of the Vigil, viz., Matt. 1 The Book *&c.*, page 469

For the Vigil of the Immaculate Conception.

Collect. O GOD, Who didst marvellously, in her conception preserve from original sin the Mother of Thine only-begotten Son: grant, we beseech Thee, that strengthened by her intercession, we may with clean hearts take part in her festival. Through the same *&c.*

Secret. MAY the prayer of the Immaculate Mother of God commend our Gifts unto Thy clemency: she whom Thou didst preserve from all stain of original sin, that she might become a worthy dwelling-place for Thy Son: Who with Thee liveth *&c.*

P. Com. GRANT, O merciful God, a help unto our frailty: that we who forestall the festival of the Immaculate Conception of the Mother of Thine only-begotten Son, may by the help of her intercession, rise again from our iniquities. Through the same *&c.*

DECEMBER 8.

The Immaculate Conception of B. V. Mary.

Introit. GAUDENS gaudebo in Domino et exultabit anima mea in Deo meo: quia induit me vestimentis salutis, et indumento justitiæ circumdedit me, quasi sponsam ornatam monilibus suis. *Ps.* Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me.

REJOICING, I will rejoice in the Lord, and my soul shall exult in my God: for He hath clothed me with the raiment of salvation, and covered me with the vesture of justice, as a bride adorned with her jewels. *Ps.* I will extol Thee, O Lord, because Thou hast upheld me: and hast not made mine enemies to rejoice over me.

Collect. O GOD, Who by the Virgin's Immaculate Conception, didst prepare a worthy dwelling for Thy Son: we pray that Thou, Who through the foreseen death of that Thy Son, didst preserve her from every stain, wouldest also, through her intercession, grant that we may come unto Thee with clean hearts. Through the same *&c.*

Comm. of Advent.

Lesson, Prov. 8. THE Lord possessed me from the beginning of His ways, before He made any thing, from the beginning. From eternity was I established, and of old, before

the earth was made. The depths were not as yet, and I was already conceived; neither as yet had the fountains of waters sprung forth; nor yet were the mountains established with their huge bulk; before the hills was I brought forth: while as yet He had not made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was present: when, with a certain law and compass, He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth: I was with Him, forming all things, and I sported day by day, playing before Him at all times, playing on the face of the earth: and my delight is to be with the children of men. Now, therefore, O ye children, hearken unto me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life; and shall draw salvation from the Lord.

Gradual Benedicta es tu, Virgo Maria, a Domino Deo excelso præ omnibus mulieribus super terram.—Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri.— * Alleluia, alleluia. Tota pulchra es, Maria: et macula originalis non est in te. Alleluia.

Blessed art thou, O Virgin Mary, by the Lord the most high God above all women upon the earth.—Thou art the glory of Jerusalem, thou the joy of Israel, thou the honour of our people. — * Alleluia, alleluia. All fair art thou, O Mary: and the first stain is not in thee. Alleluia.

*In Votive Masses the Gradual is said as above: but after Septuagesima it is said up to * only, then,*

Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Jacob — Gloriosa dicta sunt de te, Civitas Dei. —Homo natus est in ea, et ipse fundavit eam Altissimus

Her foundations are in the holy mountains: the Lord loveth the gates of Sion above all the tabernacles of Jacob.—Glorious things are said of thee, O City of God.—A man is born in her, and the Most High Himself hath founded her

In Easter-time instead of the Gradual is said:

Alleluia, alleluia. Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri Alleluia.—Tota pulchra es, Maria, et macula originalis non est in te Alleluia

Alleluia, alleluia. Thou art the glory of Jerusalem, thou the joy of Israel, thou the honour of our people. Allel.—All fair art thou, O Mary, and the first stain is not in thee. Alleluia

Gospel, Luke 1. AT that time, The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, unto a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the Angel being come in unto her, said, Hail, full of grace, the Lord is with thee; blessed art thou among women.

Offert. Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus. Alleluia.

Hail, Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.

Secret. RECEIVE, O Lord, the salutary Oblation which we offer unto Thee on this solemnity of the Immaculate Conception of the blessed Virgin Mary: and grant, that as we confess that she, through Thy preventing grace, was kept free from every stai of sin, so by her intercession we may be absolved from all our offences. Through *&c. Commem. of Advent.—Preface, No.* 10, page 17; *inserting* Immaculate Conception *where proper.*

Comm. Gloriosa dicta sunt de te, Maria: quia fecit tibi magna qui potens est.

Glorious things are said of thee, O Mary: for He that is mighty, h th done great things to thee.

P. Com. MAY the Sacrament which we have received, O Lord our God, heal in us the wounds of that sin, from which Thou didst alone preserve the Immaculate Conception of blessed Mary. Through *&c. Commem. of Advent.*

Dec. 9.—OF THE OCTAVE OF THE IMMAC. CONCEPT.—*Mass as on the Feast*, page 384; *2nd Prayer of Advent, and 3rd of the Holy Ghost*, page 6.

Dec. 10.—OF THE OCTAVE.—*Mass*, page 384; *Commemoration of Advent and of* St. Melchiades, Pope and Martyr, *from the Mass*, Statuit, page 298.

Dec. 11.—ST. DAMASUS, POPE.

Mass, Sacerdotes, page 3 5, *excepting as follows:*

Collect. HEAR our prayers, O Lord, and blessed Damasus Thy Confessor and Pontiff interceding, mercifully grant us pardon and peace. Through *&c.—Comm. of Oct. and Advent.*

Epistle, Heb. 7, page 326.—*Gradual*, Ecce sacerdos, page 324.

Gospel, Matt. 24, page 327.—*Offert.*, Inveni David, page 325.

Secret, May the offering *&c.*, page 345.

Comm., Domine quinque *&c.*, page 331.

P. Com. GRANT unto Thy faithful people, we beseech Thee, O Lord, ever to rejoice in the veneration of Thy Saints, and to be protected by their continual supplications. Through *&c.*

Dec. 12.—Of the Octave.—*Mass as on Dec. 9.*

Dec. 13.—St. Lucy, Virgin and Martyr.

Mass, Dilexisti (*in Collect, add* 'Martyr'), page 344, *except as below.—Commem. of Oct. and Advent.*

Gradual, Dilexisti, page 339, *altering the verse at* † **to Diffusa &c.**

Gospel, *Matt.* 13, page 342.—*Offert.*, Afferentur, **and** *Comm.*, Principes, page 341.

Dec. 14.—Of the Octave, *as on Dec. 9.—But if Ember-Wednesday fall on this day, the Mass is of the Ember-day, with a Commem. of the Octave and 3rd Prayer of the Holy Ghost.—See also paragraph* 8, 'Notes and Directions,' page xvii

Dec. 15.—Octave of Immac. Concept. B. V. M.

Mass as on the Feast, page 384, *with Commem. of Advent.*

When Ember-Wednesday falls on this day, see paragraph 8, 'Notes and Directions,' page xvii

Dec. 16.—St. Eusebius, Bp. of Vercelli, Mart.

Mass, Sacerdotes, page 361, *with Commem. of Advent.*

Dec. 18.—*Where specially authorized.*

The Expectation of the B. V. Mary.

Mass, Rorate, page 286; *with the alterations in the Introit and Gradual there notified.—Commem. of Advent.*

Dec. 20.—Vigil of St. Thomas.

Mass, Ego autem, page 293, *with Commem. of Advent. If, however, the Vigil falls on an Ember-day, the Vigil is only commemorated. See Note V.*, 2, 4, p. xiii; *VI.*, 2, 3, p. xv; *VIII.*, p. xvii.

Dec. 21.—St. Thomas the Apostle.

See Note VII., 4, p. xvi.

***Introit, Gradual &c., from the Mass*, Mihi autem, page 295.**

Collect. GRANT us, we beseech Thee, O Lord, to glory in the solemnity of Thy blessed Apostle Thomas, that we may ever both be helped by his patronage, and also imitate his faith with due devotion. Through. *Comm. of Adv.*

Epistle. *Eph.* 2. BRETHREN: Ye are now no more guests and strangers, but fellow-citizens with the Saints and members of the household of God, being built upon the

foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone: in Whom all the building, being framed together, groweth up into a holy temple in the Lord, in Whom ye also are built together into a habitation of God in the Spirit.

Gradual, Nimis honorati, *No.* 2, p. 295, *with the special* 3rd *verse.*

Gospel, John 20. At that time, Thomas, one of the Twelve, who is called Didymus *&c., as in the* 14*th line of the Gospel at* page 188, *and as far as the mark* *.—*Offert.*, In omnem, *No.* 2, page 297.

Secret. WE render unto Thee, O Lord, the duty of our service, suppliantly beseeching, that Thou wouldest protect Thy Gifts in us by the prayers of the blessed Apostle Thomas: on the feast of whose honoured martyrdom, we offer unto Thee this Sacrifice of praise. Through *&c.* *Commem. of Advent.—Preface, No.* 11, page 18.

Comm. Mitte manum tuam et cognosce loca clavorum, et noli esse incredulus sed fidelis.	Put in thy hand, and know the place of the nails, and be not faithless but believing.

P. Com. BE with us, O merciful God: and blessed Thomas the Apostle interceding for us, mercifully guard Thy gifts around us. Through *&c.* *Commem. of Advent.*

Dec. 24 to 31.—*See* pages 48 *to* 67.

Jan. 1 to 10.—*See* pages 68 *to* 72.

Jan. 11.—*Mass of the Octave of the* Epiphany, *with commemoration of* St. Hyginus, Pope and Martyr, *from the Mass*, Statuit, page 298.

Jan 12.—Octave of the Epiphany.—*See* page 74.

Jan. 14.—St. Hilary,

Bishop of Poitiers, and Doctor of the Church.

Mass, In medio, page 327 (*Epistle, No.* 3, *and Gradual, No.* 1).

Commem. of St. Felix, Priest and Martyr. (*Where the Mass is of St. Felix, it is* Lætabitur, page 304, *with the following Prayers.*)

Collect. GRANT, we beseech Thee, Almighty God, that the examples of Thy Saints may stir us up to a better life, to the end that we may also imitate their actions, whose festival we celebrate.

Secret. RECEIVE graciously, O Lord, the Offerings dedicated unto Thee through the merits of blessed Felix Thy Martyr, and grant that they may turn to our perpetual support.

P. Com. REPLENISHED with these salutary Mysteries, we beseech Thee, O Lord, that we may be helped by the prayers of blessed Felix Thy Martyr, whose festival we celebrate

Jan. 15.—St. Paul, the First Hermit.

Introit, Justus ut palma, page 335.

Collect, O God, Who year by year *&c.*, *with the corresponding Secret and P. Com.*, page 332.

Commem. of St. Maurus Abbot, *from the Mass*, page 337; *but Secret*, Grant us, page 336.

Epistle, Brethren, the things that were gain, page 334.

Gradual, Justus ut palma, p. 332, *but V. at † either* Justus germinabit, *or, if after Septuagesima*, *Tract*, Beatus vir.

Gospel, Jesus answering said, p. 320.—*Offert.*, In virtute, p. 336.

Comm. Lætabitur justus in Domino, et sperabit in eo: et laudabuntur omnes recti corde.

The just shall rejoice in the Lord, and hope in Him: and all they that are right of heart shall be praised.

Jan. 16.—St. Marcellus, Pope and Martyr.

Introit, Gradual &c., from the Mass Statuit, page 298.

Collect MERCIFULLY hearken to the prayers of Thy people, we beseech Thee, O Lord: that we may be helped by the merits of blessed Marcellus Thy Martyr and Pontiff, in whose martyrdom we rejoice. Through *&c.*

Epistle, Brethren, Blessed be the God, page 301.

Gradual, Invent David, page 299.

Gospel, *Matt.* 16. If any man will come, page 302.

Offert., Veritas mea, page 300.

Secret. RECEIVE graciously, we beseech Thee, O Lord, the Gifts which we offer; and the merits of blessed Marcellus Thy Martyr and Pontiff interceding, grant that they may become a help to our salvation. Through *&c.*

Comm. Domine, quinque talenta, page 300.

P. Com. HAVING satisfied Thy household, O Lord, with sacred Gifts, do Thou ever comfort us, we beseech Thee, by his intercession whose festival we celebrate Through *&c.*

Jan. 17.—St. Antony, Abbot.

Mass Os Justi, page 337; but with *Gospel*, *Luke* 12, page 321

Jan. 18.—St. Peter's Chair at Rome.

Introit. STATUIT ei Dominus testamentum pacis, et principem fecit eum; ut sit illi sacerdotii dignitas in æternum. *Ps.* Memento, Domine, David: et omnis mansuetudinis ejus.

THE Lord established for him a covenant of peace, and made him a prince; that he should have the dignity of the priesthood for ever. *Ps.* O Lord, remember David: and all his meekness.

Collect. O GOD, Who in delivering unto blessed Peter Thine Apostle the keys of the Kingdom of Heaven, didst confer upon him the High Priesthood of binding and of loosing: grant, that by the help of his prayers, we may be delivered from the bonds of our sins. O Thou that livest *&c.*

Comm. of St. Paul. O GOD, Who by the preaching of the blessed Apostle Paul didst teach the multitude of the Gentiles: grant, we beseech Thee, that we who venerate his memory, may feel his patronage with Thee.

Of St. Prisca. GRANT, we beseech Thee, Almighty God, that we who celebrate the heavenly birthday of blessed Prisca Thy Virgin and Martyr, may both rejoice in this yearly festival, and profit by the example of so great a faith. Through *&c.*

Epistle, 1 *Peter* 1. PETER, an Apostle of Jesus Christ, to the strangers dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied. * Blessed be the God and Father of our Lord Jesus Christ, Who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation, ready to be revealed in the last time. Wherein ye shall greatly rejoice, if now ye must be for a little time made sorrowful in divers temptations; that the trial of your faith, much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

Gradual. Exaltent eum in ecclesia plebis: et in catha-

Let them exalt him in the church of the people: and

dra seniorum laudent eum. —Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.— * Alleluia, alleluia. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. Alleluia.

praise him in the chair of the elders.—Let the mercies of the Lord give glory unto Him; and His wondrous works to the children of men.— * Allel., allel. Thou art Peter, and upon this rock I will build my Church. Alleluia.

*From Septuagesima to Easter the Gradual is sung up to *, then,*

Tract. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. — Et portæ inferi non prævalebunt adversus eam: et tibi dabo claves regni cœlorum. — Quodcumque ligaveris super terram, erit ligatum et in cœlis. — Et quodcumque solveris super terram, erit solutum et in cœlis.

Thou art Peter, and upon this rock I will build my Church. — And the gates of hell shall not prevail against it; and I will give unto thee the keys of the Kingdom of Heaven. — Whatsoever thou shalt bind upon earth, shall be bound also in heaven. — And whatsoever thou shalt loose upon earth, shall be loosed also in heaven.

Gospel, *Matt.* 16. At that time Jesus came *&c.*, page 462.

Offert. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam: et tibi dabo claves regni cœlorum.

Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the Kingdom of Heaven.

Secret. MAY the prayer of the blessed Apostle Peter, we beseech Thee, O Lord, commend unto Thee the prayers and sacrifice of Thy Church: that what we celebrate in his honour, may profit us unto forgiveness. Through *&c.*

Of St. Paul. SANCTIFY, O Lord, through the prayers of Thine Apostle Paul, the Gifts of Thy people: that the things which, through Thine ordaining, are already pleasing unto Thee, may become more pleasing by his intercession.

Of St. Prisca. MAY this Sacrifice, we beseech Thee, O Lord, which we, commemorating the heavenly birthday of Thy Saints, offer unto Thee, both loosen the bonds of our wickedness, and obtain for us the gifts of Thy mercy. Through *&c.* *Preface of the Apostles*, *No.* 11, page 18.

Comm. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.

Thou art Peter, and upon this rock I will build my Church.

P. Com. MAY the Gift which we have offered be a cause of joy to us, O Lord, that as we proclaim Thee marvellous in Thine Apostle Peter, we may through him receive the abundance of Thy pardon. Through *&c.*

Of St. Paul. SANCTIFIED, O Lord, by this Mystery of salvation, we beseech Thee, that he, under whose patronage Thou hast vouchsafed to place us, may not fail to pray for us.

Of St. Prisca. REPLENISHED with this salutary Mystery, we beseech Thee, O Lord, that we may be helped by her prayers, whose festival we celebrate. Through *&c.*

The Mass of St. Prisca is M exp averunt, page 341, *but Prayers as above.*

Jan. 19.—Sts. Marius, Martha (his wife), Audifax and Abachum (their sons), Martyrs.

For Commemoration of St. Canute, *see below.*

Introit, Justi epulentur, page 315.

Collect. HEAR Thy people, O Lord, making supplication under the patronage of Thy Saints: that Thou wouldest grant us both to rejoice in the peace of this life, and to find in it that which will help us unto life everlasting.

Epistle, Heb. 10, p. 314;—*Graduai,* Justorum, *No.* 2, p. 319;—*Gospel, Matt.* 24, p. 314;—*Offert.,* Anima nostra, *No.* 1, p. 322.

Secret. REGARD the prayers and offerings of Thy faithful people, O Lord: that they may both please Thee as doing honour to Thy Saints, and confer upon us the help of Thy propitiation.

Communion, Dico autem, *No.* 1, page 322.

P. Com. APPEASED, O Lord, by the intercession of Thy Saints, grant, we beseech Thee, that what we celebrate by a temporal action, we may receive for our eternal salvation.

St. Canute, King of Denmark, Martyr.

Mass, In virtute, page 302, *the Collect and Gospel excepted.*

Collect. O GOD, Who, for the honour of Thy Church, wast pleased to adorn the blessed King Canute with the palm of martyrdom and with glorious miracles: graciously grant, that, by treading in the footsteps of one who followed the Lord in His sufferings, we also may be worthy to reach the everlasting joys. Through the same *&c.*

Gospel, Matt. 16, page 302.

Jan 20.—St. Fabian, Pope and Martyr, and St. Sebastian, Martyr.

Introit, Gradual &c., from the Mass, Intret, page 309.

Collect DO Thou, Almighty God, have regard to our frailty; and since the weight of our own actions beareth us down, may the glorious intercession of Thy blessed Martyrs Fabian and Sebastian, protect us. Through *&c.*

Epist. Heb. 11. BRETHREN: The Saints by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions; quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in war, put to flight the armies of foreigners: women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection. And others had trial of mockeries and stripes, moreover also of bonds and prisons: they were stoned, they were sawn asunder, they were tempted, they were put to death by the sword; they wandered about in sheep skins, in goat-skins, in want, distressed, afflicted: of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these were approved by the testimony of faith in Christ Jesus our Lord.

Gradual, Gloriosus Deus, page 310; *if not after Septuagesima the V. at † is changed to* Sancti tui; *but after Septuagesima, substitute as * the Tract*, Qui sonmant, page 311.

Gospel, At that time, Jesus coming down *&c.*, page 313.

Offert. Lætamini in Domino, et exultate Justi: et gloriamini omnes recti corde.

Rejoice in the Lord, and exult, ye Just: and glory, all ye right of heart.

Secret GRACIOUSLY receive, O Lord, the Offerings dedicated unto Thee through the merits of Thy blessed Martyrs Fabian and Sebastian: and grant that they may turn to our perpetual support. Through *&c.*

Comm. Multitudo languentium et qui vexabantur a spiritibus immundis veniebant ad eum: quia virtus de illo exibat, et sanabat omnes.

A crowd of sick, and they that were vexed by unclean spirits came to Him: for there went virtue out from Him, and healed all.

P. Comm. REFRESHED by participation in the sacred Gift, we beseech Thee, O Lord our God, that Thy blessed Martyrs Fabian and Sebastian interceding, we may experience the effect of the worship which we perform. Through *&c.*

Jan. 21.—St. Agnes, Virgin and Martyr.

Introit, Me expectaverunt, page 341

Collect. ALMIGHTY and everlasting God, Who choosest the frail things of the world to confound those that are strong: mercifully grant that we who celebrate the festival of blessed Agnes Thy Virgin and Martyr, may feel the benefit of her advocacy with Thee. Through *&c.*

Lesson, I will give glory *&c.*, page 339.

*From Septuagesima to Easter the following Gradual is said up to * and then the Tract*, Veni sponsa *&c.*, page 340.

Gradual. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. — Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua.—* Alleluia, alleluia. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est, Ecce Sponsus venit: exite obviam Christo Domino. Alleluia.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever.—Because of truth, and meekness, and justice: and thy right hand shall lead thee marvellously.— * Alleluia, alleluia. The five prudent virgins took oil in their vessels with the lamps: and at midnight there was a cry made, Behold the Bridegroom cometh: go forth to meet Christ the Lord. Alleluia.

Gospel, Matt. 25, page 340; *and Offert.*, Afferentur, page 341.

Secret. RECEIVE graciously, O Lord, the Sacrifice which we offer unto Thee: and blessed Agnes Thy Virgin and Martyr interceding, loosen the bonds of our sins. Through *&c.*

Comm. Quinque prudentes, *as at * in the Gradual above, but without the* alleluias.

P. Com. REFRESHED by this heavenly meat and drink, we suppliantly entreat Thee, O Thou our God, that she in whose remembrance we have received this Sacrament, may also help us by her prayers. Through *&c.*

Jan. 22.—St. Vincent, Deacon,

and St. Anastasius, Martyrs.

Mass, Intret, page 309, *with the following exceptions* —

Collect. GIVE ear to our supplications, O Lord: that we who acknowledge the guilt of our sins, may be delivered by the intercession of Thy blessed Martyrs Vincent and Anastasius. Through *&c.*

Secret. WE offer unto Thee, O Lord, the Gifts of our devotion: may they both be pleasing unto Thee for the honour of Thy Just Servants, and through Thy mercy also be rendered salutary unto us. Through *&c*

P. Com. WE beseech Thee, Almighty God, that the heavenly Food of which we have partaken, may, Thy blessed Martyrs Vincent and Anastasius interceding, defend us from all adversity. Through *&c*.

Jan. 23.—ST. RAYMUND OF PENNAFORT: *see* page 399

Where authorized there is kept on Jan. 23 the feast of the

ESPOUSAL OF THE B. V. MARY TO ST. JOSEPH.

Mass—the Epistle and Gospel excepted—as on the Visitation, July 2, p. 407. *In the Collect and Secret substitute* Espousal *for* Visitation.

Commemorations are made of St. Joseph *from the Mass, March* 19, page 417; *and of* St. Emerentiana, Virgin and Martyr, *from the Mass,* Me expectaverunt, page 341.

Epistle. The Lord possessed me, page 884.

The Gradual, if after Septuagesima, is said to ℣ *only, and then the Tract,* Gaude Maria, page 289.

Gospel, When Mary the Mother of Jesus, page 49.

Preface, No. 10, page 17, *substituting* Espousal *for* festival.

Jan. 24.—ST. TIMOTHY, BP. OF EPHESUS, MART.

Mass, Statuit, page 298, *the Epistle excepted.*

Epistle 1 *Tim.* 6. DEARLY beloved: Pursue justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith: lay hold on eternal life whereunto thou art called, and hast confessed a good confession before many witnesses. I charge thee before God, Who quickeneth all things, and before Christ Jesus Who gave testimony under Pontius Pilate, a good confession, that thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ, which in His times He shall shew, Who is Blessed and alone Mighty, the King of kings, the Lord of lords: Who alone hath immortality, and dwelleth in light inaccessible: Whom no man hath seen, nor can see: to Whom be honour and empire everlasting. Amen.

Jan. 25.—The Conversion of St. Paul.

Introit. SCIO cui credidi, et certus sum quia potens est depositum meum servare in illam diem, justus Judex. *Ps.* Domine, probasti me et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

I KNOW Whom I have believed, and I am certain that He is able to keep that which I have committed to Him, against that day, He the just Judge. *Ps.* Lord, Thou hast proved me and known me: Thou hast known my down-sitting and mine up-rising.

Collect. O GOD, Who by the preaching of the blessed Apostle Paul didst teach the whole world, grant we beseech Thee, that we, who this day celebrate his Conversion, may, by his example, advance unto Thee. Through *&c.*

Commem. of St. Peter, O God, Who in delivering *&c.*, page 390.

Lesson, Acts 9. IN those days, Saul, as yet breathing threatenings and slaughter against the disciples of the Lord, went to the High Priest, and asked of him letters to Damascus, to the synagogues, that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him, Saul, Saul, why persecutest thou me? Who said, Who art thou, Lord? And He said, I am Jesus, Whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt Thou have me to do? And the Lord said to him, Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him, stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they, leading him by the hand, brought him to Damascus. And he was there three days without sight; and neither did eat nor drink. Now there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said to him, Arise, and go into the street that is called Straight, and seek in the house of Judas one named Saul of Tarsus; for behold, he prayeth. (And he saw a man named Ananias coming in, and putting his hands upon him, that he might receive his sight.) But Ananias answered,

Lord, I have heard by many of this man, how much evil he hath done to Thy saints in Jerusalem: and here he hath authority from the Chief Priests to bind all that invoke Thy Name. And the Lord said to him, Go thy way; for this man is to me a chosen vessel, to carry my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house, and laying his hands upon him, said, Brother Saul, the Lord Jesus hath sent me. He that appeared to thee in the way as thou camest, that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up, he was baptized. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that He is the Son of God. And all that heard him were amazed, and said, Is not this he who persecuted in Jerusalem those that called upon this Name: and came hither for that intent, that he might carry them bound to the Chief Priests? But Saul increased much more in strength, and confounded the Jews that dwelt at Damascus, affirming that this is the Christ.

Gradual. Qui operatus est Petro in apostolatum, operatus est et mihi inter Gentes, et cognoverunt gratiam Dei, quæ data est mihi.—Gratia Dei in me vacua non fuit: sed gratia ejus semper in me manet. — * Alleluia, alleluia. Magnus sanctus Paulus, vas electionis, vere digne est glorificandus, qui et meruit thronum duodecimum possidere. Alleluia.

He that wrought in Peter to the apostleship, wrought in me also among the Gentiles, and they have known the grace of God which is given to me.—The grace of God in me hath not been void: but His grace remaineth always in me.— * Allel., allel. Great is Saint Paul, a chosen vessel, truly is he to be worthily glorified, who also deserved to possess the twelfth throne. Alleluia.

* *From Septuagesima to Easter the Gradual is said up to *, then.*

Tract. Tu es vas electionis, sancte Paule Apostole: vere digne es glorificandus. — Prædicator veritatis et Doctor Gentium, in fide et veritate.—Per te omnes Gentes cognoverunt gratiam Dei.—

Thou art a chosen vessel, O holy Apostle Paul: truly art thou worthily to be glorified. — Preacher of truth, and Teacher of the Gentiles, in faith and truth. — Through thee have all the Gentiles

Intercede pro nobis ad Deum qui te elegit.

known the grace of God.—Intercede for us to God Who chose thee.

Gospel, At that time, Peter said to Jesus &c., page 388.

Offert. Mihi autem &c., No. 1, page 297

Secret, Sanctify, O Lord, *followed by Commem. of St. Peter*, May the prayer, *both on* page 391.—*Preface*, No. 11, page 18.

Comm. Amen dico vobis, quod vos qui reliquistis omnia, et secuti estis me, centuplum accipietis: et vitam æternam possidebitis.

Amen I say unto you, that ye who have left all things, and have followed me, shall receive an hundredfold: and possess everlasting life.

P. Com., Sanctified; *followed by Commem. of St. Peter* May the Gift, *both on* page 392.

Jan. 26.—St. Polycarp, Bp. of Smyrna, Mart.

Mass, Sacerdotes, page 301, *with the following exceptions*:—

Epistle, 1 *John* 3. DEARLY beloved: Whosoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration, which ye have heard from the beginning, That ye should love one another. Not as Cain, who was of the wicked one, and slew his brother. And wherefore slew he him? Because his own works were wicked: and his brother's just. Wonder not, brethren, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother, is a murderer. And ye know that no murderer hath eternal life abiding in himself. In this have we known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren.

Gospel, There is nothing, p. 305.—*P. Com.* Refreshed p. 391.

Jan. 27.—St. John Chrysostom,

Bp. of Constantinople, and Dr. of the Church.

Mass, In medio, page 327; *the following excepted*:

Collect. MAY Thy heavenly grace, we beseech Thee, O Lord, expand Thy Church: that Church which Thou wert pleased to adorn by the glorious merits and teaching of blessed John Chrysostom, Thy Confessor and Pontiff. Through *&c.*

Epistle, No. 8, page 328.—*Gradual*, No. 2, page 329, *with special 3rd verse if before Septuagesima, and Tract*, Beatus vir, *if after*.

Offert., Justus ut palma, *and Comm.*, Fidelis, page 331.

Jan. 23.

St. Raymund of Pennafort, Priest.

Mass, Os justi, page 831, *the Collect excepted.*

Collect. O GOD, Who didst choose blessed Raymund to be a distinguished minister of the Sacrament of Penance, and didst marvellously lead him through the waves of the sea: grant that we, through his intercession, may be enabled to bring forth worthy fruits of penance, and to reach the port of everlasting salvation. Through *&c.*

Jan. 24 to 27; *see* pp. 395 to 398.

Jan. 28.—Second Feast of St. Agnes.

Where the Mass on the 28th is of St. Agnes it is as follows:—

Introit, Vultum tuum, page 846.

Collect. O GOD, Who year by year gladdenest us by the festival of blessed Agnes Thy Virgin and Martyr, grant that we, who venerate her by this Office, may likewise follow the example of her godly behaviour. Through *&c.*

Epistle, Brethren, He that glorieth *&c.*, *and Gradual*, Specie tua *&c.*, page 844.

Gospel, *Matt.* 13, page 842.—*Offert.*, Diffusa, page 848.

Secret. MAY an abundant blessing, we beseech Thee, O Lord, descend upon this Sacrifice; and both mercifully work out our sanctification, and give us joy on this festival of Thy Martyrs. Through *&c.*

Comm., Simile est regnum *&c.*, page 847.

P. Com. WE have received, O Lord, the Sacraments offered on this yearly festival: grant, we beseech Thee, that they may confer upon us the remedies both of this and of everlasting life. Through *&c.*

Jan. 29.—St. Francis of Sales,

Bishop of Geneva, and Doctor of the Church.

Mass, In medio, page 827; (*Epistle*, *No.* 3; *Gradual*, *Offert.*, *and Comm.*, *as given in the first places*).

Collect. O GOD, Who for the salvation of souls, wert pleased that blessed Francis Thy Confessor and Pontiff should become all things to all men: grant mercifully, that we, filled by the sweetness of Thy love, may, by following his counsels, and by the help of his merits, attain unto everlasting joys. Through *&c.*

Jan. 30.—St. Martina, Virgin and Martyr.

Mass, Loquebar, page 385

Jan. 31.—St. Peter Nolasco, Confessor.

Founder of the Order of Our Lady of Ransom

Mass, Justus ut palma, page 335, *except*

Collect. O GOD, Who didst divinely inspire blessed Peter that, following the example of Thy charity, he should, for the ransoming of the faithful, enrich Thy Church with a new Offspring: grant, by his intercession, that we, set free from the thraldom of sin, may enjoy never-ending liberty in our heavenly home. O Thou that livest *&c.*

Feb. 1.—St. Ignatius, Bp. of Antioch, Mart

Introit. MIHI autem absit gloriari, nisi in Cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *Ps.* Memento, Domine, David: et omnis mansuetudinis ejus.

FAR be it that I should glory save in the Cross of our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. *Ps.* O Lord, remember David: and all his meekness.

Collect, Secret, and P. Com. from the Mass. Statuit, page 298.

Epistle, Rom. 8. BRETHREN, Who shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? (As it is written, For Thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.) But in all these things we overcome because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

*After Septuagesima the following Gradual is said up to *, and then the Tract,* Desiderium animæ ejus, page 299.

Gradual. Ecce Sacerdos magnus qui in diebus suis placuit Deo.—Non est inventus similis illi, qui conservaret legem Excelsi.—* Alleluia, allel. Christo confixus sum Cruci: vivo ego, jam non ego, vivit vero in me Christus. Alleluia.

Behold a great Priest, who in his days pleased God.—There was not found one like him, who kept the law of the Most High.—* Alleluia, alleluia. With Christ I am nailed to the Cross: I live, yet now, not I, but Christ liveth in me. Alleluia.

Gospel, John 12 Amen Amen I say to you *&c.* page 49

Offert. Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.

With glory and honour hast Thou crowned him, O Lord, and hast set him over the works of Thy hands.

Comm. Frumentum Christi sum, dentibus bestiarum molar, ut panis mundus inveniar.

I am the wheat of Christ: O that I may be ground by the teeth of beasts, so that I be found pure bread.

Feb. 2.—The Purification of the B. V. Mary.

If this Feast fall either on Septuagesima, Sexagesima or Quinquagesima Sunday, only the Blessing and Distribution of the Candles and the Procession take place, and Mass is said of the Sunday, the Mass of the Feast being transferred to the next day, provided no greater feast occur thereon.

After Terce, the Priest, vested in a violet cope, blesses the Candles (which are placed by the Altar) as follows:

P. The Lord be with you: *R.* And with thy spirit.

Let us pray. O HOLY Lord, Father Almighty, Everlasting God, Who didst create all things out of nothing, and by Thy command hast caused this liquid to come by the labour of bees to the perfection of wax, and who on this day didst fulfil the prayer of the just Simeon: Thee we humbly entreat, that by the invocation of Thy most holy Name, and the intercession of blessed Mary ever Virgin, whose festival we this day devoutly celebrate, and the prayers of all Thy Saints, Thou wouldest vouchsafe to bless and sanctify these Candles for the use of men, and the good of their bodies and souls, whether by land or by water: and that from Thy holy heaven, and from the seat of Thy Majesty, Thou wouldest hear the prayers of these, Thy people, who desire to bear them reverently in their hands, and to praise Thee with their hymns: and that Thou wouldest be propitious to all that call upon Thee, whom Thou hast redeemed with the precious Blood of Thy Son, Who with Thee liveth and reigneth in the unity &c. *R.* Amen.

Let us pray. ALMIGHTY and Everlasting God, Who on this day didst present Thine only-begotten Son, in Thy holy temple, to be received in the arms of blessed Simeon, we suppliantly entreat Thy clemency that Thou wouldest vouchsafe to bless and sanctify, and kindle with the light of a heavenly blessing, these Candles, which we Thy servants, receiving, desire to bear lighted in honour of Thy Name, that offering them unto Thee, our Lord and God, we, made worthy and kindled with the holy light of Thy most sweet

charity, may deserve to be presented in the holy temple of Thy glory. Through the same our Lord *&c.*

Let us pray. O LORD JESUS CHRIST, True Light, that enlightenest every man that cometh into this world pour forth Thy blessing upon these Candles, and sanctify them with the light of Thy grace; and mercifully grant, that even as these lights, kindled with a visible flame, dispel the gloom of night, so also our hearts made bright by an invisible fire—that is, by the splendour of the Holy Ghost—may be freed from the blindness of all vices; that the eyes of our minds being purified, we may be enabled to see such things as are pleasing to Thee and profitable to our salvation: that so, after the dark perils of this life, we may attain to reach light unfading: through Thee, Christ Jesu, Saviour of the world, Who in the perfect Trinity, livest and reignest God, world without end. *R.* Amen.

Let us pray. ALMIGHTY and everlasting God, Who through Moses Thy servant didst command that the purest juice of the olive should be prepared for the continual entertainment of the lamps burning in Thy sight, graciously pour out upon these Candles the grace of Thy blessing: that they may so provide an outward light, that inwardly, by Thy gift, the light of Thy Spirit may not be wanting to our minds. Through our Lord *&c.* in the unity of the same *&c.* *R.* Amen.

Let us pray. O LORD JESUS CHRIST, Thou Who, when this day appearing among men in the substance of our flesh, wast presented in the Temple by Thy parents: and Whom Simeon, that venerable old man, illumined by the light of Thy Spirit, recognised, took into his arms, and blessed: do Thou graciously grant that we, enlightened and taught by the grace of that same Holy Ghost, may truly acknowledge and faithfully love Thee, Who with God the Father, in the unity of the same Holy Ghost, livest and reignest God, world without end. *R.* Amen.

Having ended these prayers, the Celebrant sprinkles the Candles with Holy Water (saying the Asperges) *and then incenses them. Afterwards the Candles are distributed; the Celebrant first taking one from the Clergyman who is highest in rank, and then himself giving others, first to the clergy, and then to the laity: all, Prelates excepted, kneeling and kissing both the Candle and the Celebrant's hand.*

The following Anthems are sung during the distribution:—

Anth. Lumen ad revelationem Gentium: et gloriam plebis tuæ Israel.

Anth. A light to enlighten the Gentiles: and the glory of Thy people Israel.

Cant. NUNC dimittis servum tuum, Domine: secundum verbum tuum in pace. —*The Anth.*, Lumen ad *&c.*, *is here repeated.*

NOW lettest Thou Thy servant depart, O Lord: in peace, according to Thy word.—*The Anth.*, A light *&c.*, *is here repeated.*

Quia viderunt oculi mei: salutare tuum.—*Repeat*, Lumen *&c.*

Because mine eyes have seen: Thy salvation.—A light *&c.*

Quod parasti: ante faciem omnium populorum. — *Repeat*, Lumen *&c.*

Which Thou hast prepared: before the face of all people.—A light *&c.*

Gloria Patri, et Filio, et Spiritui Sancto.—Lumen *&c.*

Glory be to the Father, and to the Son, and to the Holy Ghost.—A light *&c.*

Sicut erat *&c.*—Lumen *&c.*

As it was *&c.*—A light *&c.*

Anth. Exurge, Domine, adjuva nos: et libera nos propter Nomen tuum.

Arise, O Lord, and help us: and for Thy Name's sake, deliver us.

Ps. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis. — Gloria Patri *&c.* - *The Anth.*, Exurge, *is then repeated.*

O God, we have heard it with our ears: our fathers have declared it unto us.—Glory *&c.*—*The Anth.*, Arise, *is then repeated.*

Then the Priest says, Oremus,—Let us pray, (*and if after Septuagesima, and not on a Sunday, there is added*, Flectamus genua: ℟. Levate.—Let us kneel down: ℟. Rise up).

HEARKEN unto Thy people, we beseech Thee, O Lord: and vouchsafe that, inwardly, by the light of Thy grace, they may attain unto that which outwardly, by Thy good pleasure, they year by year do venerate. Through Christ our Lord. ℟. Amen.

After which the PROCESSION *takes place, the Celebrant first putting incense into the thurible and the Deacon then saying*, Procedamus in pace,—Let us proceed in peace, *to which the Choir respond*, In nomine Christi: Amen,—In Christ's Name: Amen.

The Procession takes place in the usual order, all bearing the lighted Candles: the following Anthems being sung the while.

Anth. Adorna thalamum tuum, Sion, et suscipe Regem Christum: amplectere Mariam quæ est cœlestis porta: ipsa enim portat Regem gloriæ novi lumini: subsistit Virgo, adducens manibus Filium ante luciferum genitum: quem accipiens Simeon in ulnas suas prædicavit populis Dominum eum esse vitæ et mortis, et Salvatorem mundi.

Do thou, O Sion, deck out thy chamber, and welcome Christ the King: greet Mary who is Heaven's Gate: for she beareth the King of Glory of the new light: she cometh, a virgin bringing in her arms the Son begotten before the day-star: whom Simeon, taking into his arms, proclaimed to the people to be the Lord of life and death, and the Saviour of the world.

Another Anth. Responsum accepit Simeon a Spiritu Sancto non visurum se mortem nisi videret Christum Domini: et cum inducerent puerum in templum, accepit eum in ulnas suas, et benedixit Deum: et dixit, Nunc dimittis servum tuum, Domine, in pace.—Cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo: ipse accepit eum in ulnas suas.

Simeon received an answer from the Holy Ghost that he should not see death before he had seen the Lord's Christ: and when they brought the child into the temple, he took Him into his arms, and blessed God: and said, Now lettest Thou Thy servant depart, O Lord, in peace.—When His parents brought in the child Jesus, to do for Him according to the custom of the Law, he took Him into his arms.

And as the Church is re-entered, is sung the Responsory,

Obtulerunt pro eo Domino par turturum aut duos pullos columbarum: sicut scriptum est in lege Domini.—Postquam impleti sunt dies purgationis Mariæ secundum legem Moysi, tulerunt Jesum in Jerusalem, ut sisterent eum Domino: Sicut scriptum est in lege Domini.—Gloria Patri, et Filio, et Spiritui Sancto.—Sicut scriptum est in lege Domini.

They offered for Him unto the Lord a pair of turtle doves, or two young pigeons: * As it is written in the law of the Lord.—After the days of the purification of Mary, according to the law of Moses, were fulfilled, they brought Jesus to Jerusalem, to present Him to the Lord: * As it is *&c.*—Glory be to the Father, and to the Son, and to the Holy Ghost.—* As it is *&c.*

At Mass.

After the Procession, Mass is said, in white vestments: the Candles being held lighted during the Gospel, and from the Elevation to the Communion (but not if Mass is of the Sunday).

Introit. SUSCEPIMUS, Deus, misericordiam tuam in medio templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua. *Ps.* Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus.

WE have received Thy mercy, O God, in the midst of Thy Temple: according to Thy Name, O God, so also is Thy praise, unto the ends of the earth: Thy right hand is full of justice. *Ps.* Great is the Lord, and exceedingly to be praised: in the city of our God, in His holy mountain.

Collect. ALMIGHTY and everlasting God, we suppliantly beseech Thy Majesty, that as Thine only-begotten Son was this day presented in the Temple in the substance of our flesh, so also Thou wouldest cause us to be presented unto Thee with purified minds. Through the same.

Lesson, Mal. 3. THUS saith the Lord God, Behold I send mine Angel, and he shall prepare the way before my face. And presently the Lord, whom ye seek, and the Angel of the Testament, whom ye desire, shall come to His Temple. Behold, He cometh, saith the Lord of Hosts; and who shall be able to think of the day of His coming? and who shall stand to see Him? For He is like a refining fire, and like the fullers' herb; and He shall sit refining and cleansing the silver, and shall purify the sons of Levi, and refine them as gold and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years; saith the Lord Almighty.

Gradual. Suscepimus, Deus, misericordiam tuam in medio templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terræ. — Sicut audivimus, ita et vidimus in civitate Dei nostri, in monte sancto ejus.— * Alleluia, alleluia. Senex puerum portabat: puer autem senem regebat. Alleluia.

We have received Thy mercy, O God, in the midst of Thy Temple: according to Thy Name, O God, so also is Thy praise unto the ends of the earth.—As we have heard, so also have we seen in the city of our God, in His holy mountain.— * Alleluia, alleluia. The old man carried the Child: but the Child governed the old man. Alleluia.

*After Septuagesima the Gradual is said up to * only, and then,*

Tract. Nunc dimittis servum tuum Domine, secundum verbum tuum in pace.—Quia viderunt oculi mei salutare tuum.—Quod parasti ante faciem omnium populorum.—Lumen ad revelationem Gentium, et gloriam plebis tuæ Israel.

Now lettest Thou Thy servant depart, O Lord, in peace, according to Thy word.—For mine eyes have seen Thy salvation.—Which Thou hast prepared before the face of all people.—A light to enlighten the Gentiles, and the glory of Thy people Israel.

Gospel, Luke 2. AT that time: After the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present Him to the Lord; as it is written in the Law of the Lord, Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the Law of the Lord, A pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he

should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple. And when His parents brought in the child Jesus, to do for Him according to the custom of the Law, he also took Him into his arms and blessed God, and said, Now lettest Thou Thy servant depart, O Lord, in peace, according to Thy word; because mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light to enlighten the Gentiles, and the glory of Thy people Israel.

Offert. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Grace is poured abroad in Thy lips: therefore hath God blessed Thee for ever, and for ages of ages.

Secret. GRACIOUSLY hear our prayers, O Lord: and in order that the Gifts which we lay before the eyes of Thy Majesty may be made worthy, do Thou expend upon us the help of Thy goodness. Through *&c.*

Preface of the Nativity, No. 3, page 16.

Comm. Responsum accepit Simeon a Spiritu Sancto non visurum se mortem nisi videret Christum Domini.

Simeon received an answer from the Holy Ghost that he should not see death before he had seen the Lord's Anointed.

P. Com. WE beseech Thee, O Lord our God, that through the intercession of blessed Mary ever Virgin, Thou wouldest make the most holy Mysteries which Thou hast bestowed upon us as a protection of our restored nature, both a present and a future remedy. Through *&c.*

Feb. 3.—St. Blase, Bp. of Sebaste, Mart.

Mass, Sacerdotes, page 301.

(*In England*, St. Laurence of Canterbury: *see Appendix*, page 607.

Feb. 4.—St. Andrew Corsini, Bp. of Fiesole.

Mass, Statuit, page 523, *excepting the*

Collect. O GOD, Who art ever raising up in Thy Church fresh examples of virtue, grant unto Thy people so to follow the footsteps of blessed Andrew Thy Confessor and Pontiff, as also to reap the same rewards. Through *&c*

Feb. 5.—St. Agatha, Virgin and Martyr.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub

LET us all rejoice in the Lord, whilst we keep this day in honour of blessed

honore beatæ Agathæ Virginis et Martyris: de cujus passione gaudent Angeli, et collaudant Filium Dei. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

Agatha, the Virgin and Martyr: at whose martyrdom the Angels rejoice, and praise the Son of God. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. O GOD, Who among the other marvels of Thy power hast, even on the weaker sex, conferred the victory of martyrdom: mercifully grant that we who celebrate the heavenly birthday of blessed Agatha Thy Virgin and Martyr, may by her example advance unto Thee. Through *&c.*

Epistle, 1 *Cor.* 1. BRETHREN: See your vocation, how there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that He may confound the wise: and the weak things of the world hath God chosen, that He may confound the strong: and the base things of the world, and those that are contemptible hath God chosen, and things that are not, that He might bring to nought the things that are: that no flesh should glory in His sight. But of Him are ye in Christ Jesus, Who from God is made unto us wisdom, and justice, and sanctification, and redemption: that, as it is writen, He that glorieth, may glory in the Lord.

Gradual. Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovebitur.—Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.—* Alleluia, alleluia. Loquebar de testimoniis tuis in conspectu regum, et non confundebar. Alleluia.

God will help her with His countenance: God is in her midst, she shall not be moved.—The stream of the river gladdereth the city of God: the Most High hath sanctified His tabernacle.—* Allel., allel. I spoke of Thy testimonies before kings, and was not put to shame. Allel.

* *After Septuagesima the Gradual is said to * only, and then the Tract,* Qui sanant, *page* 311.

Gospel, *Matt.* 19. AT that time: The Pharisees came to Jesus, tempting Him, and saying, Is it lawful for a man to put away his wife for every cause? Who answering said to them, Have ye not read, that He who made man from the beginning, made them male and female? And that He said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder.* They say to Him, Why then did Mose-

command to give a bill of divorce, and to put away? He saith to them, Because Moses by reason of the hardness of your heart permitted you to put away your wives; but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery. His disciples say unto Him, If the case of a man with his wife be so, it is not expedient to marry. Who said to them, All men take not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the Kingdom of Heaven. He that can take, let him take it.

Offert. Afferentur Regi Virgines post eam: proximæ ejus afferentur tibi.

After her shall Virgins be brought unto the King: her neighbours shall be brought unto Thee.

Secret. RECEIVE, O Lord, the Gifts which we bring on this solemnity of blessed Agatha Thy Virgin and Martyr, through whose patronage we hope for deliverance. Through *&c.*

Comm. Qui me dignatus est ab omni plaga curare, et mamillam meam meo pectori restituere, ipsum invoco Deum vivum.

Him invoke I, the Living God, Who deigned to heal my every wound, and to restore my breast unto my body.

P. Com. MAY the Mysteries which we have received come to our help, O Lord: and blessed Agatha Thy Virgin and Martyr interceding, confirm us in Thine everlasting protection. Through *&c.*

Feb. 6.—St. Titus, Bishop of Crete.

Mass, Statuit, page 328, *the Collect and Gospel excepted.*

Collect. O GOD, Who with apostolic virtues didst adorn blessed Titus Thy Confessor and Pontiff, grant, through his merits and intercession, that we, living justly and godly in this life, may deserve to reach our heavenly home. Through *&c.* *In Lent, a Commemoration thereof.*

Commemoration of St. Dorothy, Virgin and Martyr, *from the Mass*, Me expectaverunt, page 341.

Gospel, at that time: The Lord appointed *&c.*, page 297.

Feb. 7.—St. Romuald, Abbot

Founder of the Camaldolese Monks

Mass, Os justi, page 337

Feb. 8.—St. John of Matha, Priest

Founder of the Trinitarians

Mass, Os justi, page 331, *excepting the*

Collect. O GOD, Who wert pleased, by a heavenly direction, through blessed John to establish the Order of the most Holy Trinity for the ransom of captives from the power of the Saracens: grant, we beseech Thee, that through his interceding merits, we may by Thy help, be delivered from the captivity of soul and body. Through *&c.*—*In Lent Commemoration thereof.*

Feb. 9.—St. Cyril,

Bishop of Alexandria, and Doctor of the Church.

Mass (the Prayers excepted), In medio, page 327 (*Epistle*, *No.* 8; *Gradual*, *Offert.*, *and Comm. as given in the first places*).

Collect. O GOD, Who didst make blessed Cyril Thy Confessor and Pontiff an invincible champion of the most blessed Virgin Mary's divine Motherhood: grant, by his intercession, that we, who believe her to be truly the Mother of God, may be saved through her maternal protection. Through the same *&c.*—*In Lent, Commem. thereof.*

Commem. of St. Apollonia, Virgin and Martyr, *from Mass* Loquebar, page 339.

Secret. DO Thou, Almighty God, graciously look upon our Gifts: and, through the intercession of blessed Cyril, grant that we may attain to receive worthily in our hearts Thine only begotten Son, Jesus Christ our Lord: Who is co-eternal with Thee in Thy glory, and with Thee liveth *&c.*—*Commem.*, page 341

P. Com. REFRESHED by these Divine Mysteries, we suppliantly beseech Thee, O Lord, that, helped by the example and merits of the blessed Pontiff Cyril, we may attain to be worthy servants of the most holy Mother of Thine only-begotten Son: Who with Thee liveth *&c.*—*Commem.* page 341

Feb. 10.—St. Scholastica, Virgin

(In Benedictine Churches, a special Mass: see Appendix Mass, Dilexisti, page 344.

Collect. O GOD, Who to make known the way of innocence, wert pleased that the soul of blessed Scholastica Thy Virgin should enter heaven under the appearance of a dove: grant, through her merits and prayers, that we may live with such innocence, as to be worthy to reach the everlasting joys. Through.—*In Lent, Comm. thereof.*

Feb. 11.—Apparition of the B.V. Mary at Lourdes.—Page 570 c.

Feb. 12.—The Seven Holy Founders of the Order of Servants of Mary. ('Servites.')

(*In England*, St. Benedict Biscop, page 608.)

Introit. JUSTI decantaverunt, Domine, nomen sanctum tuum, et victricem manum tuam laudaverunt pariter: quoniam sapientia aperuit os mutum, et linguas infantium fecit disertas. *Ps.* Domine Dominus noster: quam admirabile est nomen tuum in universa terra.

THE Just, O Lord, have praised Thy holy Name, and have magnified with one accord Thy victorious hand: for wisdom hath opened the mouth of the dumb, and made the tongues of infants eloquent. *Ps.* O Lord our Lord: how admirable is Thy Name in all the earth.

Collect. O LORD JESUS CHRIST, Who to continue the remembrance of the sufferings of Thy most holy Mother, didst, through these Seven holy Fathers, enrich Thy Church with a new household of her Servants; grant graciously that we may so join in their tears, as likewise to share in their joys. O Thou that livest *&c.*

Lesson, *Ecclus.* 44, page 445, Let us praise *&c.*

Gradual. I. *From Trinity to Septuagesima.*

Electi mei non laborabunt frustra, neque germinabunt in conturbatione: quia semen benedictorum Domini est, et nepotes eorum cum

Mine elect shall not labour in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their offspring

sis. — Corpora ipsorum in pace sepulta sunt: et nomen eorum vivit in generationem et generationem.— * Alleluia, alleluia. Sapientiam ipsorum narrent populi: et laudem eorum nuntiet Ecclesia. Alleluia.

with them. — Their bodies are buried in peace: and their name liveth unto generation and generation.— * Alleluia, alleluia. Their wisdom let the people tell forth: and the Church declare their praise. Alleluia.

2. *From Septuagesima to Palm Sunday, the preceding Gradual is said up to* *, *then the following Tract.*

Qui seminant in lacrimis in exultatione metent.—Euntes ibant et flebant, mittentes semina sua.—Venientes autem venient cum exultatione: portantes manipulos suos.

They that sow in tears shall reap with joy.—Going, they went and wept, casting their seeds.—But coming, they shall come with great joy: bearing their sheaves.

3. *During Easter-time the Gradual No.* 1 *is said from* *, *and then,*

Non derelinquet Dominus Sanctos suos: in æternum conservabuntur. Alleluia.

The Lord will not forsake His Saints: they shall be preserved for ever. Alleluia.

Gospel, Matt. 19. AT that time Peter said to Jesus, Behold we have left all things, and have followed Thee: what, therefore, shall we have? And Jesus said unto them, Amen I say unto you, That ye who have followed me, in the regeneration, when the Son of Man shall sit on the throne of His Majesty, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundredfold, and possess everlasting life.

Offert. Adducam eos in montem sanctum meum, et lætificabo eos in domo orationis meæ: holocausta eorum et victimæ eorum placebunt mihi super altare meum.

I will bring them on to my holy mount, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall please me upon mine altar.

Secret. ACCEPT, we beseech Thee, O Lord, the Sacrifice which we offer unto Thee; and grant that, by the intercession of Thy Saints, we may serve Thee with free minds, and be inflamed with the love of the most

Sorrowing Virgin Mother of Thy Son. Through the same our Lord *&c.*

Comm. Ego vos elegi de mundo ut eatis et fructum afferatis: et fructus vester maneat.

I have chosen you from out of the world that ye may go and bring forth fruit: and that your fruit may endure

P. Com. REFRESHED by this Heavenly Mystery, we beseech Thee, O Lord, that imitating the example set to us by those whose festival we celebrate, we may faithfully stand by the Cross of Jesus with Mary His Mother, and attain to reap the fruit of His Redemption. Through the same *&c.*

Feb. 14.—St. Valentine, Priest and Martyr.

In Lent, this feast is only commemorated.—Mass, In virtute, p. 302

Collect. GRANT, we beseech Thee, Almighty God, that we who celebrate the heavenly birthday of blessed Valentine Thy Martyr, may by his intercession be delivered from all impending evils. Through *&c.*

Secret. BE Thou appeased, we beseech Thee, O Lord, by the Gifts which we offer: and blessed Valentine Thy Martyr interceding, preserve us from all dangers. Through *&c.*

P. Com. MAY this heavenly Mystery be unto us, O Lord, a restorative to mind and body: that, by the intercession of blessed Valentine Thy Martyr, we may feel the effect of the worship which we have performed. Through.

Feb. 15.—Sts. Faustinus and Jovita, Martyrs.

In Lent this feast is only commemorated.—Mass, Salus, p. 313.

Feb. 18.—St. Simeon, Bp. of Jerusalem, Mart.

In Lent, this feast is only commemorated.—Mass, Statuit, p. 298.

Feb. 22.—St. Peter's Chair at Antioch.

Mass as on Jan. 18th, page 390, *but without the Commem. of St Prisca.—In Lent, Commem. thereof*

Feb. 23.—St. Peter Damian,

Bishop of Ostia, and a Doctor of the Church.

Mass, In medio, p. 327 (*3rd Epistle*, *1st Grad.*, *Offert.*, *and Comm.*).

Collect. GRANT us, we beseech Thee, Almighty God, to follow the teaching and example of blessed Peter Thy Confessor and Pontiff: that by a contempt of earthly things we may attain unto the joys that are eternal. Through.

In Lent, Commem. thereof. Also, when proper, of the Vigil: see below.

The last Gospel, in Lent, is of the Lenten week day; out of Lent, either of the Vigil, or as usual.

The Vigil of St. Matthias the Apostle, *in Leap Years, is on the* 24th Feb., *but in other years on the* 23rd.—*See Notes V.*, 1, p. xiii; *VI.*, 2, p. xv; *VIII.*, p. xvii.—*In Lent the Vigil is only commemorated.*—*Mass*, Ego autem, page 293.

Feb. 24, *but in Leap Years* Feb. 25.

St. Matthias the Apostle.

See Note VII., *C.* 1, p. xvi.

Introit, Mihi autem page 293.

Collect. O GOD, Who didst associate blessed Matthias to the company of Thine Apostles, grant, we beseech Thee, that, through his intercession, we may ever feel ourselves encompassed by Thy tender mercy. Through *&c.*—*In Lent, Commemoration thereof.*

Lesson, Acts I. IN those days: Peter rising in the midst of the brethren, said (now the number of persons together was about an hundred and twenty), Men and Brethren, the Scripture must needs be fulfilled which the Holy Ghost, by the mouth of David, spoke before concerning Judas, who was leader to them that apprehended Jesus, who was numbered with us, and had obtained part of this ministry. And he indeed possessed a field of the reward of iniquity: and, being hanged, burst asunder in the midst, and all his bowels gushed out. And it was known to all the inhabitants of Jerusalem, so that the same field was called in their tongue, Haceldama, that is to say, the Field of Blood. For it is written in the Book of Psalms, Let their habitation become desolate, and let there be none to dwell therein: and his bishopric, let another take. Wherefore, of these men that have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the bap-

tism of John, until the day wherein He was taken up from us, must one of these be made a witness with us of His Resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And praying, they said, Thou, Lord, that knowest the hearts of all men, show whether of these two Thou hast chosen to take the place of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave them lots: and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

Gradual, No. 2, page 296, Nimis honorati, *with the Tract for St. Matthias's Day*

Gospel, At that time Jesus answering said, page 320.

Offert., No. 3, page 297, Constitues eos

Secret. MAY the prayer of blessed Matthias Thine Apostle, O Lord, accompany the Sacrifice which we offer for consecration unto Thy Name: and grant that through that prayer we may be both cleansed and defended. Through *&c.*—(*Comm. of Lent.*)

Preface, No. 11, page 18.—*Comm.*, Vos qui secuti, page 298.

P. Com. GRANT, we beseech Thee, Almighty God, that by means of this holy Sacrament which we have received, we may, through the intercession of blessed Matthias Thine Apostle, obtain both pardon and peace. Through *&c.*—(*Comm. of Lent.*)

Feb. 26 *or* 27.—*In England*, St. Ethelbert: *see Appendix*, 607*a*.

March 1.—*In England*, St. David: *see Appendix*, p. 607*a*.

March 2.—*In England*, St. Chad: *see Appendix*, p. 616*a*.

March 3.—*In England*, St. Elred: *see Appendix*, p. 617.

March 4.—St. Casimir, Duke of Poland.

Mass, Os justi, page 331.

Collect. O GOD, Who didst so strengthen blessed Casimir that, amid the surrounding pleasures of a royal court, and the enticements of the world, he remained steadfast in virtue: we beseech Thee, that through his intercession, Thy faithful people may despise earthly things, and ever aspire after those of heaven. Through *&c.*—*In Lent, Commemoration thereof.*

Commem. of St. Lucius, Pope and Martyr, *from Mass*, Sacerdotes, page 301.—*Out of Lent*, 3rd *Collect &c.*, page 5.

March 6.—Sts. Perpetua and Felicitas

(with Sts. Satyrus, Saturninus, Revocatus, and Secundulus), Martyrs.—*Mass of the Common*, p. 347.

March 7.—St. Thomas Aquinas:

Priest and Doctor of the Church.

Mass, In medio, page 327 (*2nd Lesson*, I dostrod; *1st Gradual, Offert., and Comm.*).

Collect. O GOD, Who dost shed great lustre upon Thy Church by the admirable learning of blessed Thomas Thy Confessor, and enrichest her through his holy labours: grant, we beseech Thee, that we may in mind understand the things which he taught, and in action imitate those which he accomplished. Through *&c.—In Lent, Commemoration thereof.*

March 8.—St. John of God:

Founder of the Brothers of Charity or Hospitallers.

(*In England*, St. Felix: *see Appendix.*)

Mass, Os justi, page 331, *the Collect and Gospel excepted.*

Collect. O GOD, Who didst enable blessed John, kindled as he was with the fire of Thy love, to pass unhurt through the midst of flames, and, by means of him didst enrich Thy Church with a new Offspring: grant, by the help of his merits, that our vices may be healed by the fire of Thy charity, and that we may obtain the everlasting remedies. Through *&c.—In Lent, Commemoration thereof.*

Gospel, The Pharisees came to Jesus, page 261.

March 9.—St. Frances of Rome, Widow.

Mass, Cognovi, page 348.

Collect. O GOD, Who among other gifts of Thy grace, didst favour Thy servant blessed Frances with the intimate company of an Angel: grant, we beseech Thee, that through the help of her intercession, we may become worthy to attain unto the fellowship of the Angels. Through *&c.—In Lent, Commemoration thereof*

March 10.—The Forty Martyrs.

Introit, No. 5, page 316, Clamaverunt

Collect GRANT, we beseech Thee, Almighty God, that we, who know these glorious Martyrs to have been

valiant in the confession of Thy faith, may now feel them compassionate in interceding for us with Thee. Through &c.—(*Commem. of Lent.*)

Epistle, No. 1, page 316, Brethren, The Saints by faith.

Gradual, No. 1, page 319, Ecce quam, *and Tract*, Qui seminant.

Gospel, Luke 6, page 318.—*Offert., No.* 2, page 322, Lætamini.

Secret. LOOK down, we beseech Thee, O Lord, and be appeased by this Sacrifice: that, Thy holy Martyrs interceding, it may profit us both unto devotion and salvation. Through &c.—(*Comm. of Lent.*)

Comm., No. 3, page 322, Quicumque.

P. Com. GRANT, we beseech Thee, Almighty God, that we may obtain the effect of that salvation, of which, in these Mysteries, we have received the pledge. Through &c.—(*Comm. of Lent.*)

March 12.—St. Gregory I. ('the Great'), Pope and Dr. of the Church. (Apostle of England.)

Introit, Sacerdotes Dei, page 301.

Collect. O GOD, Who upon the soul of Thy servant Gregory didst confer the rewards of everlasting blessedness, graciously grant that we, who are pressed down by the weight of our sins, may obtain relief through his prayers with Thee. Through &c.—(*Commem. of Lent.*)

Epistle, Dearly beloved, I charge thee, *No.* 3, page 328.

Gradual. Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum, secundum ordinem Melchisedech. — Dixit Dominus Domino meo. Sede a dextris meis.

The Lord hath sworn, and will not repent: Thou art a Priest for ever, after the order of Melchisedech.—The Lord said unto my Lord: Sit Thou at my right hand.

Then the Tract, Beatus vir, *No.* 3, page 330.

Gospel, Matt. 5, Ye are the salt, p. 330.—*Offert.*, Veritas mea, p. 331.

Secret. GRANT, we beseech Thee, O Lord, that by the intercession of blessed Gregory, we may derive benefit from this Oblation: through the immolation of which it pleased Thee to remit the sins of the whole world. Through &c.—(*Commem. of Lent.*)

Comm., Fidelis servus, page 331.

Com. O GOD, Who for his merits didst raise the blessed Pontiff Gregory to the fellowship of Thy Saints: grant graciously that we who celebrate this festival in remembrance of him, may likewise imitate the examples set us in his life. Through *&c.*—(*Commem. of Lent.*)

March 17.—St. Patrick, Bishop of Armagh.

Apostle of Ireland.

Mass, Statuit, page 328, *the Collect excepted.*

Collect. O GOD, Who for the preaching of Thy glory among the Gentiles, wert pleased to send forth blessed Patrick Thy Confessor and Pontiff: do Thou through his merits and intercession grant, that what Thou commandest us to do, the same we may by Thy mercy accomplish. Through *&c.*—(*Commem. of Lent.*)

March 18.—St. Cyril of Jerusalem: *see March* 18, p. 418.

Where specially authorized.

St. Gabriel the Archangel.

Introit, Benedicite, page 723.

Collect. O GOD, Who, to announce the mystery of Thine Incarnation, didst from among other Angels choose the Archangel Gabriel: grant graciously, that we who on earth celebrate his festival, may feel the benefit of his patronage in heaven. O Thou that livest *&c.*—*In Lent, Commemoration thereof.*

Lesson, Dan. 9. IN those days: Behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice. And he instructed me, and spoke to me, and said, O Daniel, I am now come forth to teach thee, and that thou mightest understand. From the beginning of thy prayers the word came forth; and I am come to shew it unto thee, because thou art a man of desires: do thou therefore mark the word, and understand the vision. Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin have an end, and iniquity be abolished, and everlasting justice may be brought, and vision and prophecy be fulfilled, and the Saint of Saints be anointed. Know thou therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Christ the Prince, there shall be seven weeks, and threescore and two weeks: and the street shall be built

again, and the walls in straitness of times. And after threescore and two weeks shall Christ be slain: and the people that shall deny Him shall not be His. And a people with their leader that shall come, shall destroy the City and the Sanctuary: and the end thereof shall be waste, and after the end of the war, the appointed desolation.

Gradual: 1. *In Lent.* Benedicite Dominum omnes Angeli ejus: potentes virtute, qui facitis verbum ejus.—Benedic anima mea Dominum: et omnia interiora mea nomen sanctum ejus.

Bless the Lord, all ye His Angels: ye that are mighty in strength to do His word.—Bless the Lord, O my soul: and all that is within me, bless His holy Name.

Tract. Ave, Maria, gratia plena: Dominus tecum.—Benedicta tu in mulieribus: et benedictus fructus ventris tui.—Ecce concipies et paries filium: et vocabis nomen ejus Emmanuel.—Spiritus sanctus superveniet in te: et virtus Altissimi obumbrabit tibi.—Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei.

Hail, Mary, full of grace: the Lord is with thee.—Blessed art thou among women: and blessed is the fruit of thy womb.—Behold, thou shalt conceive, and bring forth a son, and call his name Emmanuel.—The Holy Ghost shall come upon thee: and the power of the Most High overshadow thee.—And therefore also the Holy One that shall be born of thee, shall be called the Son of God.

2. *If the feast be transferred to Easter-time, the following is said instead of the Gradual and Tract.*

Alleluia, alleluia. Qui facit Angelos suos spiritus: et ministros suos flammam ignis. Alleluia.—Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus. Alleluia.

Alleluia, alleluia. Who maketh His Angels spirits: and His ministers a flame of fire. Alleluia.—Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia.

Gospel, At that time, The Angel Gabriel, page 287.

Offert., Stetit Angelus, page 525. (Alleluia, *only in Easter.*)

Secret. MAY the Offering of our service, and the prayer of blessed Gabriel the Archangel, be accepted in Thy sight, O Lord: that he who is venerated by us on earth, may be an advocate for us with Thee in heaven. Through *&c.*—(*Commem. in Lent.*)

Comm., Benedicite, page 525. (Alleluia, *only in Easter.*)

PRÆFATIO IN FESTIS ST. JOSEPH SPONSI B. MARIÆ VIRGINIS.

By decree dated April 9th, 1919, Our Holy Father Pope Benedict XV has published the following Preface for Masses of the Feast of St. Joseph, the Solemnity of St. Joseph and during its Octave, and in Votive Masses of St. Joseph.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: (Et te in Festivitate) beati Joseph debitis magnificare præconiis, benedicere et prædicare. Qui et vir justus, a te Deiparæ Virgini Sponsus est datus: et fidelis servus ac prudens, super Familiam tuam est constitutus: ut Unigenitum tuum, Sancti Spiritus obumbratione conceptum, paterna vice custodiret, Jesum Christum Dominum Nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

[*In Missis votivis dicitur:* **Et te in Veneratione.**]

IT is truly worthy and just, right and salutary, that we should always and in every place give thanks unto Thee, Holy Lord, Omnipotent Father, Eternal God, and that we should bless and proclaim Thee, and magnify Thee with becoming praise (on the Festival) of Blessed Joseph. Who, being a just man, was given by Thee to the Virgin Mother of God, as a Spouse, and who also, as a faithful and prudent servant, was placed over Thy Family, in order that he might guard as a Father, Thine only begotten Son, conceived by the overshadowing of the Holy Spirit, Jesus Christ our Lord. Through Whom the Angels praise Thy Majesty, the Dominations adore, and the Powers tremble; the Heavens, the Heavenly Virtues, and the Blessed Seraphim, celebrate together in exultation. With whom we beseech Thee that Thou mayest admit our own voices in suppliant confession, saying:

[*In Votive Masses is said:* **And on this Veneration.**]

P. Com. HAVING partaken of the Mysteries of Thy Body and Blood, we entreat Thy clemency, O Lord our God, that we to whom Thine Incarnation was made known through Gabriel's message, may, through his help likewise obtain the benefits of that Incarnation. O Thou that livest *&c.* (*Commem. of Lent.*)

March 19.

St. Joseph, Spouse of the B. V. Mary.

See Note VII, Cl. 4, p. xvi.

Introit. JUSTUS ut palma florebit sicut cedrus Libani multiplicabitur: plantatus in domo Domini, in atriis domus Dei nostri. [Alleluia, alleluia.] *Ps.* Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

THE Just man shall flourish like a palm-tree; as a cedar of Libanus shall he be multiplied: planted in the house of the Lord, in the courts of the house of our God. [Allel. allel.] *Ps.* It is good to give praise to the Lord: and to make melody unto Thy Name, O Most High.

Collect. WE beseech Thee, O Lord, to help us through the merits of the Spouse of Thy most holy Mother and what our own efforts cannot obtain, do Thou grant us through his intercession: O Thou that livest *&c.*—*In Lent, Commem. thereof.*

Lesson, Beloved of God, page 337, *with the Gradual*, Domine prævenisti, *and the Tract*, Beatus vir.

But in Easter-time, instead of the above Gradual, is said.

Allel., allel. Amavit eum Dominus et ornavit eum: stolam gloriæ induit eum. Alleluia. * Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

Alleluia, allel. The Lord loved him and adorned him: with a robe of glory hath He invested him. Allel. * The just man shall bud forth like a lily: and flourish for ever before the Lord. Alleluia.

In Votive Masses said between Trinity Sunday and Septuagesima, the Gradual, Domine prævenisti, page 337, *is said to the* *, *and then the preceding verse*, Allel., allel. Amavit *&c. to the* *.

Gospel, When Mary the Mother of Jesus, page

Offert. Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

My truth and my mercy are with him: and in my Name shall his horn be exalted.

Secret. WE render unto Thee, O Lord, the duty of our service, and suppliantly entreat Thee to guard Thy Gifts within us, through the intercession of blessed Joseph, the Spouse of the Mother of Thy Son our Lord Jesus Christ: on whose venerated feast we offer unto Thee this Sacrifice of Praise. Through the same *&c.—In Lent, Commem. thereof*

Comm. Joseph, fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natum est, de Spiritu Sancto est.

Joseph, Son of David, fear not to take unto thee Mary thy wife: for that which is born in her, is of the Holy Ghost.

P. Com. HEAR us, we beseech Thee, O merciful God: and by the intercession of blessed Joseph Thy Confessor, graciously protect the Gifts with which Thou hast surrounded us. Through *&c.—In Lent, Commem. thereof.*

March 20.—*In Rome and other places*, St. Cyril of Jerusalem, *see March* 22.—*In England*, St. Cuthbert, *see Appendix.*

March 21.—St. Benedict, Abbot.

Mass, Os justi, page 337.

(*In Benedictine Churches, a special Mass: see Appendix.*)

March 18.—St. Cyril.

Bishop of Jerusalem and a Doctor of the Church.

Mass, In medio, page 327, *the Prayers and Gospel excepted.*

Collect. GRANT us, we beseech Thee, Almighty God, by the intercession of the blessed Pontiff Cyril, so to know Thee, the one true God, and Jesus Christ Whom Thou hast sent, as to be found worthy to be numbered for evermore among the sheep who hear His voice. Through the same *&c.*—(*In Lent, Commem. thereof.*)

Lesson, The Just shall give, *No.* 1, page 328, *with the Gradual, No.* 1, Os justi, page 329: *or, in Easter-time, No.* 4, page 330.

Gospel, Matt. 10, When they shall persecute you, *as on May* 2, page 431.—*Offert.*, Justus ut palma, page 331.

Secret. LOOK down upon the spotless Victim which we offer unto Thee, O Lord: and by the merits of blessed Cyril Thy Confessor and Pontiff, grant that we may apply ourselves to receive it with clean hearts. Through *&c.* (*Commem. of Lent.*)—*Comm.*, Fidelis, page 331.

P. Com. THROUGH the prayers of the blessed Pontiff Cyril, may the Sacrament of Thy Body and Blood which we have received, sanctify our minds and hearts, O Lord Jesu Christ: that we may be worthy to become fellow sharers of Thy Divine nature, O Thou that liveest *&c.*—(*Commem. of Lent.*)

March 25.—Lady Day:

The Annunciation of the B. V. Mary.

See Note VII, Cl. 4, p. xvi.

Introit. VULTUM tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus adducentur tibi in lætitia et exultatione. [Alleluia, alleluia.] *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

THY countenance shall all the rich among the people entreat: after her shall virgins be brought to the King: her neighbours shall be brought unto thee in joy and gladness. [Allel., allel.] *Ps.* My heart hath uttered a good word: I speak of my works to the King.

The rest of the Mass, the Gradual excepted, is taken from the Mass Rorate, page 286 —*In Lent Commem. thereof.*

Gradual 1. *In Lent.* Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. — Propter veritatem et mansuetudinem et justitiam: et deducet te mirabiliter dextera tua.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. — Because of truth, and meekness, and justice: and thy right hand shall lead thee marvellously.

Tract. Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam.—Vultum tuum deprecabuntur omnes divites plebis: filiæ regum in honore tuo.—Adducentur Regi virgines post eam: proximæ ejus afferentur tibi. — Adducentur in lætitia et exultatione: adducentur in templum Regis.

Hearken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty.—Thy countenance shall all the rich among the people entreat: the daughters of kings are in thine honour. — After her shall virgins be brought to the King: her neighbours shall be brought to thee—They shall be brought with joy and gladness: they shall be brought into the temple of the King.

2. *In Easter-time.* Alleluia, alleluia. Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus. Allel.—Virga Jesse floruit: Virgo Deum et Hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia.

Allel., allel. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Allel.—The rod of Jesse hath blossomed: the Virgin hath brought forth Him Who is God and Man: God hath restored peace, reconciling in Himself the lowest with the highest. Alleluia.

March 27.—St. John Damascene, Priest:

Doctor of the Church.

Introit. TENUISTI manum dexteram meam, et in voluntate tua deduxisti me: et cum gloria suscepisti me. *Ps.* Quam bonus Israel Deus: his qui recto sunt corde!

THOU hast holden me by my right hand, and hast guided me by Thy will: and with glory hast Thou received me. *Ps.* How good is God unto Israel: unto them that are of a right heart!

Collect. ALMIGHTY and everlasting God: Who, that the rightfulness of the veneration of Holy Images might be maintained, didst imbue blessed John with a heavenly doctrine and a wondrous strength of spirit: do Thou grant, that, by his intercession, we, following his example, may imitate the virtues of the Saints whose Images we venerate, and so feel their patronage. Through *&c.—In Lent, commemoration thereof.*

Lesson, Wisd. 10, page 303, *but at the end, after the words* and showed them to be liars that had maligned him, *add* and gave him everlasting glory. She delivered the just people, and the blameless seed from the nations that oppressed them. She entered into the soul of the servant of God, and stood against dreadful kings in wonders and signs. And she rendered to the just the wages of their labours.

Gradual &c., No. 1, *is said from Septuagesima to Easter; No.* 2, *during Easter-time; No.* 3, *from Trinity to Septuagesima.*

1. *Septuagesima.* Deus qui præcinxit me virtute: et posuit immaculatam viam meam.—Qui docet manus

God Who hath girt me with strength: and made my way blameless.—Who teacheth my hands to fight:

meas ad prælium: et posuisti ut arcum æreum brachia mea. —*Tract.* Persequar inimicos meos, et comprehendam illos. —Confringam illos, nec poterunt stare: cadent subtus pedes meos.—Propterea confitebor in nationibus, Domine: et nomini tuo psalmum dicam.

and Thou hast made mine arms like a brazen bow.—*Tract.* I will pursue mine enemies, and overtake them. —I will break them, and they shall not be able to stand: they shall fall under my feet.—Therefore will I give glory unto Thee among the nations, O Lord: and sing a melody unto Thy Name.

2. *Easter.* Alleluia, alleluia. Dominus salvavit manum tuam tibi: quia prælia Domini tu prælianis. Alleluia. — Benedictus Dominus Deus meus qui docet manus meas ad prælium: et digitos meos ad bellum. Alleluia.

2. Alleluia, alleluia. The Lord hath saved thine hand unto thee: because thou fightest the battles of the Lord. Alleluia.—Blessed be the Lord my God Who teacheth mine hands to fight: and my fingers to war. Alleluia.

3. *Trinity.* Deus qui, *as at No.* 1, *but for the Tract substitute* Alleluia, alleluia. Dedisti mihi protectionem salutis tuæ: et dextera tua suscepit me. Alleluia.

3. God Who, *as at No.* 1, *but for the Tract substitute* Alleluia, alleluia. Thou hast given me the protection of Thy salvation: and Thy right hand hath upheld me. Alleluia.

Gospel, Luke 6. AT that time: It came to pass also on another Sabbath, that He entered into the Synagogue, and taught. And a man was there, whose right hand was withered. And the Scribes and Pharisees watched if He would heal on the Sabbath: that they might find an accusation against Him. But He knew their thoughts; and said to the man who had the withered hand, Arise, and stand forth in the midst. And rising he stood forth. Then Jesus said to them, I ask you, if it be lawful on the Sabbath-days to do good, or to do evil; to save life, or to destroy. And looking round about on them all, He said to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. And they were filled with madness; and talked one with another, what they might do to Jesus.

Offert. Lignum habet spem: si præcisum fuerit, rursum virescit, et rami ejus pullulant.

A tree hath hope: if it be cut, it groweth up again, and the boughs thereof sprout.

Secret. IN order, O Lord, that the Gifts which we offer may be worthy of Thy regard, we ask for the

pious suffrage of Saint John, as also for that of the Saints whose Images we, through his zeal, now honour exposed in our churches. Through *&c.*

Comm. Brachia peccatorum conterentur, confirmat autem justos Dominus.

The arms of the wicked shall be broken in pieces: but the Lord strengtheneth the just.

P. Com. MAY the Gift of which we have partaken, O Lord, protect us as with heavenly arms; and to the intercession of blessed John may there be added the united suffrages of the Saints, for the veneration of whose Images in the Church he so successfully contended. Through *&c.*

March 28.—St. John of Capistran, Priest.

Introit. EGO autem in Domino gaudebo, et exsultabo in Deo Jesu meo: Deus Dominus fortitudo mea. *Ps.* Exsultate Deo adjutori nostro: jubilate Deo Jacob.

FOR me, I will rejoice in the Lord, and exult in God my Jesus: the Lord God is my strength. *Ps.* O rejoice unto God our helper: sing aloud unto the God of Israel.

Collect. O GOD, Who wert pleased that by means of blessed John Thy faithful people should, through the power of the most holy Name of Jesus, triumph over the enemies of the Cross: grant, we beseech, that, by his intercession, we may defeat the snares of our spiritual foes, and deserve to receive the Crown of Justice from Thee. Through the same our Lord *&c.—In Lent, commemoration thereof.*

Lesson, Wisdom 10. The Lord led the just man, *page* 308, *but only to the words,* and in bonds forsook him not, *inclusively.*

Gradual. No. 1 *is said from Septuagesima to Easter; No.* 2, *during Easter-time; No.* 3 *from Trinity to Septuagesima.*

1. *Septuagesima.* Qui timetis Dominum, laudate eum: universum semen Jacob glorificate eum. — Timeat eum omne semen Israel: quoniam non sprevit neque despexit deprecationem pau-

O ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him.—Let all the seed of Israel fear Him: because He hath not slighted nor disregarded the prayer of the poor. — *Tract*

peria. — *Tract.* Fortitudo mea, et laus mea Dominus, et factus est mihi in salutem: iste Deus meus, et glorificabo eum. — Dominus quasi vir pugnator: Omnipotens nomen ejus.—Dominus conterens bella: Dominus nomen est illi.

The Lord is my strength, and my praise, and He is become my salvation: He is my God, and I will glorify Him. — The Lord is like unto a man of war: the Almighty is His name.—The Lord crusheth out wars: the Lord is His name.

2. *Easter.* Alleluia, alleluia. Ego autem cantabo fortitudinem tuam: et exsultabo mane misericordiam tuam. Alleluia. — Quia factus es susceptor meus: et refugium meum in die tribulationis meæ. Alleluia.

2. Alleluia, alleluia. As for me, I will sing of Thy strength: and in the morning extol Thy mercy. Alleluia. — For Thou art become my support: and my refuge in the day of my trouble. Alleluia.

3. *Trinity.* Qui timetis, *as at No.* 1, *but for the Tract substitute* Alleluia, alleluia. Ego autem cantabo fortitudinem tuam: et exsultabo mane misericordiam tuam. Alleluia.

O ye that fear, *as at No.* 1, *but for the Tract substitute* Alleluia, alleluia. As for me, I will sing of Thy strength: and in the morning extol Thy mercy. Alleluia.

Gospel, Luke 9. AT that time: Calling together the twelve Apostles, Jesus gave them power and authority over all devils, and to cure diseases. And He sent them to preach the Kingdom of God and to heal the sick. And He said to them, Take nothing for your journey, neither staff, nor scrip, nor bread, nor money; neither have two coats. And into whatsoever house ye shall enter, there abide, and depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out they went about through the towns, preaching the Gospel and healing everywhere.

Offert. Invocavit Altissimum potentem in oppugnando inimicos undique, et audivit illum magnus et sanctus Deus.

He called upon the Most High, mighty to fight against the enemies on all sides, and the great and holy God heard him.

Secret. LOOK down, O Lord, graciously on the Sacrifice which we offer: that, by the intercession of blessed John Thy Confessor, it may establish us in Thy secure protection, so that we may safely defeat the snares of our enemies. Through *&c.*

Comm. Decantaverunt, Domine, nomen sanctum tuum, et victricem manum tuam laudaverunt.

They sang Thy Holy Name, O Lord, and praised Thy victorious hand.

P. Com. FILLED with this heavenly Food, and refreshed by this spiritual Cup, we beseech Thee, Almighty God; that, blessed John Thy Confessor interceding, Thou wouldest both defend us from the malignant foe, and keep Thy Church in perpetual peace. Through *&c.*

April 2.—St. Francis of Paula, Priest.

Founder of the Friars Minims.

Mass, Justus ut palma, page 335, *the following excepted.*

Collect. O GOD, the lifter-up of the humble, Who didst exalt blessed Francis Thy Confessor to the glory of Thy Saints, grant, that through his merits, and by imitation of him, we may happily obtain the rewards promised unto the humble. Through *&c.—In Lent, Commem. thereof.*

Epistle, Brethren, The things that were gain, page 334.

Secret. THROUGH the merits of blessed Francis, may these, the Gifts of a devout people, which we place upon Thine Altar, be rendered pleasing unto Thee O Lord: and, by Thy mercy, salutary unto ourselves Through *&c.* (*Comm. of Lent.*)

P. Com. WE pray, O Lord, that the heavenly Sacraments of which we have partaken, may, by the intercession of blessed Francis Thy Confessor, confer upon us help both for this present, and for everlasting life. Through *&c.* (*Comm. of Lent.*)

April 3.—*In England*, St. Richard: *see Appendix.*

April 4.—St. Isidore,

Bishop of Seville and a Doctor of the Church.

Mass, In medio, page 327. (*3rd Epistle, 1st Gradual, Offert., and Comm.*)—*In Lent, Commem. thereof.*

April 5.—St. Vincent Ferrer, Priest.

Mass, Os justi, page 331, *except the Collect.*

Collect. O GOD, Who wert pleased to shed lustre on Thy Church by the merits and preaching of blessed

Vincent Thy Confessor, grant that we Thy servants may both derive instruction from his example, and by his patronage be delivered from all adversity. Through *&c.—In Lent Commem. thereof.*

April 11.—St. Leo I. ('the Great'):

Pope, and a Doctor of the Church.

Introit, In medio, page 327.

Collect, Secret, Comm., and P. Com. from the Mass, Sacerdotes, page 326.—*In Lent, Commem. thereof.*

Lesson, No. 1, page 328, The just shall give; *with the Gradual*, Os justi, *No.* 1, page 329, *or, in Easter-time, No.* 4, page 330.

Gospel, Matt. 16, as on June 29th, page 462.

Offert., Inveni David, p. 325.—*Comm.*, Beatus servus, p. 327

April 13.—St. Hermenegild, Martyr.

One of the Visigoth Kings of Spain.

In Easter-time: Mass, Protexisti, page 306, *except the Collect, as below, and the Gospel*, Luke 14, page 299.—*The Secret and P. Com. are No.* 1, '*Mart. only*,' pages 307 and 308.

Out of Easter: Mass, In virtute, page 302, *but Collect, as below; and Gospel*, Luke 14, page 299.

Collect. O GOD, Who didst teach blessed Hermenegild Thy Martyr to discard an earthly for a heavenly kingdom, grant, we beseech Thee, that, following his example, we also may despise the things that pass by, and seek after those which are eternal. Through *&c. In Lent, Commem. thereof.*

April 14.—St. Justin the Philosopher, Mart.

Commem. of Sts. Tiburtius, Valerian, and Maximus, Martyrs.

Introit. NARRAVERUNT mihi iniqui fabulationes, sed non ut lex tua: ego autem loquebar de testimoniis tuis in conspectu regum, et non confundebar. [Alleluia, alleluia.] *Ps.* Beati immaculati in via: qui ambulant in lege Domini.

THE wicked have told me fables, yet not as Thy law: but I spoke of Thy testimonies in the sight of kings and was not put to shame. [Alleluia, allel.] *Ps.* Blessed are the undefiled in the way: that walk in the law of the Lord.

Collect. O GOD, Who through the foolishness of the Cross didst marvellously teach blessed Justin the Martyr the surpassing knowledge of Jesus Christ: do Thou, through his intercession, grant, that, rejecting the errors that surround us, we may attain unto the firmness of Thy faith. Through the same *&c.—In Lent, Commem. thereof.*

Of Sts. Tiburtius &c. GRANT, we beseech Thee, Almighty God, that we, who celebrate the festival of Thy holy Martyrs Tiburtius, Valerian, and Maximus, may also imitate their virtues. Through *&c.*

Epistle, Brethren, The word of the Cross, *as at * in the third line of the Epistle for April* 28, page 426.

In Easter. Alleluia, alleluia. Sapientia hujus mundi stultitia est apud Deum: scriptum est enim, Dominus novit cogitationes sapientium, quoniam vanæ sunt. *—Alleluia. Verumtamen existimo omnia detrimentum esse propter eminentem scientiam Jesu Christi Domini mei. Allel.

Alleluia, alleluia. The wisdom of this world is foolishness with God: for it is written, The Lord knoweth the thoughts of the wise, that they are vain. * — Alleluia. Yea, doubtless, and I count all things but loss, for the surpassing knowledge of Christ Jesus my Lord. Allel.

If the feast be celebrated between Septuagesima and Easter, the Gradual is as follows: the preceding verse, Sapientia, *up to the *, then the verse,*

Perdam sapientiam sapientium, et prudentiam prudentium reprobabo.

I will destroy the wisdom of the wise, and reject the understanding of the prudent.

Tract. Non judicavi me scire aliquid inter vos nisi Jesum Christum, et hunc crucifixum. —Loquimur Dei sapientiam in mysterio, quæ abscondita est, quam prædestinavit Deus ante sæcula in gloriam nostram.—Quam nemo principum hujus sæculi, cognovit: si enim cognovissent, numquam Dominum gloriæ crucifixissent.

I judged not myself to know anything among you, save Jesus Christ, and Him crucified.—We speak the wisdom of God in a mystery, a hidden wisdom which God ordained before the world unto our glory.—Which none of the princes of this world knew: for had they known it, they had never crucified the Lord of glory.

Gospel, Luke 12. At that time: Jesus said to His disciples, There is nothing covered *&c., as from the * in the 3rd line of Gospel, No.* 4, page 321.

Offert. Non enim judicavi me scire aliquid inter vos, nisi Jesum Christum, et hunc crucifixum. [Alleluia.]

For I judged not myself to know anything among you, save Jesus Christ, and Him crucified. [Alleluia.]

Secret. DO Thou, O Lord God, graciously receive our Gifts: the admirable Mystery of which the holy Martyr Justin did strenuously defend against the calumnies of the wicked. Through *&c.* (*Commem. of Lent.*)

Of Sts. Tiburtius &c. WE beseech Thee, O Lord, that this Sacrifice which we offer while commemorating the heavenly birthday of these Thy holy Martyrs, may both free us from the bonds of our depraved nature, and obtain for us the gifts of Thy mercy. Through *&c.*

Comm. Reposita est mihi corona justitiæ, quam reddet mihi Dominus in illa die, justus judex. [Allelnia.]

There is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day. [All.]

P. Com. REFRESHED with this celestial Food, we suppliantly beseech Thee, O Lord, that according to the counsels of blessed Justin Thy Martyr, we may ever abide in thanksgiving for the Gifts which we have received. Through *&c.* (*Commem. of Lent.*)

Of Sts. Tiburtius &c. FILLED with the sacred Gift, we suppliantly beseech Thee, O Lord, that what we celebrate in fulfilment of our bounden duty, we may feel to be unto us an increase of Thy salvation. Through *&c.*

Where the feast of Sts. Tiburtius *&c. is kept solemnly, the Mass, in Easter-time,* is Sancti tui, page 308, *with the Lesson and Gospel from Mass,* Protexisti, page 306, *the Prayers being as above*

April 17.—St. Anicetus, Pope & Martyr.

(*In England,* St. Stephen Harding: *see Appendix,* page 607*b*.)

In Lent, Commem. only.—Out of Easter, Mass Sacerdotes Dei, p. 301.—*In Easter, Mass,* Protexisti, p. 306; *Prayers, No.* 2, *for a Martyr-Bishop; Gospel,* At that time Jesus said to His disciples, Amen, amen, I say to you, that you shall weep, *from the 7th line of* page 192.

April 19.—*In England,* St. Elphege: *see Appendix,* p. 607*b*.

April 21.—St. Anselm,

Bishop of Canterbury, and Doctor of the Church.

Mass, In medio, page 327 (*Epistle, No.* 3, Dearly beloved, I charge thee; *Gradual, No* 4; 1*st Offert. and Comm.*).

April 22.—Sts. Soter & Cajus, Popes & Marts.

In Easter: Mass, Sancti tui, page 308; *but Lesson, No.* 7, *Apoc.* 19, page 318.—*Prayers from the Mass,* Intret, page 309.

Out of Easter: Mass, Intret, page 309.

April 23.—St. George the Martyr.

Mass, Protexisti, page 306, *except as follows:*

Collect. O GOD, Who dost gladden us by the merits and intercession of blessed George Thy Martyr, mercifully grant, that we who beg Thy benefits through him, may obtain them by the gift of Thy grace. Through.

Epistle, Dearly beloved, Be mindful, page 305.

Secret. SANCTIFY, O Lord, the Gifts which we offer: and, blessed George Thy Martyr interceding, cleanse us by means of them from the stains of our sins. Through *&c.*

P. Com. WE suppliantly beseech Thee, Almighty God, that they whom Thou refreshest with Thy Sacraments, may, blessed George Thy Martyr interceding, also worthily serve Thee by a manner of life pleasing unto Thee. Through *&c.*

In England, a Commemoration of the Octave of St. George *is made daily from the 24th to the 29th of April, the 25th excepted.*

April 24.—St. Fidelis of Sigmaringen, Priest and Martyr.

In Easter: Mass, Protexisti, page 306, *the Collect excepted.*

Collect. O GOD, Who, with the palm of martyrdom and with glorious miracles, wert pleased to adorn blessed Fidelis, kindled as he was with a seraphic ardour of spirit for the propagation of the true faith: we beseech Thee, that through his merits and prayers, Thou wouldest so confirm us by Thy grace in faith and charity, that in Thy service we may deserve to be found faithful even unto death. Through *&c.*

Secret, and P. Com., No. 1, *for a Martyr only.*

Out of Easter: Mass, In virtute, page 302; *but Collect as above, and Gospel, Luke* 14, page 299.

In England, St. Mellitus. *See the Appendix for England.*

April 25.—St. Mark the Evangelist.

'The Greater Litanies.'

The Station in Rome is at St. Peter's.

As to the Litany *and* Procession, *see* page 198.

At the Procession the Mass of the Rogations is said, page 198, *without a Commemoration of St. Mark, unless only one Mass be said.*

For the Feast, the Mass in Easter is Protexisti, page 306; *excepting the Prayers, Epistle and Gospel as below.*

Out of Easter, the Mass, Mihi autem, page 295 (*Gradual, No.* 3 *Offert., No.* 1); *but the Prayers, Epistle and Gospel as below.*

Collect. O GOD, Who didst uplift blessed Mark Thine Evangelist unto the grace of preaching the Gospel: grant, we beseech Thee, that we may ever both profit by his teaching, and be defended by his prayers. Through *&c.*

Lesson, Ezech. 1, As for the likeness, page 295.

Gospel, Luke 10, The Lord appointed, page 297.

Secret. WE, who offer our Gifts unto Thee on this festival of blessed Mark Thine Evangelist, beseech Thee, O Lord, that he, whom the preaching of the Gospel made glorious, may by his intercession render us, both in word and in deed, acceptable unto Thee. Through *&c.*

Preface, No. 11, page 18.

P. Com. MAY Thy holy Mysteries, we beseech Thee, O Lord, afford us a continual protection: such as, through the prayers of blessed Mark Thine Evangelist, may ever defend us from all adversity. Through *&c.*

April 26.—Sts. Cletus and Marcellinus: Popes and Martyrs.

In Easter: Mass, Sancti tui, page 308, *but Collect as below. Secret and P. Com., No.* 1.—*Out of Easter: Mass,* Intret, p. 309.

Collect. MAY the precious confession of Thy blessed Martyrs and Pontiffs Cletus and Marcellinus be an encouragement to us, O Lord: and their pious intercession a continual defence. Through *&c*

April 28.—St. Paul of the Cross, Priest. Founder of the Passionists.

Introit. CHRISTO confixus sum Cruci: vivo autem jam non ego: vivit vero in me Christus: in fide vivo Filii Dei qui dilexit me, et tradidit semetipsum pro

WITH Christ am I nailed unto the Cross: yet I live, now not I, but Christ liveth in me: in the faith live I of the Son of God Who loved me, and delivered Him-

me. [Alleluia, alleluia.] *Ps.* Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus.

self for me. [Allel., all.] *Ps.* Blessed is the man that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

Collect. O LORD JESUS CHRIST, Who didst bestow upon blessed Paul an especial love for the preaching of the Mystery of Thy Cross, and wert pleased that through him a new household should flourish forth in Thy Church: grant, through his intercession, that by ever recalling to our minds Thy Passion on earth, we may deserve to reap the fruit thereof in heaven, O Thou that livest *&c.*

Commem. of St. Vitalis, Martyr: *Collect*, Grant, page 303.

Epistle, 1 *Cor.* 1. BRETHREN: Christ sent me not to baptize, but to preach the Gospel: not in wisdom of speech, lest the Cross of Christ should be made void. * For the word of the Cross, unto them indeed that perish, is foolishness; but unto them that are saved, that is, unto us, it is the power of God. For it is written, I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom: but we preach Christ crucified: unto the Jews indeed a stumbling-block, and unto the Gentiles, foolishness: but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. For the foolishness of God, is wiser than men: and the weakness of God, is stronger than men. (*The next sentence is only added on the Feast of St. Justin, April* 14.) But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and justice, and sanctification, and redemption.

1. *In Easter-time.* Alleluia, alleluia. Pro omnibus mortuus est Christus, ut et qui vivunt, jam non sibi vivant, sed ei qui pro ipsis mortuus est et resurrexit. Allel.— Si filii, et heredes: heredes quidem Dei. coheredes autem Christi: si tamen com-

Alleluia, allel. Christ died for all, that they also that live, may now not live to themselves, but unto Him Who for them died, and rose again. Alleluia. — If sons, then heirs also: heirs indeed of God, and joint-heirs with Christ: yet so if we suffer with Him, that

patimur, ut et conglorificemur. Alleluia.

we may also be glorified with Him. Alleluia.

2. *If the feast is transferred to after* **Trinity Sunday.**

Gradual. Mihi autem absit gloriari, nisi in Cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo.—Non judicavi me scire aliquid inter vos, nisi Jesum Christum, et hunc crucifixum.— * Allel., all. Christus passus est pro nobis, vobis relinquens exemplum, ut sequamini vestigia ejus. Allel.

But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I to the world.—I judged not myself to know anything among you, save Jesus Christ, and Him crucified. — * Alleluia, alleluia. Christ suffered for us, leaving you an example that ye should follow His steps. Alleluia.

Gospel, Luke 10, The Lord appointed, page 297.

Offert. Ambulate in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis oblationem et hostiam Deo, in odorem suavitatis. [Allel.]

Walk ye in love, as Christ also loved us, and delivered Himself for us an oblation and a sacrifice to God, for an odour of sweetness. [Alleluia.]

Secret. MAY these Mysteries of Thy Passion and Death confer upon us, O Lord, a heavenly fervour: a fervour like unto that wherewith blessed Paul, when offering these Mysteries, tendered his body as a sacrifice, living, holy, and pleasing unto Thee: Who livest and reignest *&c.* *Commem.*, Receive, page 304.

Comm. Communicantes Christi passionibus, gaudete: ut in revelatione gloriæ ejus gaudeatis exultantes. [Alleluia.]

If ye partake of the sufferings of Christ, rejoice: that when His glory is revealed, ye may also be glad with exceeding joy. [Alleluia.]

P. Com. WE have received, O Lord, the Divine Sacrament, that perpetual memorial of Thy boundless love: grant, we beseech Thee, that, by the merits of blessed Paul, and by imitation of him, we may draw from Thy fountains the water that springeth up unto everlasting life, and by our manner of life keep impressed in our hearts the most holy Passion of Thee: Who livest *&c.*—*P. Com.*, Grant, p. 304.

Where the Mass is of St. Vitalis, it is Protexisti, page 306: *with the Prayers, No.* 1. *for a Martyr only.*

April 29.—St. Peter,

Priest and Martyr.

In Easter: Mass, Protexisti, page 306, *the Prayers and Epistle excepted.*

Out of Easter: Mass, Lætabitur, page 304, *but Prayers as follows and Gospel*, *Matt.* 16, page 302.

Collect. GRANT us, we beseech Thee, Almighty God, to honour with due devotion the faith of blessed Peter Thy Martyr: he, who, in the spreading of that faith, deserved to obtain the palm of martyrdom. Through *&c.*

Epistle, Dearly beloved, be mindful *&c.*, page 305.

Secret. DO Thou, O Lord, through the intercession of blessed Peter Thy Martyr, mercifully hearken unto the prayers which we offer unto Thee: and keep under Thy protection those who sally forth in defence of the faith. Through *&c.*

P. Com. MAY the Sacraments which we have received keep Thy faithful people, O Lord: and blessed Peter Thy Martyr interceding, protect them from every hostile attack. Through *&c.*

April 30.—St. Catherine of Sienna, Virgin.

(*In Dominican Churches, a special Mass*, page 586.)

(*In England*, Octave of St. George: *Mass as on 23rd April*, p. 424.)

Mass, Dilexisti, page 344, *the Prayers excepted.*

Collect. GRANT, we beseech Thee, Almighty God, that we who celebrate the heavenly birthday of blessed Catherine Thy Virgin, may both rejoice on this solemn anniversary, and also profit by the example of so great a virtue. Through *&c.*

Secret. UNTO Thee, O Lord, may the prayers ascend which we offer on the solemnity of blessed Catherine: as also this salutary Offering, redolent with a virginal fragrance. Through *&c.*

P. Com. MAY the heavenly Table of which we have partaken, O Lord, confer upon us everlasting life: that Table which supported even the earthly life of blessed Catherine Thy Virgin. Through *&c*

May 1.

St. Philip and St. James the Apostles.

The alleluias in brackets are said in Easter-time only.

Introit. CLAMAVERUNT ad te, Domine, in tempore afflictionis suæ: et tu de cœlo exaudisti eos. [Alleluia, allel.] *Ps.* Exultate, justi, in Domino: rectos decet collaudatio

UNTO Thee, O Lord, in the time of their trouble they cried: and Thou from heaven didst hearken unto them. [Alleluia, alleluia.] *Ps.* Rejoice, ye just, in the Lord: praise becometh the upright.

Collect. O GOD, Who year by year dost gladden us with the solemnity of Thine Apostles Philip and James: grant, we beseech Thee, that we who rejoice in their merits, may seek instruction from their example. Through *&c.*

Lesson, The Just shall stand, page 306.

Should this feast be celebrated out of Easter-time, the Gradual, Constitues, page 295, *is substituted for that part of the following verse which precedes the* *.

Alleluia, alleluia. Confitebuntur cœli mirabilia tua, Domine: etenim veritatem tuam in Ecclesia Sanctorum. Alleluia. — * Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt me, videt et Patrem meum. All.

Alleluia, alleluia. The heavens shall praise Thy wondrous works, O Lord: even Thy truth in the Church of the Saints. Allel.— * So long a time have I been with you, and have ye not known me? Philip, he that seeth me, seeth my Father also. Alleluia.

Gospel, John 14. AT that time, Jesus said to His disciples: Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will take you to myself, that where I am, there ye also may be. And whither I go, ye know, and the way ye know. Thomas saith to Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith to him, I am the way, and the truth, and the life. No man cometh unto the Father, but by me. If ye had known me, ye would without doubt have known my Father also: and from henceforth ye shall know Him; and ye have seen Him. Philip saith to Him, Lord, show us the Father, and

it is enough for us. Jesus saith to him, So long a time have I been with you, and have ye not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Show us the Father? Believe ye not that I am in the Father, and the Father is in me? The words that I speak to you, I speak not of myself. But the Father, Who abideth in me, He doeth the works. Believe ye not that I am in the Father, and the Father in me? Otherwise, believe for the very works' sake. Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do: and greater than these shall he do: because I go to the Father. And whatsoever ye shall ask the Father in my Name, that will I do.

Offert. Confitebuntur cœli mirabilia tua, Domine: et veritatem tuam in Ecclesia Sanctorum: (Allel., allel.)

The heavens shall praise Thy wondrous works, O Lord: and Thy truth in the Church of the Saints: (Allel., allel.)

Secret. GRACIOUSLY receive, O Lord, the Offerings which we bring on the solemnity of Thine Apostles Philip and James, and turn aside all the evils which we deserve. Through *&c.* *Preface, No.* 11, page 18.

Comm. Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt me, videt et Patrem meum (alleluia): non credis quia ego in Patre, et Pater in me est. (Alleluia, alleluia.)

So long a time have I been with you, and have ye not known me? Philip, he that seeth me, seeth my Father also (alleluia): believest thou not that I am in the Father, and the Father in me? (Alleluia, alleluia.)

P. Com. REPLENISHED with these salutary Mysteries, we beseech Thee, O Lord, that we may be aided by the prayers of those whose festival we celebrate. Through *&c.*

May 2.—St. Athanasius,

Bishop of Alexandria, and Doctor of the Church.

Introit, In medio, page 327.

Collect, Graciously hearken, page 326 (*Secret and P. Com. from the same Mass*).

Epistle, 2 *Cor.* 4. BRETHREN: We preach not ourselves, but Jesus Christ our Lord: and ourselves your servants through Jesus. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give

the light of the knowledge of the glory of God, in the face of Christ Jesus. But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. In all things we suffer tribulation, but are not distressed: we are straitened, but not destitute: we suffer persecution, but are not forsaken: we are cast down, but we perish not: always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake: that the life also of Jesus may be made manifest in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, as it is written, I believed, wherefore also I have spoken: we also believe, for which cause we also speak. Knowing that He who raised up Jesus, will raise us up also with Jesus, and place us with you.

In Easter-time. Allel., allel. Tu es Sacerdos in æternum secundum ordinem Melchisedech. Alleluia.—Beatus vir qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitæ. Alleluia.

Alleluia, alleluia. Thou art a Priest for ever, after the order of Melchisedech. Alleluia.—Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life. Alleluia.

Out of Easter, the Gradual, *No.* 2, Ecce sacerdos, page 829, *is said: substituting at † the above V.,* Beatus vir, *for the V.,* Juravit.

Gospel, Matt. 10. AT that time, Jesus said to His disciples: When they shall persecute you in this city, flee into another. Amen I say to you, ye shall not finish all the cities of Israel, till the Son of Man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Therefore fear them not. For nothing is covered that shall not be revealed, nor hid, that shall not be known. What I tell you in darkness, speak ye in the light, and what ye hear in the ear, preach ye upon the house-tops. And fear not them that kill the body, but are not able to kill the soul: but rather fear Him that can destroy both soul and body in hell.

Offert. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. (Alleluia.)

I have found David my servant, with my holy oil have I anointed him: for my hand shall help him, and mine arm shall strengthen him. (Alleluia.)

Secret, May the yearly festival, page 327.

Comm. Quod dico vobis in tenebris, dicite in lumine, dicit Dominus: et quod in aure auditis, prædicate super tecta. (Alleluia.)

What I tell you in darkness, speak ye in the light, saith the Lord: and what ye hear in the ear, preach ye on the housetops. (Alleluia.)

P. Com., O God, the Rewarder, page 327.

May 3.—The Finding of the Holy Cross.

Introit. NOS autem gloriari oportet in Cruce Domini nostri Jesu Christi, in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus. [Alleluia, alleluia.] *Ps.* Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.

BUT we ought to glory in the Cross of our Lord Jesus Christ, in Whom is our salvation, life and resurrection: by Whom we are saved. [Alleluia, alleluia.] *Ps.* God be merciful to us, and bless us: may He cause the light of His countenance to shine upon us, and have mercy on us.

Collect. O GOD, Who in the memorable Finding of the Cross of our Redemption didst renew the wonders of Thy Passion: grant, that by means of the ransom paid on that Tree of Life, we may obtain help for life everlasting. O Thou that livest *&c.*

In private Masses the following Comm. is made of Sts. Alexander, Eventius, and Theodulus, Martyrs, *and of* St. Juvenal, Bishop and Confessor.

Collect. GRANT, we beseech Thee, Almighty God, that we who celebrate the heavenly birthday of Thy Saints Alexander, Eventius, Theodulus, and Juvenal, may by their intercession, be preserved from all impending evils. Through *&c.*

Epistle, Brethren, let this mind, page 135.

In Easter-time. Allel., allel. Dicite in gentibus, quia Dominus regnavit a Ligno. Alleluia. — Dulce Lignum, dulces clavos, dulcia ferens pondera: quæ sola fuisti digna sustinere Regem cælorum et Dominum. Al.

Alleluia, alleluia. Tell ye it among the Gentiles, the Lord hath reigned from the Tree. Alleluia.—O Sweet Wood, that bearest such sweet nails, so sweet a burden: thou that wert alone worthy to bear the Lord and King of heaven. Alleluia.

Out of Easter: Gradual as on the 14th of September, page 512.

Gospel, John 3. AT that time: There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came unto Jesus by night, and said to Him, Rabbi, we know that thou art come a teacher from God: for no man can do these signs which thou doest, unless God be with him. Jesus answered and said to him, Amen, amen, I say unto thee, unless a man be born again, he cannot see the Kingdom of God. Nicodemus saith to Him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born again? Jesus answered, Amen, amen, I say unto thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God That which is born of the flesh, is flesh: and that which is born of the Spirit, is spirit. Marvel not, that I said to thee, Ye must be born again. The Spirit breatheth where he will: and thou hearest his voice, but knowest not whence he cometh or whither he goeth: so is every one that is born of the Spirit. Nicodemus answered, and said to Him, How can these things be done? Jesus answered and said to him, Art thou a master in Israel, and knowest not these things? Amen, amen, I say unto thee, that we speak what we know, and we testify what we have seen, and ye receive not our testimony. If I have spoken to you earthly things, and ye believe not, how will ye believe, if I speak to you heavenly things. And no man hath ascended into heaven, but He that came down from heaven, the Son of Man, Who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that whosoever believeth in Him may not perish, but have life everlasting.

Offert. Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar sed vivam, et narrabo opera Domini: (alleluia).

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and declare the works of the Lord: (alleluia).

Secret. LOOK down, O Lord, and be appeased by the Sacrifice which we offer unto Thee: that it may deliver us from all the evils of war, and, by the standard of Thy Son's holy Cross, establish us in the security of Thy protection, that we may overcome the snares of the powers that oppose us. Through the same *&c.*

Of Sts. Alexander &c. MAY a plenteous blessing descend upon these Offerings, we beseech Thee, O Lord: and

both mercifully work out our sanctification, and gladden us in the solemnity of these Thy Saints. Through *&c.*

Preface of the Cross, No. 6, page 16.

Comm. Per signum Crucis de inimicis nostris libera nos, Deus noster: (allel.)

By the sign of the Cross, deliver us from our enemies, O Thou our God: (allel.)

P. Com. FILLED with this heavenly Food, and refreshed by this spiritual Cup, we beseech Thee, Almighty God, to defend from the malignant foe, those whom Thou hast bid to triumph by the Wood of the holy Cross, that weapon of justice for the salvation of the world. Through the same our Lord *&c.*

Of Sts. Alexander &c. REFRESHED by participation in this sacred Gift, we beseech Thee, O Lord our God, that by the intercession of Thy Saints Alexander, Eventius, Theodulus and Juvenal, we may experience the effect of the worship which we perform. Through *&c.*

The Mass of Sts. Alexander &c., is, in Easter, Sancti tui, p. 309: *out of Easter*, Sapientiam, page 312:—*the Prayers as above.*

May 4.—St. Monica, Widow.

(*In Eng.*, Bd. John Fisher, etc.; p. 613.) *Mass*, Cognovi, p. 348.

Collect. O GOD, the Comforter of the afflicted, and the salvation of them that hope in Thee: Thou Who didst mercifully receive the pious tears of blessed Monica for the conversion of her son Augustin: grant, that by their joint intercession, we may bewail our sins, and obtain Thine indulgent grace. Through *&c.*

Epistle, 1 *Tim.* 5, page 350.—*Gospel*, *Luke* 7, page 257.

May 5.—St. Pius the Fifth, Pope.

Mass, Statuit, page 323, *the Collect excepted.*

Collect. O GOD, Who for the overthrow of the enemies of Thy Church, and for the restoration of Divine Worship, wert pleased to choose as Thine instrument the Chief Pontiff blessed Pius: grant us the help of his protection: and so let us cleave unto Thy service, that overcoming all the plots of our enemies, we may rejoice in perpetual peace. Through *&c.*

May 6.—St. John Before the Latin Gate.

Feast of the Martyrdom of St. John the Evangelist.

In Easter-time, Mass, Protexisti, page 306, *excepting what follows below.*

Out of Easter: Mass as on Dec. 27, page 52 : *but the Prayers and Gospel as follows.*

Collect. O GOD, Who seest that on every side our many ills do sorely grieve us: grant, we beseech Thee, that of blessed John Thine Apostle and Evangelist the glorious intercession may protect us. Through *&c.*

Alleluia, allel. Justus ut palma florebit; sicut cedrus Libani multiplicabitur. Alleluia.—Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

Alleluia, allel. The Just man shall flourish like a palm tree: as a cedar of Libanus shall he be multiplied. Alleluia.—The Just man shall bud forth like a lily: and flower for ever before the Lord. Alleluia.

Gospel, Matt. 20, *as on July* 25*th*, page 483.

Secret. ACCEPT our Gifts and Offerings, we beseech Thee, O Lord: and do Thou both cleanse us by means of these heavenly Mysteries, and of Thy mercy hear us. Through *&c.*—*Preface, No.* 11, page 18.

P. Com. WE beseech Thee, O Lord, that the Heavenly Bread, with which we have been refreshed may sustain us unto life everlasting. Through *&c.*

May 7.—St. Stanislas, Bp. of Cracow, Mart.

In Easter, the Mass, Protexisti, page 306; *Collect as below*

Out of Easter: Mass, Sacerdotes, page 301; *but Collect as follows, and Gospel, Luke* 14, page 299

Collect. O GOD, for Whose honour the glorious Pontiff Stanislas fell beneath the swords of the wicked: grant, we beseech Thee, that all who implore his help, may obtain a salutary effect to their petitions. Through *&c.*

Secret and P. Com., as at No. 2 *for* '*Martyr-Bishops.*'

May 8.—Apparition of St. Michael the Archangel.

Mass as on Michaelmas-day, page 522, *but with the changes proper to the Paschal Season.*

May 9.—St. Gregory of Nazianzus,

Bishop of Constantinople and Doctor of the Church.

Mass, In medio, page 827 (*Lesson*, *Is.* 1, The 3 *est* shall giv *Gradual, for Easter-time, No.* 4 ; *and the first Offert. and Comm.*).

May 10.—St. Antoninus, Bishop of Florence.

Mass, Statuit, page 823.

Collect. HELP us, O Lord, through the merits of blessed Antoninus Thy Confessor and Pontiff: that even as we proclaim Thee marvellous in him, so we may give glory unto Thee for Thy mercy unto ourselves. Through *&c.*

Commemoration of Sts. Gordian *and* Epimachus, Martyrs.

Collec. GRANT, we beseech Thee, Almighty God, that we, who celebrate the festival of Thy blessed Martyrs Gordian and Epimachus, may have the help of their intercession with Thee. Through *&c.*

Secret. ACCEPT graciously, O Lord, the Offerings dedicated unto Thee through the merits of Thy blessed Martyrs Gordian and Epimachus: and grant that they may conduce to our perpetual support. Through *&c.*

P. Com. WE, who have partaken of this heavenly Food, beseech Thee, Almighty God, that, by the intercession of Thy holy Martyrs Gordian and Epimachus, we may thereby be protected against all adversities. Through *&c.*

Where the Mass is of Sts. Gordian and Epimachus, it is Sancti tui, page 808, *with the preceding Prayers, and the Lesson, Apoc.* 19 *No.* 7, page 818.

May 12.—Sts. Nereus, Achilles, and the Virgin

Domitilla: also St. Pancras—all Martyrs.

Introit. ECCE oculi Domini super timentes eum, sperantes in misericordia ejus, alleluia: ut eripiat a morte animas eorum, quoniam adjutor et protector noster est: alleluia, alleluia. *Ps.* Exultate, justi, in Domino: rectos decet collaudatio.

BEHOLD, the eyes of the Lord are on them that fear Him, that hope in His mercy, alleluia: that He may deliver their souls from death, because He is our helper and protector: alleluia, alleluia. *Ps.* Exult, ye just, in the Lord: praise becometh the upright.

Collect. MAY Thy holy Martyrs Nereus, Achilles, Domitilla, and Pancras, whose solemnity we keep, ever protect us, we beseech Thee, O Lord, and render us worthy of Thy service. Through *&c.*

Lesson, The just shall stand *&c.*, page 306.

Alleluia, alleluia. Hæc est vera fraternitas quæ vicit mundi crimina: Christum secuta est, inclyta tenens regna cœlestia. Alleluia.—Te Martyrum candidatus laudat exercitus, Domine. Alleluia.

Alleluia, alleluia. This is the true brotherhood that vanquished the world's crimes: that followed Christ, and gained heaven's glorious realms. Allel.—Thee the Martyrs' white-robed army praiseth, O Lord. Allel.

Gospel, *John* 4, page 276.

Offert., Confitebuntur cœli, page 307.

Secret. LET the confession of Thy holy Martyrs Nereus, Achilles, Domitilla and Pancras be pleasing unto Thee, O Lord: and both commend our Gifts, and ever implore for us Thy mercy. Through *&c.*

Comm., Gaudete, page 309.

P. Com WE beseech Thee, O Lord, that by the prayers of Thy blessed Martyrs Nereus, Achilles, Domitilla, and Pancras, the holy Sacraments which we have received may profit us to the increase of Thy merciful indulgence. Through *&c.*

Out of Easter-time the Mass is as follows:
Introit, Salus, p. 313.—*Prayers as above.*—*Epistle*, *No.* 6, p. 318. *Gradual*, Gloriosus, p. 319, *changing the V. at* † *to* Hæc est vera. *Gospel*, *John* 4, p. 276.—*Offert.*, *No.* 1, *and Comm. No.* 2. p. 322.

May 14.—St. Boniface, Martyr.

Mass, Protexisti, page 306.

Collect. GRANT, we beseech Thee, Almighty God, that we who celebrate the festival of blessed Boniface, Thy Martyr, may be helped by his intercession with Thee. Through *&c.*—*Secret and P. Com.*, *No.* 1, *for a Martyr only.*

May 15.—St. John Bapt. de la Salle; page 552a.

May 16.—St. Ubald, Bishop of Gubbio.

Mass, Statuit, page 323.

Collect DO Thou, we beseech Thee, O Lord, graciously impart unto us Thy help: and by the intercession

of blessed Ubald Thy Confessor and Pontiff, stretch out over us, against all the malice of the devil, the right hand of Thy propitiation. Through *&c.*

May 17.—St. Paschal Baylon, Confessor.

Mass, Os justi, page 331.

Collect. O GOD, Who didst adorn blessed Paschal Thy Confessor with a wondrous love of the Mysteries of Thy Body and Blood: mercifully grant, that, from this divine Banquet, we also may deserve to derive the same spiritual richness which he obtained, O Thou that livest *&c.*

May 18.—St. Venantius, Martyr.

In Easter: Mass, Protexisti, page 306, *the following Prayers excepted.*

Out of Easter: Mass, In virtute, page 302, *the following Prayers, and the Gospel, Luke* 14, page 299, *excepted.*

Collect. O GOD, Who hast consecrated this day by the triumph of blessed Venantius Thy Martyr, graciously hear the prayers of Thy people: and grant, that we who venerate his merits, may imitate the constancy of his faith. Through *&c.*

Secret. MAY the merits of blessed Venantius render this Oblation acceptable unto Thee, Almighty God, that, supported by his help, we may become fellow-sharers of his glory. Through *&c.*

P. Com. HAVING partaken of the Sacraments of everlasting life, we humbly beseech Thee, O Lord, that by the intercession for us of blessed Venantius Thy Martyr we may by means of these Sacraments obtain both pardon and grace. Through *&c.*

May 19.—St. Peter Celestine, Pope.

(*In England*, St. Dunstan: *see Appendix.*)

Mass, Statuit, page 323, *the Collect and Gospel excepted.*

Collect. O GOD, Who having uplifted blessed Peter Celestine to the height of the Supreme Pontificate, didst also teach him to renounce it for a lowly life: grant graciously, that we, following his example, may learn to despise all worldly things, and become worthy to arrive happily at the rewards promised unto the humble. Through

Commemoration of St. Pudentiana, Virgin, *from the Mass* Dilexisti, page 344 *Gospel*, Matt. 19, page 338.

May 20.—St. Bernardine of Sienna, Conf.

Mass, Os justi, page 331, *the Collect and Gospel excepted.*

Collect. O LORD JESUS, Who unto blessed Bernardine Thy Confessor didst grant an eminent love of Thy holy Name: do Thou, we beseech Thee, by his merits and intercession, graciously pour down upon us the spirit of the love of Thee. Who livest and reignest *&c.*

Gospel, *Matt.* 19, page 338.

May 24.—*Where authorised.*

Our Lady, Help of Christians.

Mass, Salve, No. V. (from Pentecost to Advent), page 290, *but with the special Collect, Secret, and P. Com. there provided.*

In Easter-time the usual alleluias *are added in the Introit, Offert., and Comm.; and instead of the Gradual*, Benedicta, *there is said the verse*, Alleluia, alleluia, Virga Jesse *&c.*, page 290.

May 25.—St. Gregory VII., Pope

(*In England*, St. Aldhelm: *see Appendix.*)

Mass, Statuit, page 323, *the Collect and Gospel excepted.*

Collect. O GOD, the might of them that trust in Thee, Who didst strengthen blessed Gregory Thy Confessor and Pontiff with a valiant constancy for the defence of the liberty of the Church: grant us, through his example and prayers, to overcome valiantly all that is opposed to us. Through *&c.*

Gospel, *Matt.* 24, page 327.

Commemoration of St. Urban I., Pope and Martyr.

Collect. GRANT, we beseech Thee, Almighty God, that we who celebrate the festival of blessed Urban Thy Martyr and Pontiff, may have the help of his intercession with Thee. Through *&c.*

Secret. MAY this Offering, we beseech Thee, O Lord, cleanse away our offences: and sanctify both the minds and bodies of Thy servants about to celebrate this Sacrifice. Through.

P. Com. REFRESHED by participation in this sacred Gift, we beseech Thee, O Lord our God, that blessed Urban Thy Martyr and Pontiff interceding, we may experience the effect of the worship which we perform. Through *&c.*

May 26.—St. Philip Neri, Priest.

Founder of the Oratorians.

(In England, St. Augustin: *see Appendix,* page 611.)

Introit. CARITAS Dei diffusa est in cordibus nostris per inhabitantem Spiritum ejus in nobis. [All., all.] *Ps.* Benedic, anima mea, Domino: et omnia quæ intra me sunt, nomini sancto ejus.

THE charity of God is poured abroad in our hearts by His indwelling Spirit within us. [Alleluia, alleluia.] *Ps.* Bless the Lord, O my soul: and all that is within me, bless His holy Name.

Collect. O GOD, Who didst exalt blessed Philip Thy Confessor to the glory of Thy Saints: grant graciously, that we, who joyfully celebrate his festival, may profit by the example of his virtues. Through *&c.*

Commemoration of St. Eleutherius, Pope and Martyr, *from the Mass.* Statuit, page 298.

Lesson, No. 2, page 298. I desired, and there was given to me *&c.*

1. *Grad., out of Easter.* Venite, filii, audite me: timorem Domini, docebo vos.—Accedite ad eum, et illuminamini, et facies vestræ non confundentur.— * Alleluia, alleluia. De excelso misit ignem in ossibus meis, et erudivit me. Alleluia.

Come, children, hearken unto me: the fear of the Lord I will teach you.—Come ye near to Him and be enlightened: and your faces shall not be confounded.— * Alleluia, allel. From above hath He sent fire into my bones, and instructed me. Alleluia.

2. *In Easter-time the Gradual is said from * only, and then,*

Concaluit cor meum intra me; et in meditatione mea exardescet ignis. Alleluia.

My heart hath grown hot within me: and in my musing shall a fire flame out. Alleluia.

Gospel, Luke 12, Let your loins, page 333.

Offert. Viam, mandatorum tuorum cucurri: cum dilatasti cor meum. (Alleluia.)

I have run the way of Thy commandments: when Thou didst enlarge my heart. (All.)

Secret. LOOK down, we beseech Thee, O Lord, and be appeased by this Sacrifice: and grant that the Holy Ghost may inflame us with that fire wherewith He so marvellously pierced the heart of blessed Philip. Through our Lord . . . in the unity of the same H. G. *&c.*—*Comm., p.* 300

Comm. Cor meum et caro mea exultaverunt in Deum vivum. (Alleluia.)

My heart and my flesh have exulted towards the living God. (Alleluia.)

P. Com. WE, who have been fed on the delights of heaven, beseech Thee, O Lord, that by the merits of blessed Philip Thy Confessor, and by imitation of him, we may ever desire those things on which we truly live. Through *&c.*—*Commem.*, page 301.

May 27.—St. Bede, Pr., & a Dr. of the Church A Monk of Jarrow: Surnamed The Venerable.

Mass, In medio, page 827, *the Collect excepted.*

Collect. O GOD, Who dost enlighten Thy Church by the learning of blessed Bede Thy Confessor and Doctor: mercifully grant, that we Thy servants may ever gain instruction from his wisdom, and be helped by his merits. Through *&c.*

Commemoration of St. John I., Pope and Martyr, *from the Mass*, Sacerdotes Dei, page 301—*In Easter-time the Mass of St. John is* Protexisti, p. 306, *with the Prayers as at No. 2 for a Mart.-Bishop.*

May 28.—St. Augustine, Bp. of Canterbury.

(*In England*, Bd. Margaret Pole.)

Introit, Grad., Offert., and Comm. from the Mass, Sacerdotes, p. 825.

Collect. O GOD, Who, by the preaching and miracles of blessed Augustine Thy Confessor and Pontiff, wast pleased to spread the light of the true faith upon the people of England: grant, by his intercession, that the hearts of those who have wandered away may return to the unity of Thy Truth, and that we may all be of one mind in Thy will. Through *&c.*

Epistle, 1 *Thess.* 2. BRETHREN: We had confidence in our God, to speak unto you the Gospel of God in much carefulness. For our exhortation was not of error, nor of uncleanness, nor in deceit: but as we were approved by God that the Gospel should be committed to us, even so we speak, not as pleasing men, but God, Who proveth our hearts. For neither have we used, at any time, the speech of flattery, as ye know; nor taken an occasion of covetousness, God is witness; nor sought we glory of men, neither of you, nor of others; whereas we might have been burdensome to you, as the Apostles of Christ. but we became little ones in the midst of you, as if a nurse should cherish her children. So being desirous of you, we would gladly impart unto you not only the Gospel of God, but also our

own souls: because ye were become most dear unto us. For ye remember, brethren, our labour and toil: working night and day, lest we should be chargeable to any of you, we preached among you the Gospel of God.

Gospel, Luke 10, The Lord appointed, page 297.

Secret. WE offer this Sacrifice unto Thee, O Lord, on the festival of blessed Augustine thy Confessor and Pontiff, humbly beseeching that the lost sheep may be brought back to the one fold, and be fed from this salutary Food. Through *&c.*

P. Com. REFRESHED by this salutary Victim, we suppliantly beseech Thee, O Lord, that through the interceding prayers of blessed Augustine, It may in every place be duly offered up unto Thy Name. Through *&c.*

May 29.—St. Mary Magdalen of Pazzi, Virg.

Mass, Dilexisti, page 344.

Collect. O GOD, the lover of Virginity, Who with heavenly gifts didst adorn blessed Mary Magdalen, that Virgin burning with Thy love: grant that we may imitate the purity and charity of her whose festival we joyfully celebrate. Through *&c.*

May 30.—St. Felix, Pope and Martyr.

Mass, in Easter-time, Protexisti, p. 306, *prayers, No.* 1. *Out of Easter*, Statuit, p. 298.

(*In England*, St. Eleutherius, Pope & Martyr. *In Easter, Mass*, Protexisti, p. 306, *prayers, No.* 1; *out of Easter*, Statuit, p. 298.)

May 31 St. Angela Merici, Virgin.

Foundress of the Ursuline Nuns.

Mass, Dilexisti, page 344.

Collect. O GOD, Who wert pleased that by means of blessed Angela a new company of holy Virgins should flower forth in Thy Church: grant us, by her intercession, an angelic manner of life: that, renouncing all things earthly, we may worthily attain unto the joys of everlasting life. Through *&c.*

Commem. of St. Petronilla Virg.; *Mass*, Vultum, p. 346.

Secret. MAY the Sacrifice which we offer unto Thee, O Lord, in honour of the memory of blessed Angela, both implore for us the pardon of our offences, and conciliate unto us the gifts of Thy grace. Through *&c.*

P. Com. REFRESHED by this heavenly Food, we supplicently entreat Thee, O Lord, that, through the prayers of blessed Angela, and by imitation of her, we, cleansed from every stain, may please Thee both in mind and in body. Through *&c.*

June 2.

STS. MARCELLINUS, PETER AND ERASMUS, MARTS.

Introit, Clamaverunt, *No.* 5, page 316.

Collect. O GOD, Who year by year gladdenest us by the festival of Thy blessed Martyrs Marcellinus, Peter and Erasmus: grant, we beseech Thee, that we who rejoice at their merits, may be stirred up by their examples. Through *&c.*

Epistle, Brethren, I reckon, page 225.

Gradual, Clamaverunt, page 314, *altering the V. at † to* Ego vos

Gospel, *Luke* 21, page 311.—*Offert.*, *No* 2, page 322, Laetamini.

Secret. WE beseech Thee, O Lord, that the Sacrifice which we, recalling to mind the heavenly birthday of Thy holy Martyrs, offer unto Thee, may both set us free from the bonds of our vices, and obtain for us the gifts of Thy mercy. Through *&c.*

Comm., *No.* 5, page 323, Justorum.

P. Com. SATISFIED by this sacred Gift, we suppliantly entreat Thee, O Lord, that the Mysteries which we, in fulfilment of our bounden duty, do celebrate, we may feel to be an increase to our salvation. Through *&c.*

June 4.—ST. FRANCIS CARACCIOLO, PRIEST.

FOUNDER OF THE REGULAR MINOR CLERKS (PRIESTS).

Introit. FACTUM est cor meum tamquam cera liquescens in medio ventris mei: quoniam zelus domus tuæ comedit me. [All., all.] MY heart is become like wax melting within me because the zeal of Thy house hath eaten me up. [Alleluia, alleluia.] *Ps.* How good is

Ps. Quam bonus Israel Deus: his qui recto sunt corde!

God unto Israel: unto them that are of a right heart!

Collect. O GOD, Who didst adorn blessed Francis, the Founder of a new Order, with great zeal in prayer and a great love of penance: grant that we Thy servants may make such advances in the imitation of him, that by ever praying, and bringing our bodies into subjection, we also may become worthy to attain unto the glory of heaven. Through *&c.*

Lesson, Wisd. 4. THE just man, if he be prevented with death, shall be in rest. For venerable old age is not that of long time, nor that counted by the number of years; but the understanding of a man is grey hairs, and a spotless life is old age. He pleased God, and was beloved: and living among sinners, was translated. He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind. Being made perfect in a short space, he fulfilled a long time: for his soul pleased God: therefore hastened He to bring him out of the midst of iniquities. (*What follows is added only on the Feast of St. Stanislas Kostka, or when specially directed.*) But the people see this, and understand not, nor lay up such things in their hearts, that the grace of God, and His mercy is with His saints, and that He hath respect to His Elect. But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust.

Gradual. Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus.—Sitivit anima mea ad Deum fortem vivum.—Alleluia, allel. Defecit caro mea et cor meum: Deus cordis mei, et pars mea, Deus, in æternum. Alleluia.

Like as the hart desireth the fountains of water: so longeth my soul after Thee, O God.—My soul is athirst for the strong, the living God.—Allel., allel. My flesh and my heart have fainted away: Thou, O God, art the God of my heart, and my portion for ever. Alleluia.

In Easter-time, in place of the Gradual, is said,

Alleluia, allel. Beatus quem elegisti et assumpsisti: inhabitabit in atriis tuis. Alleluia.—Dispersit dedit pauperibus: justitia ejus manet in sæculum sæculi. Alleluia.

Alleluia, allel. Blessed is he whom Thou hast chosen, and taken up: he shall dwell in Thy courts. Allel.—He hath dispersed, he hath given to the poor: his justice abideth for ever and ever. Alleluia.

Gospel, Luke 12, Let your loins *&c.*, page 333.

Offertory. Justus ut palma florebit: sicut cedrus Libani multiplicabitur.

The just man shall flourish like a palm-tree: as a cedar of Libanus shall he be multiplied.

Secret. GRANT, O most merciful Jesu, that we, who commemorate the rare merits of blessed Francis, may be kindled with that same fire of charity which burnt in him, and so attain to serve worthily about this the sacred Table of Thee, Who livest and reignest *&c.*

Comm. Quam magna multitudo dulcedinis tuæ, Domine, quam abscondisti timentibus te!

How great is the abundance of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee!

P. Com. MAY the remembrance, we beseech Thee, O Lord, of the most holy Sacrifice which we have this day offered unto Thy Majesty on the festival of blessed Francis, ever remain grateful in our minds, and the fruit thereof enduring. Through *&c.*

June 5.—St. Boniface (Winfrid), Martyr,

Bishop of Mainz: Apostle of Germany.

Introit. EXULTABO in Jerusalem, et gaudebo in populo meo, et non audietur in eo ultra vox fletus et vox clamoris. Electi mei non laborabunt frustra, neque generabunt in conturbatione: quia semen benedictorum Domini est, et nepotes eorum cum eis. [All., all.] *Ps.* Deus, auribus nostris audivimus: patres nostri narraverunt opus quod operatus es in diebus eorum.

I WILL exult in Jerusalem, and rejoice in my people, and the voice of weeping shall not any more be heard in her, nor the voice of crying. Mine elect shall not labour in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their posterity with them. [Allel., allel.] *Ps.* O God, we have heard it with our ears: our fathers have told us the work which Thou wroughtest in their days.

Collect. O GOD, Who, by the zeal of blessed Boniface, Thy Martyr and Pontiff, wert pleased to call a multitude of people to the acknowledgment of Thy Name: grant graciously, that we who celebrate his festival, may also feel his patronage. Through *&c.*

Lesson, Eccles. 44. LET us praise the men of renown, and our fathers in their generation. The Lord hath wrought great glory through His magnificence from the beginning. Such as have borne rule in their dominions, men of great

power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets, and ruling over the present people, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures. Men rich in virtue, lovers of beautifulness: living at peace in their houses. All these have gained glory in their generations, and were praised in their days. They that were born of them have left a name behind them, that their praises might be related: and there are some, of whom there is no memorial: who are perished, as if they had never been: and are born, as if they had never been born, and their children with them. But these are men of mercy, whose godly deeds have not failed: good things continue with their seed: their posterity are a holy inheritance, and their seed hath stood in the covenants; and their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Their wisdom let the people tell forth, and the Church declare their praise.

Gradual. 1. *Out of Easter.* Communicantes Christi passionibus gaudete, ut in revelatione gloriæ ejus, gaudeatis exultantes.—Si exprobramini in nomine Christi, beati eritis: quoniam quod est honoris, gloriæ, et virtutis Dei, et qui est ejus Spiritus, super vos requiescet.—Alleluia, alleluia. Declinabo super eum quasi fluvium pacis: et quasi torrentem inundantem gloriam. Alleluia.

If ye partake of the sufferings of Christ, rejoice, that when His glory is revealed, ye may also be glad with exceeding joy.—If ye be reproached for the Name of Christ, blessed shall ye be: for that which is of the honour, glory and power of God, and that which is of His Spirit shall rest upon you.—Allel., all. I will bring upon him as it were a river of peace: and an overflowing torrent of glory. Alleluia.

2. *In Easter-time, there is said in place of the Gradual:*

Alleluia, alleluia. Lætamini cum Jerusalem, et exultate in ea, omnes qui diligitis Dominum. Alleluia. — Videbitis, et gaudebit cor vestrum: cognoscetur manus Domini servis ejus. Alleluia.

Alleluia, allel. Rejoice with Jerusalem, and be glad with her, all ye that love the Lord. Alleluia.—Ye shall see, and your heart shall rejoice: and the hand of the Lord shall be known unto His servants. Alleluia.

Gospel, Matt 5, *as on All Saints'-Day*, page 543.

Offert. Benedicam Dominum qui tribuit mihi intellectum:

I will bless the Lord, Who giveth me understanding:

providebam Deum in conspectu meo semper, quoniam a dextris est mihi ne commovear. (Alleluia.)

I have set God always before me, for He is at my right hand, that I be not moved. (Alleluia.)

Secret. MAY a plentiful blessing descend upon these Offerings, we beseech Thee, O Lord; and may that blessing both mercifully work out our sanctification, and also give us joy on the festival of blessed Boniface, Thy Martyr and Pontiff. Through *&c.*

Comm. Qui vicerit, dabo ei sedere mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno ejus. (Alleluia.)

To him that shall overcome will I grant to sit with me, in my throne: as I also have overcome, and am set down with my Father in His throne. (Allel.)

P. Com. SANCTIFIED by this Mystery of our salvation, we beseech Thee, O Lord, that since it hath pleased Thee to place us under the patronage of blessed Boniface Thy Martyr and Pontiff, his loving prayer may not fail us. Through *&c.*

June 6.—St. Norbert, Bp. of Magdeburg.

Founder of the Premonstratensians.

Mass, Statuit, page 323, *the Collect excepted.*

Collect. O GOD, Who didst render blessed Norbert Thy Confessor and Pontiff an eminent preacher of Thy Word, and by means of him didst enrich Thy Church with a new Offspring: grant, we beseech Thee, that, through the help of his merits, what he both by word and deed did teach us, by Thy help, may be able to put into practice. Through *&c.*

June 8.—(*In England*, St. William of York: *see Appendix.*)

June 9.—Sts. Primus and Felician, Marts.

Introit, Sapientiam, page 312.

Collect. MAKE us, we beseech Thee, O Lord, ever to honour the feast of thy holy Martyrs Primus and Felician: and grant that through their prayers, we may feel the gifts of Thy protection. Through *&c.*

Lesson, Wisd. 5, page 312.—*Gradual*, No. 3, Confitebuntur, and *Gospel*, Matt. 11, page 324.—*Offert.*, No. 8, Mirabilis, page 322.

Secret. WE beseech Thee, O Lord, that the Sacrifice, which, on the celebration of a martyrdom precious in Thy sight, we are about to consecrate unto Thee, may propitiate Thee: and both purify us from our sins, and render acceptable unto Thee the vows of Thy servants. Through *&c.*

Comm., No. 4, Ego vos, page 322.

P. Com. WE beseech Thee, Almighty God, that the festival of Thy holy Martyrs Primus and Felician, which we have celebrated with these heavenly Mysteries, may obtain for us the indulgence of Thy propitiation. Through *&c.*

June 10.—St. Margaret, Queen of Scots, Widow.

Mass, Cognovi, page 848, *the Collect excepted.*

Collect. O GOD, Who didst render the blessed Queen Margaret truly admirable by reason of her eminent charity towards the poor: grant, that by her intercession and example, Thy charity may ever increase in our hearts. Through *&c.*

June 11.—St. Barnabas the Apostle.

In Easter-time the Mass is as on the feast of St. Mark, p. 425, *excepting the Prayers, Epistle, and Gospel, which are as given below.*

Out of Easter: Introit, Mihi autem, page 295.

Collect. O GOD, Who dost gladden us by the merits and intercession of blessed Barnabas Thine Apostle, grant graciously, that we who beg Thy benefits through him, may obtain them by the gift of Thy grace. Through *&c.*

Lesson. *Acts* 11 & 13. IN those days: A great number of believers at Antioch were converted to the Lord. And the tidings came to the ears of the Church that was in Jerusalem touching these things: and they sent Barnabas as far as Antioch. Who, when he was come, and had seen the grace of God, rejoiced; and he exhorted them all, that with purpose of heart they would continue in the Lord: for he was a good man, and full of the Holy Ghost, and of faith. And a great multitude was added to the Lord. And Barnabas went to Tarsus, to seek Saul; whom, when he had found, he brought to Antioch. And they conversed there in the Church a whole year; and they taught a great multitude; so that at Antioch the disciples were first named Christians. Now there were in the Church which was at Antioch prophets and doctors, among whom was Barnabas,

and Simon who was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the Tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Ghost said unto them, Separate me Saul and Barnabas for the work whereunto I have taken them. Then they, fasting and praying, and laying their hands upon them, sent them away.

Gradual, No. 8, In omnem terram, page 296.

Gospel, Matt. 10. AT that time, Jesus said to His disciples, Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. And ye shall be brought before governors, and before kings, for my sake, for a testimony unto them and the Gentiles. But when they shall deliver you up, take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And the brother shall deliver up the brother to death, and the father the son; and the children shall rise up against their parents, and shall put them to death; and ye shall be hated by all men for my Name's sake; but he that shall persevere unto the end, he shall be saved.

Offert. No. 8, Constitues, page 297.

Secret. SANCTIFY, O Lord, the Gifts which we offer and blessed Barnabas Thine Apostle interceding, cleanse us through them from the stains of our sin. Through *&c.*—*Preface No.* 11, page 18.

Comm., Vos qui secuti, page 296.

P. Com. WE suppliantly beseech Thee, Almighty God, to grant that they whom Thou dost refresh with Thy Sacraments, may, by the intercession of blessed Barnabas Thine Apostle, serve Thee worthily by a manner of life pleasing unto Thee. Through *&c.*

June 12.—St. John of San Facondez, Pr.

Mass, Os justi, page 331, *the following Collect excepted.*

Collect. O GOD, the author of peace, and the lover of charity, Who didst wonderfully adorn blessed John Thy Confessor with the grace of reconciling opponents, do Thou, by his merits and prayers, grant that we being confirmed in Thy love, may not by any temptations be separated from Thee. Through *&c.*

Commemoration of **Sts. Basilides, Cyrinus, Nabor, and Nazarius, Martyrs.**

Collect. MAY the prayerful solemnity of the heavenly birthday of Thy holy Martyrs Basilides, Cyrinus, Nabor, and Nazarius shine brightly for us, we beseech Thee, O Lord: and may the grace which brought them unto everlasting glory, be increased in us by the fruit of our devotion. Through *&c.*

Secret. WE solemnly offer unto Thee, O Lord, this Sacrifice in honour of the blood shed by Thy holy Martyrs Basilides, Cyrinus, Nabor, and Nazarius: we who fulfil the wondrous work of Thee, through Whom so great a victory was gained. Through *&c.*

P. Com. GRANT, we beseech Thee, O Lord, that celebrating for ever the festival of Thy blessed Martyrs Basilides, Cyrinus, Nabor, and Nazarius, we may always feel their patronage. Through *&c.*

The Mass of Sts. Basilides &c., is: Introit, Intret, p. 309.—*Prayers, as above.—Epistle, Heb.* 10, p. 314.—*Gradual, No.* 5, p. 320.—*Gospel, Matt.* 24, p. 314.—*Offert., No.* 4, p. 322.—*Comm. No.* 6, p. 323.

June 13.—St. Antony of Padua, Priest.

(*In Franciscan Churches, a special Mass,* page 588 c.)

Mass, Os justi, page 331, *excepting what follows.*

Collect. LET the prayerful solemnity of blessed Antony Thy Confessor gladden Thy Church, O God: that she may ever be defended by spiritual help, and deserve to enjoy everlasting gladness. Through *&c.*

Epistle, Brethren, We are made a spectacle, page 335.

Gradual, Justus ut palma, p. 382, *changing the V. at* † *to* Amavit.

Secret. MAY this Offering be made salutary unto Thy people, O Lord: for whom Thou wert pleased to offer Thyself a living Sacrifice unto Thy Father: Thou Who with the same God the Father and Holy Ghost, livest *&c.*

P. Com. FILLED with these divine Gifts, we beseech Thee, O Lord, that by the merits and intercession of blessed Antony Thy Confessor, we may feel the effect of this salutary Sacrifice. Through *&c.*

June 14.—St. Basil ('the Great'),

Bishop of Cæsarea and a Doctor of the Church.

Introit, In medio, page 327. *Collect,* Graciously hearken, page 326, *with the Secret and P. Com. from the same Mass.*

Epistle, No. 8, 2 *Tim.* 4, p. 328.—*Gradual,* Os justi, p. 329, *altering V. at* † *to* Inveni.—*Gospel, Luke* 14, p. 299, *with addition proper to this feast.—Offert.,* Veritas, p. 300.—*Comm.* Fidelis, p. 331.

June 15.—Sts. Vitus, Modestus, and Crescentia Martyrs.

Introit, No. 2, page 316, Multæ tribulationes.

Collect. DO Thou, we beseech Thee, O Lord, through the intercession of Thy holy Martyrs Vitus, Modestus, and Crescentia, grant that Thy Church may not be proudly minded, but advance in that lowliness which is pleasing unto Thee: that disregarding all that is evil, she may with a generous charity put into practice all that is right. Through *&c.*

Epistle, Wisd. 3, page 310.—*Gradual, No.* 4, page 320, Exultabunt.—*Gospel, Luke* 10. *No.* 3, p. 321.—*Offert., No.* 3, p. 322, Mirabilis.

Secret. EVEN as the Gifts which we offer in honour of Thy Saints, attest the glory of Thy divine power: so also may they, O Lord, bring down upon us the effect of Thy salvation. Through *&c.*—*Comm., No.* 5, p. 323, Justorum.

P. Com. FILLED with Thy solemn blessing, we beseech Thee, O Lord, that by the intercession of Thy holy Martyrs Vitus, Modestus, and Crescentia, the healing virtue of this Sacrament may benefit both our minds and bodies. Through *&c.*

June 17.—*In England*, St. Botolph: *see Appendix*, page 623*c*.

June 18.—Sts. Marcus & Marcellianus, Martyrs.

Introit, Salus, page 313.

Collect. GRANT, we beseech Thee, Almighty God, that we who celebrate the heavenly birthday of Thy holy Martyrs Marcus and Marcellianus, may, by their intercession, be delivered from all impending evils. Through *&c.*

Epistle, Rom. 5, *No* 3, page 317.—*Gradual, No.* 2, page 319, Justorum, *but the V. at † is,*

Hæc est vera fraternitas quæ nunquam potuit vincari certamine: qui effuso sanguine secuti sunt Dominum. Alleluia.

This is the true brotherhood which no assault could break: which shed its blood to follow the Lord. Alleluia.

Gospel, Luke 11, *No* 2, page 321.—*Offert., No.* 1, page 322, Anima nostra.

Secret. SANCTIFY, O Lord, the Gifts dedicated unto Thee and through the intercession of Thy holy Martyrs Marcus and Marcellianus, be Thou appeased by these gifts, and regard us favourably. Through.—*Comm., No.* 2, p. 322.

P. Com. FILLED with the Gift of Thy salvation, we suppliantly entreat Thee, O Lord, that whilst delighting in the taste of this Sacrament, we may, by the intercession of Thy holy Martyrs Marcus and Marcellianus, be renewed by Its effect. Through *&c.*

June 19.—St. Juliana of Falconieri, Virgin.

(*A Special Mass*, p. 720.) *Mass*, Dilexisti, p. 344, *excepting the*

Collect. O GOD, Who, when blessed Juliana Thy Virgin was labouring in her last illness, wert pleased in a wonderful manner to refresh her with the precious Body of Thy Son: grant, we beseech Thee, that by her interceding merits, we also, when in our agony of death, may be refreshed and strengthened by that same Body, and be brought to our heavenly home. Through the same *&c.*

Commem. of Sts. Gervasius *and* Protasius, Martyrs. *Collect, Secret, and P. Com. from the Mass*, Salus, page 313.

When the Mass is of Sts. Gervasius *and* Protasius, *it is: Introit, No.* 8, p. 316, Loquetur.—*Collect, Secret and P. Com. from the Mass*, Salus, p. 314.—*Epistle, No.* 6, p. 318.—*Gradual*, Gloriosus, p. 310, *changing the V. at* † *to* Hæc est vera.—*Gospel, Luke* 6. p. 318.—*Offert., No.* 2, p. 322, Lætamini.—*Comm., No.* 6, p. 323, Posuerunt.

June 20.—St. Silverius, Pope and Martyr.

Mass, Statuit, page 298, *the following Epistle excepted.*

Epistle. Jude 1. DEARLY beloved: Be mindful of the words which have been spoken before by the Apostles of our Lord Jesus Christ, who told you, that in the last time there should come mockers, walking according to their own desires in ungodliness. These are they who separate themselves, sensual men, having not the Spirit. But ye, beloved, building yourselves upon your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto life everlasting.

June 21.—St. Aloysius Gonzaga.

Introit. MINUISTI eum paulo minus ab Angelis: gloria et honore coronasti eum. *Ps.* Laudate Dominum, omnes Angeli ejus: laudate eum, omnes virtutes ejus.

THOU hast made him a little less than the Angels: Thou hast crowned him with glory and honour. *Ps.* Praise the Lord, all ye His Angels: praise Him, all ye His Hosts.

Collect. O GOD, the Bestower of heavenly Gifts, Who, in that angelic youth Aloysius, didst join a wonderful innocency of life to a no less wonderful spirit of penitence: do Thou, through his merits and prayers, grant, that we who have not followed him in his innocence, may at least imitate his penitence. Through *&c.*

Lesson. Blessed is the man *&c.*, page 332.

Gradual. Domine, spes mea a juventute mea, in te confirmatus sum ex utero: de ventre matris meæ tu es protector meus.—Me autem propter innocentiam suscepisti: et confirmasti me in conspectu tuo in æternum.—Allelnia, allelnia. Beatus quem elegisti et assumpsisti: inhabitabit in atriis tuis. Allelnia.

O Lord, my hope from my youth, by Thee have I been confirmed from the womb: from my mother's womb Thou art my protector.—But Thou hast upheld me by reason of mine innocence, and established me in Thy sight for ever.—Allel., all. Blessed is he whom Thou hast chosen and taken up: he shall dwell in Thy courts. Allelnia.

Gospel. *Matt. 22.* AT that time, Jesus answering, said to the Sadducees: Ye err, not knowing the Scriptures, nor the power of God. For in the Resurrection they shall neither marry, nor be married; but shall be as the Angels of God in heaven. And concerning the resurrection of the dead, have ye not read that which was spoken by God, saying to you, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. And the multitudes hearing it, marvelled at His doctrine. But the Pharisees, hearing that He had silenced the Sadducees, came together: and one of them, a doctor of the Law, asked Him, tempting Him, Master, which is the great commandment in the Law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like unto this, Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole Law and the Prophets.

Offert. Quis ascendet in montem Domini, aut quis stabit in loco sancto ejus? Innocens manibus, et mundo corde.

Who shall ascend into the mountain of the Lord, or who shall stand in His holy place? The innocent in hands, and clean of heart.

Secret. GRANT, O Lord, that when sitting down to the heavenly Banquet, we may have on the wedding-garment: that garment which the devout preparation and unceasing tears of blessed Aloysius adorned with priceless gems. Through *&c.*

Comm. Panem Cœli dedit eis: panem Angelorum manducavit homo.

The Bread of Heaven did He give them: the Bread of Angels did man eat.

P. Com. DO Thou, O Lord, grant that we who have been fed with the Bread of Angels, may also in our manner of life live like the Angels: and, following the example of him whom we this day honour, ever endure in thanksgiving. Through *&c.*

June 22.—St. Paulinus,

Bishop of Nola, in Southern Italy.

(*In England,* St. Alban; *see Appendix for England.*)

Introit, Sacerdotes, p. 325. (*The Gradual, Offertory, and Communion, are from the Mass* Statuit, p. 323.)

Collect. O GOD, Who unto them that relinquish, for Thy sake, all things in this world, hast promised a hundredfold in the next and life everlasting: do Thou graciously grant, that, steadfastly following in the footsteps of the holy Pontiff Paulinus, we may have the strength to despise earthly things and to desire those only of heaven. O Thou that livest *&c.*

For the Epistle, 2 *Cor.* 8, *and the remaining portions of the Mass, see* p. 552B.

June 23.—*In England,* St. Etheldreda; *see Appendix for England.—Commemoration* of the Vigil of St. John, *from the following Mass.*

June 23.—Vigil of St. John the Baptist.

Introit. FEAR not, Zacharias: thy prayer hath been heard, and Elizabeth thy wife shall bear thee a son, and thou shalt call his name John: and he shall be great before the Lord, and be filled with the Holy Ghost even in his mother's womb: and many shall rejoice in his birth. *Ps.* In Thy strength, O Lord, shall the king joy: and in Thy salvation he shall rejoice exceedingly.

Collect. GRANT, we beseech Thee, Almighty God, that Thy household may walk in the way of salvation: and by following the exhortations of blessed John the Precursor, may surely attain unto Him Whom he foretold, even our Lord Jesus Christ Thy Son, Who with Thee *&c.*

Other Collects, as on Vigils, page 5.

Lesson, Jer. 1. IN those days: The word of the Lord came to me, saying, Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations. And I said, Ah, ah, ah, Lord God: behold, I cannot speak, for I am a child. And the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee: and whatsoever I command thee, thou shalt speak. Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord. And the Lord put forth His hand, and touched my mouth: and the Lord said unto me, Behold I have put my words in thy mouth: Lo, I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant, saith the Lord Almighty.

Gradual. There was a man sent from God, whose name was John.—This man came for a witness, to bear witness of the light: to prepare a perfect people unto the Lord.

Gospel, Luke 1. THERE was, in the days of Herod, the King of Judea, a certain Priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord; and all the multitude of the people were praying without at the hour of incense. And there appeared to him an Angel of the Lord, standing on the right side of the Altar of incense. And Zacharias seeing him was troubled, and fear fell upon him. But the Angel said unto him, Fear not, Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and thou shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord: and shall drink no wine nor strong drink; and he shall be filled with the Holy

Ghost, even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before Him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

Offert. With glory and honour hast Thou crowned him, and set him over the works of Thy hands, O Lord.

Secret. SANCTIFY, O Lord, the Gifts offered unto Thee; and, blessed John the Baptist interceding, cleanse us by means of them from the stains of our sins. Through *&c.*

Comm. Great is his glory in Thy salvation: glory and great beauty shalt Thou lay upon him, O Lord.

P. Com. MAY the excellent prayer of blessed John the Baptist accompany us before Thee, O Lord: and may he beg of Him, Whose coming he foretold, to be appeased towards us: even our Lord Jesus Christ Thy Son, Who *&c.*

June 24.

The Nativity of St. John the Baptist.

Introit. DE ventre matris meæ vocavit me Dominus nomine meo: et posuit os meum ut gladium acutum: sub tegumento manus suæ protexit me, et posuit me quasi sagittam electam. *Ps.* Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

FROM my mother's womb hath the Lord called me by my name: and He hath made my mouth like a sharp sword: in the shadow of His hand hath He protected me, and made me as a chosen shaft. *Ps.* It is good to give praise to the Lord: and to make melody unto Thy Name, O Most High.

Collect. O GOD, Who hast made this, the birthday of blessed John, a day well worthy of our honour: grant unto Thy people the grace of spiritual joys, and direct the minds of all the faithful into the way of everlasting salvation. Through *&c.*

Lesson, Isa. 49. LISTEN, O ye isles, and hearken, O ye people from afar: The Lord hath called me from the womb, from my mother's womb hath He been mindful of my name. And He hath made my mouth like a sharp sword, in the shadow of His hand hath He protected me; and He hath made me as a chosen shaft, in His quiver hath He hid

me. And He said unto me, Thou art my servant, O Israel, for in thee will I glory. And now saith the Lord, that formed me from the womb to be His servant, Behold, I have given thee for a light to the Gentiles, that thou mayest be my salvation even unto the farthest ends of the earth. Kings shall see, and Princes shall rise up, and adore because of the Lord, and the Holy One of Israel, Who hath chosen thee.

Gradual. Priusquam te formarem in utero, novi te; et antequam exires de ventre, sanctificavi te.—Misit Dominus manum suam, et tetigit os meum, et dixit mihi.—Alleluia, allel. Tu, puer, Propheta Altissimi vocaberis: præibis ante Dominum parare vias ejus. Alleluia.

Before I formed thee in the womb, I knew thee: and before thou camest forth therefrom, I sanctified thee.—The Lord put forth His hand, and touched my mouth: and said to me.—Alleluia, allel. Thou, Child, shalt be called the Prophet of the Most High; thou shalt go before the Lord to prepare His ways. Alleluia.

Gospel, Luke 1. ELIZABETH'S full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had showed His great mercy towards her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zacharias. And his mother answering, said, Not so, but he shall be called John. And they said to her, There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying, John is his name. And they all marvelled. And immediately his mouth was opened, and his tongue loosed: and he spoke, blessing God. And fear came upon all their neighbours: and all these things were noised abroad over all the hill-country of Judea; and all they that had heard them, laid them up in their hearts, saying, What an one, think ye, shall this child be? For the hand of the Lord was with him. And Zacharias his father was filled with the Holy Ghost; and he prophesied, saying, Blessed be the Lord God of Israel, because He hath visited and wrought the redemption of His people.

Offert. Justus ut palma florebit: sicut cedrus quæ in Libano est, multiplicabitur.

The just man shall flourish like a palm-tree: as a cedar of Libanus shall he be multiplied.

Secret. WE place our Offerings on Thine Altar, O Lord, that we may with due honour celebrate the Birthday of him who both proclaimed the coming, and also pointed out the presence of the world's Redeemer, our Lord Jesus Christ Thy Son: Who with Thee liveth *&c.*

Comm. Tu, puer, Propheta Altissimi vocaberis: præibis enim ante faciem Domini parare vias ejus.

Thou, Child, shalt be called the Prophet of the Most High: for thou shalt go before the face of the Lord to prepare His ways.

P. Com. LET Thy Church, O God, rejoice at the Birth of blessed John the Baptist: he through whom she came to the knowledge of the Author of her new birth our Lord Jesus Christ Thy Son: Who with Thee *&c.*

June 25, 26.—*Commemoration of the* Octave of St. John the Baptist's Nativity, p. 456

June 25.—St. William, Abbot.

Mass, Os justi, page 337, *the Collect excepted.*

Collect. O GOD, Who to show us how, in our weakness, we should tread the path of salvation, hast in Thy Saints given us both an example and a help: grant that we may so venerate the merits of the blessed Abbot William, as both to receive his help, and to follow in his footsteps. Through *&c.*

June 26.—Sts. John and Paul, Martyrs.

Introit, No. 2, page 316, Multæ tribulationes.

Collect. GRANT, we beseech Thee, Almighty God, that we may feel the twofold gladness which on this festival doth come from the glory gained by blessed John and Paul: whom a common faith and a common martyrdom made to be brothers indeed. Through *&c.*

Lesson, No. 8, page 319, These are men of mercy, *with the Gradual*, Ecce quam bonum.

Gospel, Luke 12, *No.* 4, p. 321.—*Offert., No.* 5, p. 322, Gloriabuntur.

Secret. RECEIVE graciously, O Lord, the Offerings dedicated unto Thee through the merits of Thy holy Martyrs John and Paul: and grant that they may turn to our perpetual support. Through *&c.*—*Commun., No.* 8, page 323, Et si coram.

P. Com. WE have received the heavenly Sacraments, O Lord, in celebration of the festival of Thy holy Martyrs John and Paul: grant, we beseech Thee, that what we perform in this passing life, we may obtain in everlasting happiness. Through *&c.*

JUNE 27.—Of the Octave of St. John the Baptist. Mass as on June 24, p. 456; with the additional Collects for the Season, p. 5.

JUNE 28.—ST. LEO II., POPE.

ALSO VIGIL OF ST. PETER AND ST. PAUL THE APOSTLES.

If the 28th be a Sunday, Mass is of the Sunday, with Commemoration of St. Leo, as above; or of St. John's Octave, p. 456; the Vigil is anticipated on the 27th.

Mass of St. Leo, Sacerdotal, page 325, excepting the

Collect. O GOD, Who didst render the blessed Pontiff Leo worthy to be numbered among Thy Saints, grant graciously, that we who keep this festival in remembrance of him, may also imitate the examples set us in his life. Through *&c.*—*Commem. of Octave*, p. 456, *and Vigil*, p. 460.

Gospel, *Matt.* 25, A man going *&c.*, page 324.

Secret. GRANT, we beseech Thee, O Lord, that by the intercession of blessed Leo, this Offering may benefit us: by the immolation of Which it pleased Thee to wipe out the sins of the whole world. Through *&c.*—*Commem. of Octave and Vigil.*

P. Com. O GOD, Who unto the soul of Thy servant Leo didst grant the rewards of everlasting blessedness, grant graciously, that we who are pressed down by the weight of our sins, may obtain relief through his prayers with Thee. Through *&c.*—*Comm. of Octave and Vigil*

The Gospel of the Vigil is said at the end of Mass.

MASS OF THE VIGIL.

Introit. THE Lord saith unto Peter, When thou wast younger, thou didst gird thyself and walk whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not: but this He said signifying by what death he should glorify God. *Ps.* The heavens shew forth the glory of God: and the firmament declareth the work of His hands.

Gloria in excelsis is *not said.*

Collect. VOUCHSAFE, we beseech Thee, Almighty God, to preserve from all disturbances us whom Thou hast firmly established on the rock of the Apostolic Confession. Through *&c.*

2nd Collect, Secret, and P. Com. of Octave, page 456; *3rd of B. V. M.*, *No.* 3, page 6.

Lesson, Acts 3. IN those days: Peter and John went up into the Temple, at the ninth hour of prayer. And a certain man who was lame from his mother's womb, was carried; whom they laid every day at the gate of the Temple, which is called Beautiful, that he might ask alms of them that went into the Temple. He, when he had seen Peter and John about to go into the Temple, asked to receive an alms. But Peter with John fastening his eyes upon him, said, Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. But Peter said, Silver and gold have I none: but what I have, I give thee: In the Name of Jesus Christ of Nazareth, arise, and walk. And taking him by the right hand, he lifted him up; and forthwith his feet and soles received strength. And leaping up he stood, and walked and went in with them into the Temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful Gate of the Temple: and they were filled with wonder and amazement at that which had happened to him.

Gradual, No. 3, page 296, In omnem *&c., but only as far as and exclusive of the* Alleluias.

Gospel, John 21. AT that time: Jesus said to Simon Peter, Simon, son of John, lovest thou me more than these? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed my lambs. He saith to him again, Simon, son of John, lovest thou me? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed my lambs. He said to him the third time, Simon, son of John, lovest thou me? Peter was grieved, because He said to him the third time, Lovest thou me? And he said to Him, Lord, Thou knowest all things: Thou knowest that I love Thee. He said to him, Feed my sheep. Amen, amen, I say to thee: When thou wast younger, thou girdedst thyself, and walkedst whither thou wouldest. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not. And this He said, signifying by what death he should glorify God.

Offert., No. 1, page 297, Unto me indeed *&c.*

Secret. SANCTIFY Thy people's Gift, we beseech Thee, O Lord, by the intercession of Thine Apostles and cleanse us from the stains of our sins. Through *&c.*

Comm. Simon, son of John, lovest thou me more than these? Lord, Thou knowest all things: Thou knowest, Lord, that I love Thee.

P. Com. DO Thou, O Lord, through the intercession of the Apostles, keep from every adversity, those whom Thou hast fed with this heavenly Food. Through *&c.*

June 29.

St. Peter and St. Paul the Apostles.

Introit. NUNC scio vere quia misit Dominus Angelum suum: et eripuit me de manu Herodis, et de omni expectatione plebis Judæorum. *Ps.* Domine probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

NOW know I in very deed that the Lord hath sent His Angel: and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Ps.* Lord, Thou hast proved me, and known me: Thou hast known my downsitting and mine uprising.

Collect. O GOD, Who hast consecrated this day by the martyrdom of Thine Apostles Peter and Paul, grant unto Thy Church in all things to follow the precepts of those through whom she received the beginnings of her Faith. Through *&c.*

Lesson, Acts, c. 12, 1-11. IN those days: Herod the King stretched forth his hands to afflict some of the Church. And he killed James, the brother of John, with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of unleavened bread. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison. But prayer without ceasing was made for him by the Church unto God. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, an Angel of the Lord stood by him, and a light shined in the room; and he, striking Peter on the side, raised him

up, saying, Arise quickly. And the chains fell off from his hands: and the Angel said to him, Gird thyself, and put on thy sandals. And he did so. And he said to him, Cast thy garment about thee, and follow me. And going out, he followed him: and knew not that it was true which was done by the Angel, but thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street, and immediately the Angel departed from him. And Peter coming to himself, said, Now know I in very deed that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Gradual. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. — Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alleluia, alleluia. — * Tu es Petrus; et super hanc petram ædificabo Ecclesiam meam. Alleluia.

Thou shalt make them princes over the whole earth: they shall be mindful of Thy Name, O Lord.—Instead of thy fathers, are born unto thee sons: therefore shall the people praise thee. Alleluia, alleluia.— * Thou art Peter; and upon this rock I will build my Church. Alleluia.

* *During the Octave the Gradual* Constitues *is said to the* *, *and then,*

Rogavi pro te, Petre, ut non deficiat fides tua: et tu aliquando conversus, confirma fratres tuos. Alleluia.

I have prayed for thee, Peter, that thy faith fail not: and thou, when converted, confirm thy brethren. Alleluia.

* *On Aug. 1st, St. Peter's Chains, the Gradual* Constitues *is said to the* *, *and then,*

Solve jubente Deo terrarum, Petre, catenas: qui facis ut pateant cælestia regna beatis.

Do thou at God's command, O Peter, break our earthly chains: who dost the heavenly realms unclose unto the blest.

Gospel, Matt., c. 16, 13–19. AT that time, Jesus came into the quarters of Cesarea Philippi: and He asked His disciples, saying, Whom do men say that the Son of Man is? But they said, Some, John the Baptist, and other some, Elias, and others, Jeremias, or one of the Prophets. Jesus saith to them, But whom do ye say that I am? Simon Peter answered, and said, Thou art Christ, the Son of the Living God. And Jesus answering, said to him, Blessed art thou, Simon Bar Jona, because flesh and blood hath

not revealed it to thee, but my Father Who is in heaven. And I say unto thee, That thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Offert. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progenie et generatione.

Thou shalt make them princes over the whole earth: they shall be mindful of Thy Name, O Lord, throughout all generations.

Secret. MAY the Apostles' prayer, O Lord, accompany the Offerings about to be dedicated unto Thy Name; and do Thou grant that we may thereby be purified and defended. Through *&c.*

Comm. Tu es Petrus: et super hanc petram ædificabo Ecclesiam meam.

Thou art Peter: and upon this rock I will build my Church.

P. Com. DO Thou, O Lord, through the Apostles' intercession, keep from all adversity, those whom Thou hast fed with this heavenly Food. Through *&c.*

June 30. COMMEMORATION OF ST. PAUL, APOSTLE.

Introit, Iste sanctus, as on January 25th, page 396.

Collect. O GOD, Who by the preaching of the blessed Apostle Paul didst teach a multitude of the Gentiles: grant, we beseech Thee, that we, who honour his heavenly birthday, may feel his patronage of us with Thee. Through *&c.*

Commem. of St. Peter, O God, Who in delivering, page 390; *and of St. John the Baptist,* page 464.

Epistle, Gal. 1. BRETHREN: I give you to understand that the Gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it: but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion: how that beyond measure I persecuted the Church of God, and wasted it. And I made progress in the Jews' religion above many of my equals in mine own nation, being

more abundantly zealous for the traditions of my fathers But when it pleased Him, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles: immediately I condescended not to flesh and blood: neither went I to Jerusalem to the Apostles who were before me but I went into Arabia, and again I returned to Damascus. Then after three years I went to Jerusalem to see Peter, and I tarried with him fifteen days: but other of the Apostles saw I none; saving James, the Lord's brother. Now the things which I write to you, behold, before God, I lie not.

Gradual. Qui operatus est Petro in apostolatum, operatus est et mihi inter Gentes, et cognoverunt gratiam Dei, quæ data est mihi.—Gratia Dei in me vacua non fuit: sed gratia ejus semper in me manet.—Alleluia, alleluia. Sancte Paule Apostole, prædicator veritatis et doctor Gentium, intercede pro nobis. Alleluia.

He that wrought in Peter to the apostleship, wrought in me also among the Gentiles, and they have known the grace of God which is given to me.—The grace of God in me hath not been void: but His grace remaineth always in me.—Allel., allel. Holy Apostle Paul, preacher of truth, and teacher of the Gentiles, intercede for us. Alleluia.

Gospel, Matt. 10, *as on St. Barnabas's day, June* 11, page 449.

Offertory. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

Unto me, indeed, are Thy friends exceedingly honourable, O God: their principality is exceedingly strengthened.

Secret. SANCTIFY, O Lord, through the prayers of Thine Apostle Paul, the Gifts of Thy people: that the things which, through Thine ordaining, are already pleasing unto Thee, may become more pleasing by his intercession. Through *&c.*—*Commem. of St. Peter,* May the prayer, page 391; *and of St. John the Baptist,* We place, page 458.—*Preface, No.* 11, page 18.

Comm. Amen dico vobis, quod vos qui reliquistis omnia et secuti estis me, centuplum accipietis, et vitam æternam possidebitis.

Amen I say unto you, that ye who have left all and have followed me, shall receive an hundredfold, and possess everlasting life.

P. Com. WE who have partaken of Thy Sacraments, O Lord, beg that through the intercession of blessed Paul Thine Apostle, the celebration we have made in his honour, may benefit us as a remedy. Through *&c.*

Commem. of St. Peter, p. 392. *and of St. John the Baptist,* p. 458.

July 1.

Feast of the Most Precious Blood of Our Lord.

Introit. REDEMISTI nos, Domine, in sanguine tuo, ex omni tribu, et lingua, et populo, et natione, et fecisti nos Deo nostro regnum. *Ps.* Misericordias Domini in æternum cantabo: in generationem et generationem annuntiabo veritatem tuam in ore meo.

THOU hast redeemed us, O Lord, in Thy Blood, out of every tribe, and tongue, and people, and nation: and hast made us unto our God a Kingdom. *Ps.* The mercies of the Lord I will sing for ever: unto generation and generation will I show forth Thy truth with my mouth.

Collect ALMIGHTY and everlasting God, Who didst appoint Thine only-begotten Son the Redeemer of the world, and wert pleased to be reconciled to us by His Blood: grant, we beseech Thee, that in this solemn worship, we may so truly venerate the Price of our redemption, and by Its power be so effectually protected from the evils of this earthly life, as to enjoy the fruit thereof for ever in heaven. Through the same our Lord, *&c.* *Commem. of* St. John's Octave-day, p. 156; *with corresponding Secret and Post-Communion.*

Epistle, Heb. 9: *as on Passion Sunday,* page 124.

Gradual Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine.—Tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, aqua, et sanguis: et hi tres unum sunt.*—Alleluia, alleluia. Si testimonium hominum accipimus, testimonium Dei majus est. Alleluia.

This is He that came by Water and Blood, Jesus Christ: not by Water only, but by Water and Blood.—Three there are that give testimony in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth: the Spirit, the Water, and the Blood; and these three are one.*—Alleluia, alleluia. If we receive the testimony of men, the testimony of God is greater. Alleluia.

* *On the Friday after the Fourth Sunday in Lent, the Gradual is said up to the * only, and then,*

Tract Gratificavit nos Do-

God hath graced us in His

us in dilecto Filio suo: in quo habemus redemptionem per Sanguinem ejus. — Remissionem peccatorum, secundum divitias gratiæ ejus, quæ superabundavit in nobis.— Justificati gratis per gratiam ipsius, per redemptionem, quæ est in Christo Jesu.— Quem proposuit Deus propitiationem per fidem in Sanguine ipsius.

beloved Son: in Whom we have redemption through His Blood. — The remission of sins, according to the riches of His grace, which hath superabounded in us.—Being justified freely by His grace, through the redemption which is in Christ Jesus.— Whom God hath set forth to be a propitiation through faith in His Blood.

Gospel, John 19. At that time: When Jesus had taken the vinegar, *as at the 5th line of the Gospel on* page 93, *and thence to its end.*

Offert. Calix benedictionis, cui benedicimus, nonne communicatio Sanguinis Christi est? Et panis quem frangimus, nonne participatio Corporis Domini est?

The Chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the Bread which we break, is it not the partaking of the Body of the Lord?

Secret. WE pray that through these Divine Mysteries we may draw near unto Jesus, the Mediator of the New Testament: and renew upon Thine Altar, O Lord of Hosts, the sprinkling of that Blood, which speaketh better than the blood of Abel. Through the same *&c.* *Preface, No.* 6, page 16.

Comm. Christus semel oblatus est ad multorum exhaurienda peccata: secundo sine peccato apparebit, expectantibus se, in salutem.

Christ was offered once to exhaust the sins of many: the second time He shall appear without sin to them that expect Him, unto salvation.

P. Com. ADMITTED to Thy sacred Table, O Lord, we have with joy drawn water from the fountains of the Saviour: O may His Blood, we beseech Thee, become within us a fountain of water springing up into everlasting life: Who with Thee liveth *&c.*

July 2.—The Visitation of the B. V. Mary.

As the Masses of the Visitation and of the Nativity of the B.V.M. differ only in the Epistle and Gospel, and in the use of the word Visitation *or* Nativity *in the Collect and Secret, the Mass which follows has been adapted to both festivals.*

On the 2nd July *a Commemoration is made, in private Masses, of* Sts. Processus *and* Martinian, Martyrs: *Collect &c. at the end of the Visitation Mass*, page 469.

On the 8th Sept., *of* St. Adrian, Martyr: *Collect &c. from the Mass*, In virtute, page 302.

Introit. SALVE, sancta Parens, enixa puerpera Regem qui cœlum terramque regit in sæcula sæculorum. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

HAIL, holy Parent, who didst bring forth the King, Who ruleth heaven and earth for ever and ever. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. UNTO Thy servants, we beseech Thee, O Lord, do Thou impart the gift of heavenly grace: that as the Childbirth of the blessed Virgin was unto them the beginning of salvation, so the prayerful solemnity of her Visitation (*or* Nativity) may give them an increase of peace. Through *&c.*

On the Nativity, *instead of the following Lesson, is said the Lesson*, The Lord possessed me, page 384.

Lesson, Cant. 2 BEHOLD, he cometh, leaping upon the mountains, skipping over the hills: my beloved is like a roe, or a young hart. Behold, he standeth behind our wall: looking through the windows, peering through the lattices. Behold, my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one, and come. For now is winter past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come; the voice of the turtle is heard in our land; the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come: my dove in the clefts of the rock, in the hollow places of the wall, shew me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

Gradual. Benedicta et venerabilis es, Virgo Maria: quæ sine tactu pudoris, inventa es mater Salvatoris. —Virgo Dei Genitrix, quem

Blessed and glorious art thou, O Virgin Mary: who without spot wert found the Mother of the Saviour. —Virgin Mother of God, He Whom the whole

totus non capit orbis: in tua se clausit viscera factus homo.—* Alleluia, alleluia. Felix es, sacra Virgo Maria, et omni laude dignissima: quia ex te ortus est sol justitiæ, Christus Deus noster. Alleluia.

world cannot take: enclosed Himself in thy womb, being made man.— * Alleluia, allel. Happy art thou, O sacred Virgin Mary, and most worthy of all praise: because from thee arose the Sun of Justice, Christ our Lord. Alleluia.

On the Nativity, *instead of the following Gospel, is said the Gospel, Matt.* 1, page 469.

Gospel, Luke 1. AT that time, Mary rising up, went into the hill-country with haste, into a city of Juda. And she entered into the house of Zacharias, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me? For, behold, as soon as the voice of thy greeting sounded in mine ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said, My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour

Offert. Beata es, Virgo Maria, quæ omnium portasti Creatorem; genuisti qui te fecit, et in æternum permanes virgo.

Blessed art thou, O Virgin Mary, that didst bear the Creator of all things: that didst bring forth Him who made thee, and for ever remainest a virgin.

Secret. O MAY the loving-kindness of Thine only-begotten Son come to our aid, O Lord: that He Who, when born of the Virgin, took not from, but consecrated, the purity of His Mother, may on this the festival of her Visitation (*or* Nativity), cleanse us from our offences, and so make our offering acceptable unto Thee: with Whom He, Jesus Christ our Lord, liveth and reigneth, in the unity of the Holy Ghost *&c.*—*Preface of B. V. M., No.* 10, p. 17

Comm. Beata viscera Mariæ Virginis, quæ portaverunt Æterni Patris Filium.

Blessed is the womb of the Virgin Mary, that bore the Everlasting Father's Son.

P. Com. WE have partaken of the Sacraments which year by year on this festival are dedicated unto Thee, O Lord: grant, we beseech Thee, that they may ob-

tain for us the remedies both of this, and of everlasting life. Through our Lord Jesus Christ Thy Son *&c.*

Gospel for the **Nativity B.V.M.**

Gospel, Matt. 1. THE Book of the Generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara, of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson, and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse: and Jesse begot David the King. And David the King begot Solomon of her that had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon. And, after the transmigration of Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ.

Commemoration of **Sts. Processus and Martinian, Martyrs** (*July* 2).

Collect. O GOD, Who dost surround and protect us by the glorious confession of Thy holy Martyrs Processus and Martinian, grant us both to profit by their example, and to be gladdened by their intercession. Through *&c.*

Secret. RECEIVE, O Lord, these prayers and Gifts: and that they may be worthy of Thy regard, O let us be helped by the prayers of Thy Saints. Through *&c.*

P. Com. REFRESHED by communion with the sacred Body and precious Blood, we beseech Thee, O Lord our God, that the Mystery, which we have performed with a loving devotion, we may receive unto our sure redemption. Through the same *&c.*

When Mass is of these Saints, it is Sapientiam, page 312, *excepting as follows: Prayers, as above; Epistle, Heb.* 10, page 314; *and Gospel, Matt.* 16, page 302.

July 3 and 4.

Mass, when of the Octave of Sts. Peter and Paul on July 3 or 4, is Introit, Mihi autem, page 295.—*Collect, Secret, and P. Com., as on June* 29, page 461. — *2nd and 3rd Collects, see* page 5 *for* 'Octaves,' *with Corresponding Secrets and P. Coms.*

Lesson, Acts 5, page 214. In those days, By the hands.

Gradual, Constitues, page 462, *changing the V. at * to* Rogavi.

Gospel, Matt. 19, page 338.—*Offert., No.* 2, In omnem, page 297.

Preface, No. 11, page 18.—*Comm.*, Vos qui, page 298.

July 5.—St. Antony Mary Zaccaria, Priest.

Founder of the Priests of St. Paul ("Barnabites"), and of the "Angelic" Nuns. Died 1539.

Introit. SERMO meus et prædicatio mea non in persuasibilibus humanæ sapientiæ verbis: sed in ostensione spiritus et virtutis. *Ps.* Confitebor tibi, Domine, in toto corde meo: in consilio justorum et congregatione.

MY speech, and my preaching, were not in the persuasive words of human wisdom: but in the showing of the spirit and of power. *Ps.* I will praise Thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Collect. GRANT, we beseech Thee, O Lord God, that, in the spirit of Thine Apostle Paul, we may acquire the all-surpassing knowledge of Jesus Christ: wondrously versed in which knowledge, blessed Antony Mary gathered together new companies of clergy and of holy women in Thy Church. Through the same *&c.*

Commem. of the Octave *of* Sts. Peter and Paul, page 461.

Epistle, 1 *Tim.* 4. GODLINESS is profitable unto all things, having promise of the life that now is, and of that which is to come. A faithful saying and worthy of all acceptation. For hereunto we labour and are reviled, because we hope in the living God, Who is the Saviour of all men, especially of the faithful. These things command and teach. Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity. Until I come, attend unto reading, to exhortation, and to doctrine. Neglect not the grace that is in thee, which was given thee by prophecy, with laying on of the hands of the priesthood. Meditate upon these things, be wholly in these things; that thy profiting may be manifest unto all. Take heed to thyself, and unto doctrine: be earnest

in them. For in doing this, thou shalt save both thyself, and them that hear thee.

Gradual. Testis mihi est Deus quo modo cupiam omnes vos in visceribus Jesu Christi.—Et hoc oro ut caritas vestra magis et magis abundet in scientia et in omni sensu.—Ut probetis potiora: ut sitis sinceri et sine offensa in diem Christi.—Allel., allel. Repleti fructu justitiæ per Jesum Christum: in gloriam et laudem Dei. Alleluia.

God is my witness how I long after you all in the tender mercies of Jesus Christ.—And this I pray that your charity may more and more abound in knowledge, and in all understanding.—That you may approve the better things: that you may be sincere and without offence unto the day of Christ.—Allel., allel. Filled with the fruit of justice through Jesus Christ: unto the glory and praise of God. Alleluia.

Gospel, Mark 10. AT that time: Jesus said to His disciples, Whosoever shall not receive the Kingdom of God as a little child, shall not enter into it. And when He was gone forth into the way, a certain man running up and kneeling before Him, asked Him, Good Master, what shall I do that I may receive life everlasting? And Jesus said unto him, Why callest thou me good? None is good save one, that is God. Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, defraud not, honour thy father and mother. But he answering, said unto Him, Master, all these things have I observed from my youth. And Jesus looking upon him, loved him, and said unto him, One thing is wanting unto thee: go, sell whatsoever thou hast, and give unto the poor, and thou shalt have treasure in heaven; and come, follow me.

Offert. In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum et confitebor nomini tuo.

In the sight of the Angels will I sing praise unto Thee: I will worship towards Thy holy temple, and give glory unto Thy Name.

Secret. VOUCHSAFE, O Lord, that unto the Table of this heavenly Banquet we may approach with a purity of mind and body such as marvellously adorned and shone forth in blessed Antony Mary when offering this most sacred Oblation. Through *&c.*

Preface, No. 11, p. 18.

Comm. Imitatores mei estote, fratres: et observate eos qui ita ambulant, sicut habetis formam nostram.

Be ye followers of me, brethren: and mark them that so walk even as you have our model.

P. Com. MAY the Heavenly Banquet whereat we have been refreshed, O Lord Jesus Christ, inflame our hearts with a fire such as burned in blessed Antony Mary when he raised the Host of Salvation as a standard of victory against the foes of Thy Church. O Thou *&c.*

July 6.—Octave-day of Sts. Peter and Paul, the Apostles.

Introit, Sapientiam, page 312.

Collect. O GOD, Whose right hand upheld blessed Peter as he sank when walking on the waves: and thrice from the depths of the sea delivered his fellow-apostle Paul when suffering shipwreck: do Thou graciously hear us, and grant, that through the merits of both, we may obtain the glory of everlasting life. O Thou that livest *&c.*

Lesson, *No.* 8, page 319, These are men of mercy; with the *Gradual*, *No.* 2, Justorum animæ, *the verse of which at* † *is altered to* Vos estis.

Gospel, *Matt.* 14. AT that time: Jesus constrained His disciples to go up into the boat, and to go before Him over the water, till He dismissed the multitudes. And having dismissed the multitude, He went up into a mountain alone to pray. And when it was evening, He was there alone. But the boat in the midst of the sea was tossed with the waves: for the wind was contrary. And in the fourth watch of the night, He came to them walking upon the sea. And they, seeing Him walking upon the sea, were troubled, saying, It is an apparition. And they cried out for fear. And immediately Jesus spoke to them, saying, Be of good heart: it is I: be not afraid. And Peter making answer, said, Lord, if it be Thou, bid me come to Thee upon the waters. And He said, Come. And Peter going down out of the boat, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying, Lord, save me. And

immediately Jesus, stretching forth His hand, took hold of him, and said to him, O thou of little faith, why didst thou doubt? And when they were come up into the boat, the wind ceased. And they that were in the boat came and adored Him, saying, Truly, Thou art the Son of God.

Offert., *No.* 4, page 322, Exultabunt.

Secret. WE offer Thee, O Lord, our prayers and Gifts: and that these may be worthy of Thy regard, grant that we may be helped by the prayers of Thine Apostles Peter and Paul. Through *&c.*—*Preface*, *No* 11, p 18.

Comm., *No.* 5, page 323, Justorum.

P. Com. DO Thou, O Lord, protect Thy people: and ever defend those who trust in the patronage of Thine Apostles Peter and Paul. Through *&c.*

July 7.—Sts. Cyril and Methodius, Bishops: Apostles of Slavonia.

Introit, Sacerdotes tui, page 321.

Collect. ALMIGHTY and everlasting God, Who by means of Thy blessed Confessors and Pontiffs Cyril and Methodius, wert pleased to bring the people of Slavonia to the acknowledgment of Thy Name: grant, that we who glorify Thee on this their festival, may come to be joined to their fellowship. Through *&c.*

Epistle, *Heb.* 7, *with the Gradual*, Sacerdotes ejus, page 326.

Gospel, *Luke* 10, page 297.—*Offert.*, *No.* 8, p. 322, Mirabilis Deus.

Secret. REGARD, we beseech Thee, O Lord, both our prayers and the Offerings of Thy faithful people: that they may be agreeable unto Thee on this festival of Thy Saints, and confer upon us the help of Thy propitiation. Through *&c.*

Comm., *No.* 7, page 323 Quod dico.

P. Com. WE, upon whom Thou vouchsafest to bestow these Gifts of Heaven, beseech Thee, Almighty God, to give us also, by the intercession of Thy Saints, Cyril and Methodius, the strength to despise the things of earth. Through *&c.*

July 8.—St. Elizabeth, Queen of Portugal, Widow.—*Mass*, Cognovi, page 343, *the Collect excepted.*

Collect. O MOST merciful God, Who, among other rare gifts, didst adorn the blessed Queen Elizabeth with the grace of allaying the furies of war: do Thou, through her intercession, grant that, after enjoying in this mortal life that peace for which we humbly beg, we may attain unto the joys that never end. Through *&c.*

July 10.—The Seven Brothers; also the Virgins Rufina and Secunda; all Martyrs

Introit, Laudate, *No.* 4, page 316.

Collect. GRANT, we beseech Thee, Almighty God, that we who know these glorious Martyrs to have been valiant in the confession of Thy faith, may now feel them compassionate in interceding for us with Thee. Through *&c.*

Lesson, Who shall find a valiant woman, page 348.

Gradual, Anima nostra, page 312, *changing the V. at † to* Hæc est vera.

Gospel, Matt. 12. AT that time: as Jesus was speaking to the multitudes, behold His mother and brethren stood without, seeking to speak to Him, and one said unto Him, Behold Thy mother and Thy brethren stand without, seeking Thee. But He answering him that told Him, said, Who is my mother, and who are my brethren? And stretching forth His hand towards His disciples, He said, Behold my mother and my brethren. For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.—*Offert.*, *No.* 1, page 322, Anima nostra.

Secret. LOOK down, we beseech Thee, O Lord, and be appeased by this Sacrifice; that by the intercession of Thy holy Martyrs, it may profit us both unto devotion and salvation. Through *&c.*

Comm., *No.* 3, page 322, Quicumque.

P. Com. GRANT, we beseech Thee, Almighty God, that, by the intercession of these Thy Saints, we may obtain the effect of that salvation, of which, in these Mysteries, we have received the pledge. Through *&c.*

July 11.—St. Pius I., Pope and Martyr.

Mass, Statuit, p. 298.

July 12.—St. John Gualbert, Abbot:

Founder of the Vallombrosa Benedictines.

Mass, Os justi, page 337, *the Gospel excepted. For Commemoration of Sts. Nabor and Felix, see below.*

Gospel, Matt. 5. AT that time: Jesus said to His disciples, Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies: do good unto them that hate you: and pray for them that persecute and calumniate you: that ye may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust. For if ye love them that love you, what reward shall ye have? do not even the publicans this? And if ye salute your brethren only, what do ye more? do not also the heathen this? Be ye therefore perfect, as also your heavenly Father is perfect.

Sts. Nabor and Felix, Martyrs.

Mass, Salus, page 313, *the following Prayers excepted.*

Collect. GRANT, we beseech Thee, O Lord, that even as we fail not to celebrate the heavenly birthday of Thy holy Martyrs Nabor and Felix, so we may be continually helped by their prayers. Through *&c.*

Secret. MAY the Gifts of Thy people, we beseech Thee, O Lord be made pleasing through the prayers of Thy holy Martyrs Nabor and Felix: and by the merits of those in honour of whose triumph they are presented, be perfected into a worthy offering unto Thy Name. Through *&c.*

P. Com. ON the heavenly birthday of these Thy Saints, we beseech Thee, O Lord, that we, who are fed by Thy sacramental Gift, may enjoy for all eternity the good things which, by Thy grace, form our present comfort. Through *&c.*

July 13.—St. Anacletus, Pope and Martyr.

Mass, Sacerdotes, p. 391; *but the Gospel is Luke* 14, p. 299.

July 14.—St. Bonaventura:

Cardinal-Bishop of Albano and a Dr. of the Ch.

Mass, except Secret and P. Com., In medio, page 327 (*Epistle, No.* 5.—*Gradual, No.* 1, *the V. at* † *being changed to* Juravit—*Offert* Veritas mea).

Secret, May the yearly festival, *and*

P. Com., O God the Rewarder, page 327.

July 15.—St. Henry II., German Emperor

(*In England*, St. Swithin: *see Appendix.*)

Mass, Os justi, page 331, *the Collect excepted.*

Collect. O GOD, Who on this day didst transfer blessed Henry Thy Confessor from the eminence of an earthly realm unto Thine everlasting Kingdom: we suppliantly beseech Thee that, even as by the abundance of Thy preventing grace, Thou didst enable him to overcome the enticements of this life, so Thou wouldest make us, after his example, to disregard the allurements of this world, and to come unto Thee with pure minds. Through *&c.*

July 16.—Our Lady of Mount Carmel.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

LET us all rejoice in the Lord, whilst celebrating this festival in honour of blessed Mary the Virgin, on whose solemnity the Angels rejoice, and praise the Son of God. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. O GOD, Who hast especially adorned the Carmelite Order with the title of the most blessed and ever-virgin Mary Thy Mother; mercifully grant, that we who this day with solemn worship celebrate her Commemoration may, by her protecting power, be found worthy to attain unto the everlasting joys. O Thou that livest *&c.*

Lesson, Ecclus. 24. AS the vine brought I forth a pleasant savour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Come over unto me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and mine inheritance above honey and the honeycomb; my memory is unto everlasting generations. They that eat me, shall yet hunger: and they that drink me, shall yet thirst. He that hearkeneth unto me, shall not be confounded: and they that work by me, shall not sin. They that explain me, shall have life everlasting.

Gradual. Benedicta et venerabilis es, Virgo Maria.

Blessed and honourable art thou, O Virgin Mary, who with-

quæ sine tactu pudoris inventa es mater Salvatoris. —Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo. Alleluia, alleluia.—Per te, Dei Genitrix, nobis est vita perdita data: quæ si, cœlo suscepisti proles, et mundo genuisti Salvatorem. Alleluia.

out spot wert found the Mother of the Saviour.—Virgin Mother of God, He whom the whole world cannot take, enclosed Himself in thy womb being made man. All., all.—Through thee, O Mother of God, hath our lost life been given back to us: thou who didst receive thine offspring from heaven, and bring forth a Saviour to the world. All.

Gospel, Luke 11, page 292.

Offert. Recordare Virgo Mater, in conspectu Dei ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis.

Remember, O Virgin Mother, that thou speak good things for us in the sight of God, to turn away His anger from us.

Secret. DO Thou, we beseech Thee, O Lord, sanctify our Offerings; and grant that by the most salutary intercession of blessed Mary, Mother of God, they may profit us unto salvation. Through *&c.*—*Preface, No.* 10, page 17.

Comm. Regina mundi dignissima, Maria virgo perpetua, intercede pro nostra pace et salute: quæ genuisti Christum Dominum, Salvatorem omnium.

O Queen high-exalted o'er the world, Mary ever-virgin, who didst bring forth Christ, the Lord and Saviour of all, do thou intercede for our peace and salvation.

P. Com. MAY the venerated intercession of Thy glorious and ever-virgin Mother Mary help us, we beseech Thee, O Lord: that she, who hath loaded us with such constant favours, may both guard us from all peril, and unite us in the love of her. O Thou that livest *&c.*

July 17.—St. Alexius, Confessor.

Mass, Os justi, p. 331, the Epistle and Gospel excepted.
Collect authorized for 'Roman Clergy.'

Collect. O GOD, Who didst render blessed Alexius, Thy Confessor, admirable by reason of his contempt of the world: grant, we beseech Thee, that by the help of his intercession Thy faithful people may despise earthly things, and ever aspire after those of heaven. Through *&c.*

Epistle, 1 *Tim.* 6. DEARLY beloved: Godliness with contentment is great gain. For we brought nothing into this world: and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition. For the desire of money is the root of all evils; which some coveting have erred from the faith, and have entangled themselves in many sorrows. But thou, O man of God, fly these things; and pursue justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith: lay hold on eternal life.

Gospel, Matt. 19, page 338.

July 18.—St. Camillus of Lellis, Priest: Founder of the Servants of the Sick.

Introit. MAJOREM hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis. *Ps.* Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus.

GREATER love than this hath no man, that a man lay down his life for his friends. *Ps.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

Collect. O GOD, Who for the succour of the souls of such as are struggling in their last agony, didst adorn blessed Camillus with a special prerogative of charity: do Thou, we beseech Thee, through his merits pour down upon us the spirit of Thy love: that, in the hour of our departure, we may deserve to vanquish the enemy and attain unto the heavenly crown. Through *&c.*

Commemoration of St. Symphorosa and her Seven Sons, Martyrs: *Collect, Secret, and P. Com. from the Mass,* Sapientiam, page 312 [*at* '*N. and N.*' *say* Symphorosa and her Sons].

Epistle. Dearly beloved, wonder not, page 229.

Gradual, Os justi, page 335.—*Gospel, John* 15, page 294.

Offert., In virtute, page 336.

Secret. MAY this spotless Sacrifice, in which we renew the work of that immense charity of our Lord Jesus Christ, be unto us through the intercession of Saint Camillus, a salutary remedy against all the infirmities of mind and body: and, in our last agony, our solace and protection. Through the same *&c.*—*Commem.*, page 312.

Comm. Infirmus fui, et visitastis me: Amen, amen dico vobis, quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.

I was sick, and ye visited me: Amen, amen I say unto you, as long as ye did it to one of these my least brethren, ye did it unto me.

P. Com. GRANT, we beseech Thee, O Lord, by means of this heavenly Food, which we, celebrating the feast of blessed Camillus Thy Confessor, have received with pious devotion, that, at the hour of death, we may be refreshed by Thy Sacraments, and that freed from all sins, we may deserve to be taken up rejoicing into the bosom of Thy mercy. O Thou that livest *&c.*—*Commem.*, page 313.

The Mass of Sts. Symphorosa *&c. is: Introit*, *No.* 5, page 316.—*Collect, Secret, and P. Com., from the Mass*, Sapientiam, page 313 [*at* '*N. and N.*' *say* Symphorosa and her Sons].—*Epistle*, *No.* 1, page 316.—*Gradual*, *No.* 1, page 319.—*Gospel*, *No.* 4, page 321.—*Offert.*, *No.* 2, *and Comm.*, *No.* 3, page 322.

July 19.—St. Vincent of Paul, Priest:

Founder of the Congregation of the Mission (also called 'Vincentian' or 'Lazarist Fathers'; the Sisters of Charity, etc.—(*A special Mass*, page 330.)

Mass. Justus ut palma, page 335, *the Collect and Gospel excepted.*

Collect. O GOD, Who unto blessed Vincent didst give an apostolic strength for the preaching of the Gospel to the poor, and the promoting of the high repute of the Ecclesiastical Order: grant graciously, that we, who venerate his pious merits, may also be instructed by the examples of his virtues. Through *&c.*

Gospel, At that time, The Lord appointed, page 297.

July 20.—St. Jerome Emiliani, Priest:

Founder of the 'Somascha' Teaching Order.

Introit. EFFUSUM est in terra jecur meum super contritione filiæ populi mei: cum deficeret parvulus et lactens in plateis oppidi. *Ps.* Laudate, pueri, Dominum: laudate nomen Domini.

MY heart is poured out upon the earth on account of the trampling down of the daughter of my people: when the child and the suckling fainted away in the streets of the city. *Ps.* Praise the Lord, ye children praise ye the Name of the Lord

Collect. O GOD, the Father of mercies, do Thou, by the merits and intercession of blessed Jerome, whom it pleased Thee to make a helper and a father to orphans, grant that we may faithfully keep that spirit of adoption, by which we are, both in name and in reality, Thy sons. Through *&c.*

Commem. of St. Margaret, Virgin and Martyr, *from the Mass.* Me expectaverunt, page 341.

Lesson, Isaias 58, Deal thy bread, *as from the point* * *in the Lesson.* Thus saith the Lord, Loose the bonds, page 667.

Gradual. Deriventur fontes tui foras, et in plateis aquas tuas divide. — Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur. — Allel., allel. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. Alleluia.

Let thy fountains flow out abroad: and in the streets divide thy waters.—Acceptable is the man that sheweth mercy and lendeth, he shall order his words with judgment: because he shall not be moved for ever —Alleluia, alleluia. He hath dispersed, he hath given to the poor: his justice endureth for ever and ever. Alleluia.

Gospel, Matt. 19. AT that time: There were little children presented to Jesus, that He should put His hands on them and pray. And the disciples rebuked them. But Jesus said unto them, Suffer the little children, and forbid them not to come unto me: for of such is the Kingdom of Heaven. And when He had laid His hands on them, He departed from thence. And behold, one came and said to Him, Good master, what good shall I do that I may have life everlasting? Who said unto him, Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the Commandments. He saith to Him, Which? And Jesus said, Thou shalt do no murder; Thou shalt not commit adultery: Thou shalt not steal; Thou shalt not bear false witness; Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself. The young man saith unto Him, All these have I kept from my youth: what is yet wanting to me? Jesus saith unto him, If thou wilt be perfect, go, sell what thou hast, and give it to the poor, and thou shalt have treasure in heaven: and come, follow me.

Offert. Quando orabas cum lacrymis et sepeliebas mortuos, et derelinquebas pran-

When thou didst pray with tears, and didst bury the dead, and leave thy dinner,

dium tuum, et mortuos abscondebas per diem in domo tua, et nocte sepeliebas eos, ego obtuli orationem tuam Domino.

and by day didst hide the dead in thy house, and by night bury them, I it was that offered thy prayer unto the Lord.

Secret. MOST merciful God, Who having destroyed all that was of the old man in blessed Jerome, wert pleased to create in him a new man after Thyself: grant by his merits, that we, likewise renewed, may offer this Victim of propitiation as a savour most pleasing unto Thee Through *&c.*—*Commem.*, page 343.

Comm. Religio munda et immaculata apud Deum et Patrem hæc est: Visitare pupillos et viduas in tribulatione eorum, et immaculatum se custodire ab hoc sæculo.

Religion clean and undefiled before God and the Father, is this: To visit the fatherless and the widows in their tribulation, and to keep oneself unspotted from this world.

P. Com. REFRESHED with the Bread of Angels, we suppliantly beseech Thee, O Lord, that we, who year by year joyfully celebrate the memory of blessed Jerome Thy Confessor, may both follow his example, and be enabled to obtain a most abundant reward in Thy Kingdom. Through *&c.*—*Commem.*, page 343.

July 21.—St. Praxedes, Virgin.

Introit, Loquebar, page 339 - *Collect, Secret, and P. Comm. from the Mass*, Dilexisti, page 344.—*Epistle*, 1 *Cor.* 7, page 346.—*Gradual*, Dilexisti, page 339, *with V at † altered to* Specie tua.—*Gospel*, *Matt* 13, p 342.—*Offert.*, Diffusa, p. 343 —*Comm.*, Simile est, p. 347

July 22.—St. Mary Magdalen.

Introit, Me expectaverunt, page 341.

Collect. WE beseech Thee, O Lord, that we may have the help of the intercession of blessed Mary Magdalen: she at whose prayer Thou didst raise up from below her brother Lazarus when he was already four days dead O Thou that livest *&c.*

Lesson, Cant. 3 & 8. I WILL rise, and go about the city: in the streets and the broad ways will I seek him, whom my soul loveth: I have sought, and have not found him. The watchmen, who keep the city, found me: Have ye seen him, whom my soul loveth? When I had a little

passed by them, I found him whom my soul loveth: I held him and will not let him go, until I bring him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and harts of the fields, that ye stir not up, nor wake my beloved until she please. * Put me as a seal upon thy heart, as a seal upon thine arm; for love is strong as death: jealousy is hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, nor shall the floods drown it; if a man have given all the substance of his house for love, he shall despise it as nothing.

Gradual. Dilexisti justitiam, et odisti iniquitatem.—Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Allel., alleluia.—Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. Alleluia.

Thou hast loved justice and hated iniquity.—Therefore hath God, thy God, anointed thee with the oil of gladness. Allel., allel.—Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. Alleluia.

Gospel, Luke 7. AT that time: One of the Pharisees desired Jesus that He would eat with him. And He went into the house of the Pharisee, and sat down to meat. And, behold, a woman that was in the city, a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment; and standing behind at His feet, she began to wash His feet with her tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the Pharisee who had invited Him seeing it, spoke within himself, saying, This man, if He were a prophet, would surely know who and what manner of woman this is that toucheth Him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee. But he said, Master, say it. A certain creditor had two debtors; the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering said, I suppose that he, to whom he forgave most. And He said to him, Thou hast judged rightly. And turning to the woman, He said unto Simon, Seest thou this woman? I entered into thy house; thou gavest me no water for my feet: but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss: but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she with ointment

hath anointed my feet. Wherefore I say unto thee, Many sins are forgiven her, because she hath loved much; but to whom less is forgiven, he loveth less. And He said to her, Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee; go in peace.

Offert., Filiæ regum, page 345.

Secret. MAY our Gifts, we beseech Thee, O Lord, be rendered acceptable unto Thee by the glorious merits of blessed Mary Magdalen: she, whose tendered homage and offering were graciously accepted by Thine only-begotten Son: Who with Thee liveth *&c.*

Commun., Feci judicium, page 343.

P. Com. WE, who have received that one salutary Remedy, Thy precious Body and Blood, beg, that by the prayers of blessed Mary Magdalen, we may be delivered from all evils. O Thou that livest *&c.*

July 23.—St. Apollinaris

Bishop of Ravenna, Martyr.

Introit, Sacerdotes Dei, page 301.

Collect. O GOD, the Rewarder of faithful souls, Who hast consecrated this day by the martyrdom of blessed Apollinaris Thy Priest: grant unto Thy servants, we beseech Thee, that we, who celebrate his venerated festival, may obtain pardon by his prayers. Through *&c.*

Commem. of St. Liborius, Bishop of Le Mans—*Collect &c. from the Mass*, Statuit, page 328.

Epistle, 1 *Pet.* 5. DEARLY beloved: The Elders that are among you, I beseech you, I who am myself also an Elder and a witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come: feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the Prince of Pastors shall appear, ye shall receive a never-fading crown of glory. In like manner, ye young men, be subject to the Elders. And do ye all insinuate humility one to another, for God resisteth the proud, but to the humble He giveth grace. Be ye humbled therefore under the mighty hand of God, that

He may exalt you in the time of visitation: casting all your care upon Him, for He hath care of you. Be sober and watch: because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith: knowing that the same affliction befals your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after ye have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

Gradual, Inveni, p. 299: *changing the V. at † to* Juravit.

Gospel, Luke 22. AT that time: There was a strife among the disciples, which of them should seem to be greater. And Jesus said to them, The Kings of the Gentiles lord it over them, and they that have power over them, are called beneficent. But not so ye: but he that is greater among you, let him be as the younger; and he that is leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth. And ye are they who have continued with me in my temptations; and I appoint to you, as my Father hath appointed unto me, a kingdom: that ye may eat and drink at my table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel.

Offert., Veritas mea, page 300.

Secret. GRACIOUSLY look down, O Lord, upon these Gifts which, in remembrance of blessed Apollinaris Thy Priest and Martyr, we lay before Thee, and offer up for our offences. Through *&c.*—*Commem.*, page 325.

Commun., Domine quinque, page 300.

P. Com. WE who have received Thy holy Mysteries, beseech Thee, O Lord, that the protection of blessed Apollinaris may continue to comfort us: since Thou ceasest not to regard with mercy those to whom Thou dost concede such a help. Through *&c.*—*Commem.*, page 325.

July 24.—Vigil of St. James the Apostle.

See Notes V., Cl. 4, p. xiii; *VI., Cl.* 2, p. xv; *VIII.*, p. xvii.

Mass, Ego autem, p. 293.—*Commemoration of* St. Christina, Virgin and Martyr, *from the Mass*, Me expectaverunt, page 341.

July 25.—St. James the Apostle.

(*St. James 'The Greater,' brother of St. John the Evangelist.*)

Introit, Mihi autem, page 295.

Collect. BE Thou unto Thy people, O Lord, their Sanctifier and Defender: that aided by the protection of Thine Apostle James, they may please Thee by their manner of life, and serve Thee with secure minds. Through *&c.*

In private Masses, a Commem. is made of St. Christopher Martyr: *Collect &c. from the Mass.* In virtute, page 302.

Epistle, 1 *Cor.* 4 BRETHREN: I think that God hath set forth us Apostles, the last, as it were men appointed unto death: for we are made a spectacle to the world, and to Angels, and to men. We are fools because of Christ, but ye are wise in Christ; we are weak, but ye are strong; ye are noble, but we are ignoble. Even up to this hour, we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labour, working with our hands: we are reviled, and we bless: we suffer persecution, and we endure it: we are blasphemed, and we entreat: we are made as it were the refuse of this world, the offscouring of all, up to this time. Not to confound you do I write this; but I admonish you as my most dear children. For if ye have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the Gospel have I begotten you.

Gradual, No. 1, Constitues eos, page 295, *with the special* 3rd *verse.*

Gospel, *Matt.* 20. AT that time, The mother of the sons of Zebedee came unto Jesus with her sons, worshipping, and asking something of Him. Who said to her, What wilt thou? She saith to Him, Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy Kingdom. And Jesus answering, said, Ye know not what ye ask. Can ye drink the chalice that I shall drink? They say to Him, We can. He saith to them, My chalice indeed ye shall drink; but to sit on my right hand or on my left is not mine to give unto you, but unto them for whom it is prepared by my Father.

Offert., No. 2, page 297, In omnem terram.

Secret MAY the hallowed martyrdom of the blessed Apostle James, we beseech Thee, O Lord, render Thy people's Offerings agreeable unto Thee: and may that which our own merits cannot make suitable, be

rendered pleasing unto Thee through his prayers. Through *&c.*—(*Commem.*, page 304.)—*Preface, No.* 11, page 18.

Comm., Vos qui secuti, page 298.

P. Com. HELP us, we beseech Thee, O Lord, at the intercession of blessed James Thine Apostle: on whose festival we have joyfully received Thy Sacraments. Through *&c.*—(*Commem.*, page 304.)

The Mass for St. Christopher, Martyr, *is* In virtute, page 302.

July 25.

St. Anne, Mother of the B. V. Mary.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Annæ: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

LET us all rejoice in the Lord, whilst celebrating this festival in honour of blessed Anne; on whose solemnity the Angels rejoice, and praise the Son of God. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. O GOD, Who wert pleased to bestow upon blessed Anne the grace whereby she attained to become the Mother of her who brought forth Thine only-begotten Son: mercifully grant that we who celebrate her solemnity may be aided by her patronage with Thee. Through the same *&c.*

Lesson, Prov. 31, Who shall find a valiant woman, page 348.

Gradual. Dilexisti justitiam, et odisti iniquitatem.—Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Alleluia, alleluia.—Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. Alleluia.

Thou hast loved justice and hated iniquity.—Therefore hath God, thy God, anointed thee with the oil of gladness. Allel., allel.—Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. Alleluia.

Gospel, Matt. 13, page 342.—*Offert.*, Filiæ regum, page 345.

Secret. LOOK propitiously upon this Sacrifice, we beseech Thee, O Lord, that by the intercession of blessed Anne, the Mother of her who brought forth Thy Son, our Lord Jesus Christ, it may be profitable alike unto our devotion and salvation. Through the same *&c.*

Comm. Diffusa est gratia in labiis tuis, propterea benedixit te Deus in æternum, et in saeculum saeculi.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

P. Com. WE, who have been nourished by the heavenly Sacraments, beseech Thee, O Lord our God that by the intercession of blessed Anne, whom it pleased Thee to make the Mother of her who brought forth Thy Son, we may deserve to attain eternal salvation. Through the same *&c.*

July 27.—St. Pantaleon, Martyr.

Mass, Lætabitur, page 804

July 28.—Sts. Nazarius and Celsus, Martyrs; St. Victor I., Pope and Martyr; and St. Innocent I., Pope and Confessor.

Mass, Intret, page 809; *the Prayers and Lesson excepted.*

Collect MAY the blessed Confession of Thy Saints Nazarius, Celsus, Victor and Innocent strengthen us, O Lord: and of Thy goodness obtain help to our frailty Through *&c.*

Lesson, *No.* 2, page 817, God rendered.

Secret GRANT, we beseech Thee, Almighty God, that by means of these Gifts, which we present in honour of Thy Saints Nazarius, Celsus, Victor and Innocent, we may both please Thee by offering them, and ourselves be quickened by Thine acceptance of them. Through.

P. Com. BE Thou appeased, O Lord, by the intercession of Thy Saints Nazarius, Celsus, Victor and Innocent: and grant, we beseech Thee, that what we here celebrate by a temporal service, we may receive for our eternal salvation Through *&c.*

July 29.—St. Martha, Virgin.

Mass, Dilexisti, page 344, *the Gospel excepted, which is taken from the Assumption*, p. 495.—*Commemoration of* St Felix *&c., as under.*

Sts. Felix II., Pope, Simplicius, Faustinus, and Beatrice, Martyrs.

Mass, Sapientiam, page 812, *the Prayers excepted.*

Collect. GRANT, we beseech Thee, O Lord, that even as now, in this passing life, Thy Christian people joyfully celebrate Thy Martyrs, Felix, Simplicius, Faustinus, and Beatrice: so they may rejoice everlastingly with them in heaven; and obtain the effect of that which they seek in this celebration Through *&c.*

Secret. WE lay these offerings before Thee, O Lord, in remembrance of Thy holy Martyrs Felix, Simplicius, Faustinus and Beatrice: and suppliantly entreat that they may obtain for us both pardon and salvation. Through *&c.*

P. Com. GRANT, we beseech Thee, Almighty God, that the solemnity of Thy holy Martyrs Felix, Simplicius, Faustinus and Beatrice, which we have celebrated with these heavenly Mysteries, may obtain for us the pardon of Thy propitiation. Through *&c.*

July 31.—*In England*, St. Germain: *see Appendix*, p. 613*a*.

July 30.—Sts. Abdon and Sennen, Martyrs.

Introit, Intret, page 309.

Collect. O GOD, Who didst abundantly bestow upon Thy Saints Abdon and Sennen the gift of Thy grace, so that they should attain unto this glory: grant unto us Thy servants the pardon of our sins, that, by the interceding merits of Thy Saints, we may deserve to be delivered from all adversities. Through *&c.*

Epistle, Brethren, Let us exhibit ourselves *&c.*, *as at the 4th line of* page 104, *and thence to the end thereof.*

Gradual, Gloriosus, page 310; *changing the V. at* † *to* Justorum.

Gospel, *Matt.* 5, page 543.—*Offert.*, *No.* 8, page 322, Mirabilis.

Secret. WE beseech Thee, O Lord, that this Sacrifice, which we, calling to mind the heavenly birthday of Thy holy Martyrs, offer unto Thee, may both set us free from the bonds of our depraved nature, and obtain for us the gifts of Thy mercy. Through *&c.*

Comm., *No.* 6, page 323, Posuerunt.

P. Com. GRANT, O Lord, by the working of this Mystery, both that we may be cleansed from our vices, and that, by the intercession of Thy holy Martyrs Abdon and Sennen, our rightful desires may be accomplished. Through *&c.*

July 31.—St. Ignatius of Loyola, Priest: Founder of the Society of Jesus.

Introit. IN nomine Jesu omne genu flectatur, cœlestium, terrestrium et infernorum: et omnis lingua confiteatur quia Dominus Jesus Christus in gloria est Dei Patris. *Ps.* Gloriabun-

IN the Name of Jesus let every knee bow, of those in heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps.* All

tur in te, omnes qui diligunt nomen tuum: quoniam tu benedices justo.

they that love Thy Name shall glory in Thee: for Thou wilt bless the just.

Collect. O GOD, Who for the greater spreading of the glory of Thy Name, didst, through blessed Ignatius, reinforce Thy Church militant with a new soldiery: grant that we, who are fighting on earth, may, by following his example, and obtaining his help, deserve to be crowned with him in heaven. Through *&c.*

Epistle, Dearly beloved, Be mindful, page 305.

Gradual, Justus ut palma, page 332.—*Gospel*, *Luke* 10, page 297.

Offert. Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

My truth and my mercy are with him: and in my Name shall his horn be exalted.

Secret. MAY the gracious prayers of blessed Ignatius, O Lord God, accompany our Oblation: that these most sacred Mysteries, in which Thou hast constituted the source of all holiness, may likewise sanctify us in truth. Through.

Comm. Ignem veni mittere in terram: et quid volo, nisi ut accendatur?

I am come to cast fire upon earth: and what will I, but that it be kindled?

P. Com. GRANT, O Lord, that this Sacrifice of Praise, which with thanksgiving we have offered in honour of blessed Ignatius, may, by his intercession, lead us unto the everlasting praise of Thy Majesty. Through *&c*

August 1.—St. Peter's Chains.

Mass, the Prayers excepted, as on June 29, page 461.—*In the Gradual, the V.*, Tu es, *vel* *, *is changed to* Solve.

A Commemoration is made of St. Paul *and of the* Holy Machabees, Martyrs.—*Of the Prayers here following, those numbered* 1, *are of St. Peter*, 2, *of St. Paul*; 3, *of the Holy Machabees.*

1. *Collect.* O GOD, Who didst set free blessed Peter the Apostle, and bid him depart unhurt: do Thou, we beseech Thee, set us free from the bonds of our sins, and graciously keep back from us all things harmful. Through *&c.*

2. *Collect*, O God, Who by the preaching, page 390.

3. *Collect.* MAY this crowned Brotherhood of Thy Martyrs gladden us, O Lord: and both give our faith an increase of strength, and comfort us by a manifold intercession. Through *&c.*

1. *Secret.* BY the intercession of blessed Peter Thine Apostle, may the Sacrifice we offer unto Thee, O Lord, ever both quicken and defend us. Through.

2. *Secret*, Sanctify, O Lord, page 464.

3. *Secret.* GRANT us, O Lord, with devout minds to celebrate Thy Mysteries in honour of Thy holy Martyrs: and thereby obtain an increase both of protection and joy. Through *&c.*

1. *P. Com.* FILLED with the participation of Thy sacred Body and precious Blood, we beseech Thee, O Lord our God, that what we perform with a pious devotion, we may receive with assured redemption. Through *&c.*

2. *P. Com.*, We who have partaken. page 464.

3. *P. Com.* GRANT, we beseech Thee, Almighty God, that by advancing in virtue we may imitate the faith of those whose memory we celebrate by this partaking of Thy Sacrament. Through *&c.*

When Mass is of the Holy Machabees, *it is as on the feast of St. Symphorosa,* July 18, page 477, *excepting the Prayers as above: Offert., No.* 4, *and Comm., No.* 1, *both* page 322.

August 2.—St. Alphonsus Liguori,

Bishop of Sta. Agatha, and a Doctor of the Church. Founder of the Redemptorists.

Introit. SPIRITUS Domini super me: propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde. *Ps.* Attendite, populo meus, legem meam: inclinate aurem vestram in verba oris mei.

THE Spirit of the Lord is upon me: wherefore He hath anointed me to preach the Gospel to the poor, He hath sent me to heal the contrite of heart. *Ps.* Attend, O my people, unto my law: incline your ear to the words of my mouth.

Collect. O GOD, Who, through the zeal for the salvation of souls, which burnt in blessed Alphonsus Maria Thy Confessor and Pontiff, didst enrich Thy Church with a new offspring; grant, we beseech Thee, that, instructed by his wholesome precepts, and strengthened by his example, we may be able happily to come unto Thee. Through *&c.*

Commem. of St. Stephen I., Pope and Martyr, *Collect*, p. 301.

Epistle, 2 *Tim.* 2. DEARLY beloved: Be strong in the grace which is in Christ Jesus, and the things which thou hast heard of me before many witnesses, the same commend

to faithful men, who shall be fit to teach others also. Labour as a good soldier of Christ Jesus. No man being a soldier to God, entangleth himself with worldly business: that he may please Him to whom he hath engaged himself. For he also that striveth for the mastery, is not crowned, except he strive lawfully. The husbandman that laboureth, must first partake of the fruits. Understand what I say; for the Lord will give thee understanding in all things.

Gradual. Memor fui judiciorum tuorum a sæculo, Domine, et consolatus sum: defectio tenuit me pro peccatoribus derelinquentibus legem tuam.—Justitiam tuam non abscondi in corde meo: veritatem tuam et salutare tuum dixi. — Alleluia, alleluia.—Ipse est directus divinitus in pœnitentiam gentis, et tulit abominationem impietatis: et gubernavit ad Dominum cor ipsius, et in diebus peccatorum corroboravit pietatem. Alleluia.

I remembered Thy judgments of old, O Lord, and was comforted: a fainting hath taken hold of me because of the wicked that forsake Thy law.—I have not hid Thy justice within my heart: I have declared Thy truth and Thy salvation.—Allel., allel. —He was divinely directed unto the repentance of the nation, and took away the abomination of wickedness: and he directed his heart towards the Lord, and in the days of sinners he strengthened godliness. Alleluia.

Gospel, At that time: The Lord appointed, page 297.

Offert. Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei. Noli prohibere benefacere eum, qui potest: si vales et ipse benefac.

Honour the Lord with thy substance, and give Him of the first of all thy fruits. Withhold not him from doing good who is able: if thou art able, do good thyself also.

Secret. DO Thou, O Lord Jesus Christ, for an odour of sweetness, burn our hearts in the heavenly fire of this Sacrifice: Thou Who didst grant unto blessed Alphonsus-Maria both to celebrate these Mysteries, and by means of them to offer himself a holy sacrifice unto Thee: Who livest and reignest *&c.*—*Common.*, page 302.

Comm. Sacerdos magnus qui in vita sua suffulsit domum, et in diebus suis corroboravit templum: quasi ignis effulgens, et thus ardens in igne.

A great priest, who in his life propped up the house, and in his days fortified the temple: as a bright fire, and frankincense burning in the fire.

P. Com. O GOD, Who didst make blessed Alphonsus-Maria, Thy Confessor and Pontiff, a faithful dispenser and preacher of this divine Mystery: through his merits and prayers, grant that Thy faithful people may both frequently receive It, and receiving It, praise It without end. Through *&c.*—*Commem.*, page 302.

St. Stephen, Pope and Martyr. (August 2.)

Introit. SACERDOTES ejus induam salutari, et Sancti ejus exultatione exultabunt. *Ps.* Memento, Domine, David: et omnis mansuetudinis ejus.

HER Priests I will clothe with salvation, and her Saints shall exult with great joy. *Ps* O Lord, remember David: and all his meekness.

The rest, excepting the Epistle, Gradual and Comm., is taken from the Mass, Sacerdotes Dei, page 301.

Lesson, Acts 20. IN those days: Paul sending from Miletus to Ephesus, called the Elders of the Church. And when they were come to him, and were together, he said to them, Ye know from the first day that I came into Asia, in what manner I have been with you for all the time, serving the Lord with all humility, and with tears, and temptations which befel me by the conspiracies of the Jews: how I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house: testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ.

Gradual, Ecce sacerdos, p. 324.—*Comm.*, Domine quinque, p. 300.

Aug. 3.—Finding of the Body of St. Stephen, the First Martyr.

Mass as on Dec. 26, page 57, *but without Commems.; and in the Collect substitute* 'finding his body' *for* 'his martyrdom.'

Aug. 4.—St. Dominic, Priest: Founder of the Friars Preachers.

(See also a special Mass in the Appendix.)

Mass, Os justi, page 331, *the Prayers and the Epistle excepted.*

Collect. O GOD, Who wert pleased to illumine Thy Church by the merits and teachings of blessed Dominic Thy Confessor: do Thou by his intercession grant, that she may never want for temporal help, and ever advance in spiritual progress. Through *&c.*

Epistle, no. 3, p. 328, Dearly beloved. *In the Gradual*, Justus ut palma, p. 332, *the V. at † is changed to* Justus germinabit.

Secret SANCTIFY, O Lord, the Offerings which we dedicate unto Thee: that by the merits of blessed Dominic Thy Confessor, they may be profitable to us as a remedy. Through *&c.* *Comm.* Fidelis servus, p. 333

P. Com. GRANT, we beseech Thee, Almighty God, that we who are pressed down by the weight of our sins, may find relief by the patronage of blessed Dominic Thy Confessor. Through *&c.*

Aug. 5.—Dedication of 'St. Mary of the Snows:' The Church in Rome otherwise known as the Liberian Basilica, or 'St. Mary Major.'

Mass, Salve, *No. V., from Pentecost to Advent*, page 290.

Aug. 6.—The Transfiguration of Our Lord.

This is the Titular feast of Churches dedicated to the 'Saviour'; *e.g.*, of the Cathedral of Rome, 'St. Saviour,' now better known as St. John Lateran.

Introit ILLUXERUNT coruscationes tuæ orbi terræ: commota est et contremuit terra. *Ps.* Quam dilecta tabernacula tua, Domine virtutum! concupiscit et deficit anima mea in atria Domini.

THY lightnings have shone upon the world: the earth shook and trembled. *Ps.* How lovely are Thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord

Collect. O GOD, Who in the glorious Transfiguration of Thine only-begotten Son, didst confirm the mysteries of the faith by the testimony of the fathers: and Who, in the voice that came from the bright cloud, didst in a wonderful manner fore-signify our Adoption as Sons: mercifully vouchsafe to make us the fellow-heirs of that King of Glory, and the sharers of His bliss Through the same *&c.*

Commemoration of St. Xystus, Pope, *and* Sts. Felicissimus *and* Agapitus, all Martyrs *from the Mass*, Sapientiam, page 112.

Epistle, 2 *Pet.* 1. DEARLY beloved, We have not followed cunningly-devised fables, when we made known to you the power and presence of our Lord Jesus Christ: but have been made eye-witnesses of His Majesty. For He received from God the Father honour and glory: this voice coming down to Him from the excellent glory, This is my beloved

Son, in whom I am well pleased; hear ye Him. And this voice, brought from heaven, we heard when we were with Him in the holy mount. And we have the more firm prophetical word, whereunto ye do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

Gradual. Speciosus forma præ filiis hominum: diffusa est gratia in labiis tuis.—Eructavit cor meum verbum bonum: dico ego opera mea Regi. Alleluia, alleluia.—Candor est lucis æternæ, speculum sine macula, et imago bonitatis illius. Alleluia.

Beautiful art Thou above the sons of men: grace is poured abroad in Thy lips.—My heart hath uttered a good word: I speak of my works to the King. Allel., allel.—He is the brightness of eternal light, a mirror without spot: and the image of His goodness. Alleluia.

Gospel, At that time Jesus took Peter, page 116.

Offert. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi: alleluia.

Glory and wealth are in His house: and His justice endureth for ever and ever alleluia.

Secret. SANCTIFY, we beseech Thee, O Lord, the Gifts which we offer on the occasion of the glorious Transfiguration of Thine only-begotten Son: and in the flood of the brightness of His shining, cleanse us from the stains of our sins. Through the same *&c.*—*Commem.*, p. 313. —*Preface, No.* 8, page 16.

Comm. Visionem quam vidistis, nemini dixeritis, donec a mortuis resurgat filius hominis.

The vision ye have seen, tell it to no man, until the Son of Man be risen from the dead.

P. Com. GRANT, we beseech Thee, Almighty God, that by the understanding of a purified mind we may attain unto the most holy Mysteries of the Transfiguration of Thy Son, which we now celebrate with a solemn office. Through the same *&c.*—*Commem.*, page 313.

Aug. 7.—St. Cajetan, Priest:

Founder of the Theatines.

Mass, Os justi, page 331, *the Prayers and the Gospel excepted.*

Collect. O GOD, Who unto blessed Cajetan Thy Confessor didst grant the grace to imitate the Apostles in a manner of life: vouchsafe, that by his intercession and

example, we may ever trust in Thee, and desire only the things of heaven. Through *&c.*—*For Commemoration of* St. Donatus, *see below.*

Gospel, Matt. 6, as on 14th Sunday after Pentecost, page 255.

Secret and P. Com. from the Mass, Justus ut palma, page 823.

St. Donatus, Bishop of Arezzo, Martyr.

Mass, as for St. Apollinaris, July 23, p. 481, *the Prayers excepted.*

Collect. O GOD, the glory of Thy Priests, grant us, we beseech Thee, to feel the help of blessed Donatus Thy Bishop and Martyr, whose festival we celebrate. Through *&c.*

Secret. GRANT, we beseech Thee, O Lord, that by the intercession of blessed Donatus Thy Bishop and Martyr, whom for the praise of Thy Name we honour by dedicating unto Thee these Gifts, there may be given to us an increase of the fruit of a pious devotion. Through *&c.*

P. Com. ALMIGHTY and merciful God, Who makest us at once participants and the ministers of Thy Sacraments: grant, we beseech Thee, that by the intercession of blessed Donatus Thy Martyr and Pontiff, we may advance, both by fellowship in the same faith, and by a worthy service. Through *&c.*

Aug. 8.—Sts. Cyriacus, Largus and Smaragdus, Martyrs.

Introit. TIMETE Dominum omnes Sancti ejus, quoniam nihil deest timentibus eum: divites eguerunt et esurierunt, inquirentes autem Dominum non deficient omni bono. *Ps.* Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

FEAR the Lord, all ye His Saints: for there is no want unto them that fear Him: the rich have wanted and suffered hunger, but they that seek the Lord shall not be deprived of any good. *Ps.* I will bless the Lord at all times: His praise shall ever be in my mouth.

Collect. O GOD, Who year by year rejoicest us by the solemnity of Thy holy Martyrs Cyriacus, Largus and Smaragdus: mercifully grant, that we who honour their heavenly birthday, may also imitate the courage of their suffering. Through *&c.*

Epistle, 1. *Thess.* 2. BRETHREN: We give thanks unto God without ceasing: because that when ye had received of us the word of the hearing of God, ye received it not as the word of men, but (as it is indeed) the word of God, Who worketh in you that have believed. For ye, brethren, are become followers of the Churches of God which are in Judea, in Christ Jesus: for ye also have suffered the same things from your own countrymen, even as they have from

the Jews, who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men: prohibiting us to speak to the Gentiles that they may be saved, to fill up their sins always: for the wrath of God is come upon them unto the end.

Gradual. Timete Dominum omnes Sancti ejus: quoniam nihil deest timentibus eum.—Inquirentes autem Dominum: non deficient omni bono.—Alleluia, alleluia.—Fulgebunt justi: et tamquam scintillæ in arundineto discurrent in æternum. Alleluia.

Fear the Lord, all ye His Saints, for there is no want unto them that fear Him.—And they that seek the Lord: shall not want for any good.—Alleluia, alleluia.—The just shall shine forth: and like sparks in the reeds, shall run to and fro for ever. Alleluia.

Gospel, Mark 16, page 381.—*Offert.*, *No.* 2, page 322, Lætamini.

Secret. MAY our devotion be accepted in Thy sight, O Lord: and be made salutary to us by the supplication of the Saints, on whose solemnity it is offered. Through *&c.*

Comm. Signa autem eos qui in me credunt hæc sequentur: dæmonia ejicient, super ægros manus imponent et bene habebunt.

And these signs shall follow them that believe in me: they shall cast out devils: they shall lay their hands upon the sick and they shall recover.

P. Com. REFRESHED by this participation in the sacred Gift, we beseech Thee, O Lord our God, that, by the intercession of Thy holy Martyrs Cyriacus, Largus, and Smaragdus, we may experience the effect of the worship which we perform. Through *&c.*

Aug. 9.—THE VIGIL OF ST. LAURENCE THE MART.

See Note V., cl. 4, p. xiii.—(*In England*, St. Oswald, p. 613*b*.)

Introit, Dispersit, page 500.

Collect. GIVE ear, O Lord, unto our prayers: and by the intercession of blessed Laurence Thy Martyr, whose festival we approach, graciously impart to us Thine unceasing mercy. Through *&c.*

Commem. of St. Romanus, Martyr, *from the Mass*, Lætabitur, page 304; *3rd Collect*, *No.* 8, page 6.

Lesson, *Ecclus.* 51, page 329.—*Gradual*, Dispersit, page 500, *but up to the * only.*—*Gospel*, *Matt.* 16, p. 302.

Offert. My prayer is pure, and therefore I ask that a place be given to my voice in heaven: for my judge is there, and He that knoweth my conscience is on high: let my prayer ascend to the Lord.

Secret. DO Thou, O Lord, mercifully receive the Sacrifice which we offer unto Thee: and blessed Laurence Thy Martyr interceding, set us free from the bonds of our sins. Through *&c.*—*Commem.*, Receive *&c.*, page 304.—*3rd Secret*, *No.* 3, page 18.

Comm. He that will come after me, let him deny himself, and take up his cross and follow me.

P. Com. GRANT, we beseech Thee, O Lord our God, that as on the commemoration of blessed Laurence Thy Martyr we honour him in a temporal office, so we may rejoice for ever in his company. Through *&c.*

Of St. Romanus. WE beseech Thee, Almighty God, that we who have partaken of this heavenly Food, may, blessed Romanus Thy Martyr interceding, thereby be defended from all adversities. Through *&c.*—*3rd P. Com.*, *No.* 3, page 29.

(*The Mass of St. Romanus is* Laetabitur, page 304, *with the Prayers as above.*)

Aug. 10.—St. Laurence the Martyr, Deacon.

Introit. CONFESSIO et pulchritudo in conspectu ejus: sanctitas et magnificentia in sanctificatione ejus. *Ps.* Cantate Domino canticum novum: cantate Domino, omnis terra.

PRAISE and beauty are before Him: holiness and majesty in His Sanctuary. *Ps.* O sing unto the Lord a new song: sing to the Lord, all the earth.

Collect. GRANT us, we beseech Thee, Almighty God, to extinguish the flames of our vices: Thou Who unto blessed Laurence didst give a strength that overcame the fire of his torments. Through *&c.*

Epistle 2 *Cor.* 9. BRETHREN: He that soweth sparingly, shall reap also sparingly: and he that soweth in blessings, shall reap also of blessings. Every one, as he hath determined in his heart, not with sadness, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always having all sufficiency in all things, may abound unto every good work: as it is written, He hath dispersed, He hath given to the poor: His justice endureth for ever. And He that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.

Gradual. Probasti, Domine, cor meum: et visitasti nocte.

Thou hast proved my heart, O Lord: and visited me by

—Igne me examinasti, et non est inventa in me iniquitas. Alleluia, alleluia.—Levita Laurentius bonum opus operatus est, qui per signum crucis cæcos illuminavit. Alleluia.

night.—Thou hast tried me by fire: and iniquity hath not been found in me. Allel., allel.—The Levite Laurence wrought a good work: who by the sign of the Cross gave sight to the blind. Alleluia

Gospel, John 12. AT that time, Jesus said to His disciples: Amen, amen I say unto you, Unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life everlasting. If any man minister unto me, let him follow me, and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

Offert. Confessio et pulchritudo in conspectu ejus: sanctitas et magnificentia in sanctificatione ejus.

Praise and beauty are before Him: holiness and majesty in His Sanctuary.

Secret. RECEIVE graciously, we beseech Thee, O Lord, the Gifts which we offer; and by the interceding merits of blessed Laurence Thy Martyr, grant that they may be to us a help unto salvation. Through *&c.*

Comm. Qui mihi ministrat me sequatur: et ubi ego sum, illic et minister meus erit.

He that ministereth to me, let him follow me: and where I am, there also shall my minister be.

P. Com. WE who have been filled with this sacred Gift, suppliantly beseech Thee, O Lord, that by the intercession of blessed Laurence Thy Martyr, we may feel that that which we have celebrated in fulfilment of our bounden service, is to us an increase of Thy salvation. Through *&c.*

Aug. 11.—Sts. Tiburtius and Susanna, Martyrs.

Mass Salus autem, p. 313, *with the following prayers; Epistle, No.* 1, p. 316; *Gospel, No.* 4, p. 321.

Collect. MAY the protection of Thy holy Martyrs Tiburtius and Susanna continually guard us, O Lord: for Thou ceasest not to regard mercifully, those to whom Thou hast granted such excellent help.

Secret. REGARD, O Lord, the prayers and Gifts of Thy people: that what is offered in this sacred Mystery, may be pleasing to Thee by the intercession of Thy Saints.

P. Com. WE have received, O Lord, this pledge of our eternal redemption: may it become unto us, we beseech Thee, by the intercession of Thy holy Martyrs, a help both for this and for the life to come.

Aug. 12.—St. Clare, Virgin.

Mass, Dilexisti, page 844. (*See a Special Mass for Franciscans*, page 695.)

Aug. 13.—Sts. Hippolytus and Cassian, Martyrs.

The Mass is Salus, p. 313, *with the following Prayers.*

Collect. GRANT, we beseech Thee, Almighty God, that the worshipful solemnity of Thy blessed Martyrs Hippolytus and Cassian, may increase both our devotion and our salvation.

Secret. REGARD, O Lord, the Gifts offered by Thy people on this festival of Thy Saints; and may the testimony borne by them to Thy truth, profit us unto salvation.

P. Com. MAY the Communion of Thy Sacrament which we have received bring us salvation, O Lord; and confirm us in the light of Thy truth.

Aug. 14.—Vigil of the Assumption of the B.V.M.

See Note V., cl. 4, p. xlii. of 'Notes and Directions.'

Introit, Vultum tuum, p. 419. *The* Gloria in excelsis *is not said.*

Collect. O GOD, Who didst vouchsafe to choose the virginal womb of blessed Mary for Thy dwelling-place, grant, we beseech Thee, that we, strong in her defence, may joyfully take part in her festival. O Thou that livest *&c.*

Commem. of St. Eusebius.

Collect. O GOD, Who year by year dost gladden us by the solemnity of blessed Eusebius Thy Confessor: mercifully grant that we, who celebrate his heavenly birthday, may, by following his example, advance unto Thee. Through *&c.*

Lesson, *Ecclus.* 24, As the vine, page 474.—*Gradual*, Benedicta, *up to the first* alleluia: *and Gospel*, *Luke* 11, page 292.—*Offert.* Beata es, page 465.

Secret. MAY the prayer of the Mother of God recommend our Gifts to Thy Clemency, O Lord: she whom Thou didst therefore translate from this world, that she might with confidence intercede with Thee for our sins. Through the same *&c.*—*Commem.* p. 333.—*Preface, No.* 2, p. 15. *Commun.* Beata viscera, page 203.

P. Com. GRANT us, O merciful God, strength against our frailty: that we who forestall the festival of the holy Mother of God, may, by the help of her intercession, rise again from our iniquities. Through the same *&c.*—*Commem.*, p. 333. (*The Mass of* St. Eusebius *is* Justus, *as on Jan.* 15*th*, p. 389, *but with Collect as on* p. 497.)

Aug. 15.

The Assumption of the B. V. Mary.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis: de cujus Assumptione gaudent Angeli, et collaudant Filium Dei. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

LET us all rejoice in the Lord, whilst celebrating this festal day in honour of the blessed Virgin Mary: for whose Assumption the Angels rejoice and praise the Son of God. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. FORGIVE, we beseech Thee, O Lord, the offences of Thy servants: that we, who of ourselves cannot please Thee, may be saved by the intercession of the Mother of Thy Son our Lord: Who with Thee liveth *&c.*

Lesson, Ecclus. 24. IN all things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said unto me: and He that made me, rested in my tabernacle. And He said to me, Let thy dwelling be in Jacob, and thine inheritance in Israel, and take root in mine elect. And so in Sion was I established, and in the holy city likewise I rested, and in Jerusalem is my power, And I took root in an honourable people, and in the portion of my God is the inheritance thereof, and in the fulness of the Saints my abode. Like a cedar in Libanus was I exalted, and like a cypress-tree on Mount Sion. Like a palm-tree in Cades was I exalted, and like a rose-plant in Jericho. Like a fair olive-tree in

the plains was I exalted, and like a plane-tree by the water in the streets. Like cinnamon and aromatic balm I gave a sweet smell; like choice myrrh I yielded the sweetness of a perfume.

Gradual. Propter veritatem, et mansuetudinem et justitiam: et deducet te mirabiliter dextera tua.—Audi filia et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. Alleluia, alleluia. — Assumpta est Maria in cœlum: gaudet exercitus Angelorum. Alleluia.

Because of truth, and meekness, and justice: and thy right hand shall lead thee marvellously. — Hearken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty. Allel., allel.—Mary hath been taken up into heaven: the host of Angels rejoice. Allel.

Gospel, Luke 10. AT that time: Jesus entered into a certain town; and a certain woman named Martha received Him into her house; and she had a sister called Mary, who sitting also at the Lord's feet, heard His word. But Martha was busy about much serving; and she stood, and said, Lord, hast Thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord answering, said unto her, Martha, Martha, thou art solicitous, and troubled about many things. Now, one thing is necessary: Mary hath chosen the best part, which shall not be taken away from her.

Offert. Assumpta est Maria in cœlum: gaudent Angeli, collaudantes benedicunt Dominum. Alleluia.

Mary is taken up into heaven: the Angels rejoice, praising, they bless the Lord. Alleluia.

Secret. MAY the prayer of the Mother of God come to the aid of Thy people, O Lord: that we may experience her intercession for us in heavenly glory, whom we know to have passed out of this life to satisfy the condition of our mortality. Through the same *&c.*—*Preface, No.* 10, p. 17.

Comm. Optimam partem elegit sibi Maria: quæ non auferetur ab ea in æternum.

Mary hath chosen for herself the best part: which shall not be taken from her for ever.

P. Com. WE who have been made partakers of the heavenly Table, implore Thy mercy, O Lord our God: that we who celebrate the Assumption of the Mother of God, may by her intercession be delivered from all impending evils. Through *&c*

August 16.

St. Joachim, Father of the B. V. Mary.

Introit. DISPERSIT, dedit pauperibus, justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria. *Ps.* Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.

HE hath dispersed, He hath given to the poor, His justice endureth for ever and ever: His horn shall be exalted in glory. *Ps.* Blessed is the man that feareth the Lord: in His commandments he delighteth exceedingly.

Collect. O GOD, Who wert pleased that, among all Thy Saints, blessed Joachim should be the father of the Mother of Thy Son: grant, we beseech Thee, that we who celebrate his festival, may also feel his unceasing patronage. Through the same *&c.*

Lesson, Blessed is the man, page 332.

Gradual. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi.—Potens in terra erit semen ejus: generatio rectorum benedicetur. * —Alleluia, alleluia. O Joachim sancte conjux Annæ, pater almæ Virginis: hic famulis confer salutis opem. Alleluia.

He hath dispersed, he hath given to the poor: his justice endureth for ever and ever. —Mighty on earth shall be his seed: the generation of the upright shall be blessed. * —Allel., allel. O saintly Joachim, spouse of Anne, father of the bounteous Virgin, grant thy servants saving help. All.

Gospel, The Book of the generation, page 409.

Offert. Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.

With glory and honour hast Thou crowned him, O Lord: and hast set him over the works of Thy hands.

Secret. RECEIVE, O most merciful God, the Sacrifice now offered unto Thy Majesty in honour of the holy Patriarch Joachim, the father of the Virgin Mary: that by his intercession, joined unto that of his Spouse, and of their most blessed Child, we may deserve to obtain the entire remission of our sins, and glory everlasting. Through *&c.*

Preface, *No.* 10, page 17.

Comm. Fidelis servus et prudens, quem constituit Dominus super familiam suam: ut det illis in tempore tritici mensuram.

A servant faithful and prudent, whom the Lord hath set over His family: that he may give them in due season the measure of wheat.

P. Com. WE beseech Thee, Almighty God, that by the interceding merits and prayers of blessed Joachim, the father of Her who bore Thy beloved Son our Lord Jesus Christ, we may, by means of the Sacraments which we have received, deserve to become partakers of Thy grace in this life, and of Thine everlasting glory in the next. Through the same *&c.*

Aug. 17.—St. Hyacinth, Priest.

Mass, Os justi, page 331: *with Commemorations of the Octaves of the* Assumption, p. 498; *and of* St. Laurence, *as below.*

Aug. 17.—Octave-day of St. Laurence.

Introit. PROBASTI, Domine, cor meum, et visitasti nocte: igne me examinasti, et non est inventa in me iniquitas. *Ps.* Exaudi, Domine, justitiam meam: intende deprecationem meam.

THOU hast proved my heart, O Lord, and visited it by night: Thou hast tried me by fire, and iniquity hath not been found in me. *Ps.* Hearken unto my justice, O Lord: consider my supplication

Collect. STIR up in Thy Church, O Lord, the Spirit which the blessed Levite Laurence served: that filled with the same Spirit, we may set ourselves to love that which he loved, and to put into practice that which he taught. Through our Lord . . . in the unity of the same Holy Ghost *&c.*—*Commem. of the Assumption*, page 498.

Epistle, Brethren, He that soweth *&c.*, page 495.

Gradual. Gloria et honore coronasti eum, Domine:—Et constituisti eum super opera manuum tuarum.—Alleluia, alleluia. Levita Laurentius bonum opus operatus est: qui per signum crucis cæcos illuminavit. Alleluia.

With glory and honour hast Thou crowned him, O Lord:—And hast set him over the works of Thy hands.—Allel., allel. The Levite Laurence worked a good work: he who by the sign of the Cross gave light to the blind. Alleluia.

Gospel, *John* 12, page 496.—*Offert.*, In virtute, page 386.

Secret. MAY the saintly prayer of blessed Laurence commend our Sacrifice unto Thee, we beseech Thee, O Lord: that he, in whose honour it is solemnly performed, may render it acceptable by his merits. Through *&c.*—*Commem.*, page 499.—*Preface, No.* 10, page 17.

Commun., Qui vult, page 304.

P. Com. WE suppliantly beseech Thee, Almighty God: that by the intercession of blessed Laurence Thy Martyr, Thou wouldest keep under Thy perpetual protection, those whom Thou hast fed with these heavenly Gifts. Through *&c.*—*Commem.*, page 499.

Aug. 18.—*In England*, St. Helena: *see Appendix*, page 596.

Aug. 18.—Of the Octave of the Assumption.

Mass as on the Assumption, page 498, *with a Commemoration of* St. Agapitus, Martyr.—*3d Prayer, No.* 8, page 6.

Collect. LET Thy Church, O God, have reason to rejoice at the confidence she placeth in the intercession of blessed Agapitus Thy Martyr: and by his glorious prayers both persevere in devoutness, and endure in peace.

Secret. RECEIVE, O Lord, the Gifts which we bring on the solemnity of this Saint: through whose patronage we hope for deliverance.

P. Com. HAVING satisfied Thy household, O Lord, with these sacred Gifts, do Thou ever comfort us, we beseech Thee, by the intercession of him whose festival we celebrate.

The Mass of St. Agapitus, *is* Lætabitur, page 304, *except the Prayers, as above, and the Gospel, John* 12, page 496.

Aug. 19.—Of the Octave of the Assumption.

Mass as on the feast, page 498.—*2nd and 3rd Prayers, see* page 5, 'Octaves.'

Aug. 20.—St. Bernard, Abbot:
A Doctor of the Church.

Mass, In medio, page 327 (*Lesson, No.* 1, The just shall give;—*Gradual, No.* 1:—*Offert.*, Justus;—*Commun.*, Fidelis).

Commemoration of the Assumption, p. 498.—*Preface, No.* 10, p. 17.

Aug. 21.—St. Jane Frances Fremiot de Chantal, Widow, Foundress of the Visitation Nuns.

Mass, Cognovi, page 348; *the Prayers excepted.*

Collect. ALMIGHTY and merciful God, Who unto blessed Jane Frances, kindled as she was with Thy love, didst grant a wondrous fortitude of spirit for advancing, in all the paths of life, according to the way of perfection: and Who through her wert pleased to enrich Thy Church with a new Offspring: by her merits and prayers grant, that we who, conscious of our own frailty, rely on Thy strength, may by the help of Thy heavenly grace, conquer all that is opposed to us. Through *&c.*—*Commem. of Assumption*, page 498.

Secret. MAY this health-giving Sacrifice inflame us, we beseech Thee, O Lord, with that same fire of love, which it vehemently kindled in the heart of blessed Jane Frances, consuming it in the flames of eternal charity Through *&c.*—*Commem.*, page 499.—*Preface, No.* 10, page 17.

P. Com. POUR down upon us, O Lord, the Spirit of Thy charity: that by the intercession of blessed Jane Frances, Thou wouldest make to despise earthly things, and with pure minds to seek after Thee, the one God, those whom Thou hast satisfied with the strength of this heavenly Bread. Through *&c.*—*Commem.*, page 499.

Aug. 22.

Octave-day of the Assumption of B. V. M.

Mass as on the feast, page 495, *with a Commemoration of*

Sts. Timothy, Hippolytus *and* Symphorian, Martyrs

Collect. WE beseech Thee, O Lord, that being appeased, Thou wouldest impart unto us Thy help: and, by the intercession of Thy blessed Martyrs Timothy, Hippolytus and Symphorian, stretch forth upon us the right hand of Thy propitiation. Through *&c.*

Secret. MAY the Offering of Thy holy people be accepted by Thee, O Lord, for the honour of Thy Saints: by whose merits they acknowledge to have received help in tribulation. Through *&c.*

P. Com. SATISFIED with the plenty of this Divine Gift, we beseech Thee, O Lord our God, that by the intercession of Thy holy Martyrs Timothy Hippolytus and Symphorian, we may ever live in the participation thereof. Through *&c.*

The Mass of Sts. Timothy *&c.*, *in* Salus, page 513, *with the preceding Prayers*

Aug. 23.—St. Philip Benizi, Priest:

Also Vigil of St. Bartholomew the Apostle.

(*A special Servite Service and Mass*, pages 724 and 728.)

See Note V., cl. 4, p. xiii.

The Mass of St. Philip *is* Justus, page 335, *the Collect excepted.*

Collect. O GOD, Who in blessed Philip Thy Confessor hast given us an eminent example of humility: grant unto Thy servants, in imitation of him, to despise the prosperity of the world, and ever to seek after the things of heaven. Through *&c.*—*Commem. and last Gospel of the Vigil*

The Mass of the Vigil is, Ego autem, page 296.

Aug. 24.—St. Bartholomew the Apostle.

Introit, Mihi autem, page 295.

Collect. ALMIGHTY and everlasting God, Who hast bestowed upon us this day's holy and solemn joy on the festival of blessed Bartholomew Thine Apostle: grant unto Thy Church, we beseech Thee, both to love what he believed, and to preach what he taught. Through *&c.*

Epistle, 1 *Cor.* 12. BRETHREN: Ye are the body of Christ, and members of member. And God indeed hath set some in the Church, first Apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all Apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be ye zealous for the better gifts.

Gradual, *No.* 1, page 295, Constitues, *with special 3rd verse.*

Gospel, *Luke* 6. AT that time: Jesus went out into a mountain to pray, and He passed the whole night in the prayer of God. And when day was come, He called unto Him His disciples; and He chose twelve of them (whom also He named Apostles): Simon whom He surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot, who was the traitor. And coming down with them, He stood in a plain place, and the

company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all.

Offertory, No. 1, page 297, Mihi autem.

Secret WE, who celebrate the festival of Thy blessed Apostle Bartholomew, beseech Thee, O Lord, that we may receive Thy benefits by the help of him, in whose honour we offer Thee this Sacrifice of praise. Through *&c.*—*Preface*, No. 11, page 18.

Comm., page 298, Vos qui secuti.

P. Com. MAY the pledge of everlasting redemption which we have received, be unto us, we beseech Thee, O Lord, by the intercession of blessed Bartholomew Thine Apostle, a help both for this present life and for that which is to come. Through *&c.*

Aug. 25.—St. Louis IX., King of France.

Mass, Os justi, p. 331: *the Prayers, Epistle and Gospel excepted.*

Collect O GOD, Who didst transfer blessed Louis Thy Confessor from an earthly throne to the glory of the Kingdom of Heaven: do Thou, by his merits and intercession, grant that we may become partakers of the glory of that King of Kings, Jesus Christ Thy Son: Who with Thee liveth *&c.*

Lesson, The Lord led the just man, page 303.

Gospel, *Luke* 19, A certain nobleman, page 334.

Secret. GRANT, we beseech Thee, Almighty God, that forasmuch as blessed Louis Thy Confessor spurning the pleasures of the world, set himself to please only Christ the King, so his prayer may render us acceptable unto Thee. Through the same *&c.*

P. Com. O GOD, Who didst on earth magnify blessed Louis Thy Confessor, and make him glorious in heaven: do Thou, we beseech Thee, likewise constitute him a defender of Thy Church. Through *&c.*

Aug. 26.—St. Zephyrinus, Pope and Martyr.

Mass, Sacerdotes Dei, page 301, *the Collect excepted.*

Collect. GRANT, we beseech Thee, Almighty God, that we who rejoice at the merits of blessed Zephyrinus Thy Martyr and Pontiff, may also be instructed by his example. Through *&c.*

Aug. 27.—St. Joseph of Calasanz, Priest: Founder of the Clergy for 'Pious Schools.'

Introit. VENITE, filii, audite me: timorem Domini docebo vos. *Ps.* Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

COME, children, hearken unto me: the fear of the Lord I will teach you. *Ps.* I will bless the Lord at all times: His praise shall ever be in my mouth.

Collect. O GOD, Who, for the training up of youth in the spirit of understanding and piety, didst, by means of blessed Joseph Thy Confessor, vouchsafe to provide Thy Church with a new help: grant, we beseech Thee, that, by his example and intercession, we may so work and teach, as to obtain the rewards of everlasting life. Through.

Lesson, The Lord led the just man, page 303.

Gradual. Os Justi meditabitur sapientiam, et lingua ejus loquetur judicium.—Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, allel.—Beatus vir qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitæ. Alleluia.

The mouth of the Just shall meditate wisdom, and his tongue shall speak judgment.—The law of his God is in his heart: and his steps shall not be supplanted. Alleluia, alleluia.—Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life. Alleluia.

Gospel, Matt. 18, *as on Michaelmas-day*, p. 524. *but only to the* *.

Offert. Desiderium pauperum exaudivit Dominus: præparationem cordis eorum audivit auris tua.

The Lord hath listened to the desire of the poor: Thine ear hath heard the preparation of their heart.

Secret. WE place upon Thine Altar, O Lord, these Gifts: which we offer, praying that they may obtain for us mercy at his intercession, by whose patronage it hath pleased Thee that we should be helped. Through *&c.*

Comm. Sinite parvulos venire ad me, et ne prohibueritis eos: talium est enim regnum Dei.

Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God.

P. Com. WE, who have been sanctified by Thy salutary Sacrament, beseech Thee, O Lord, that by the intercession of blessed Joseph Thy Confessor, we may ever advance to a greater increase of piety. Through *&c.*

Aug. 28.—St. Augustine,

Bishop of Hippo, and a Doctor of the Church

(*A special Mass*, p. 596 B.)—*Mass*, In medio, p. 327, *excepting*,

Collect. GIVE ear unto our supplications, O Almighty God: and inasmuch as Thou hast vouchsafed us the hope of Thy compassionate pardon, do Thou, by the intercession of blessed Augustine Thy Confessor and Pontiff, graciously grant us the effect of Thy wonted mercy. Through *&c.*—*For Commem. of St. Hermes see below.*

Epistle, No. 3, page 328.—*Gradual*, No. 1, Os justi, page 329; *with the V. at* † *altered to* Inveni.—St. Augustine's Mass.

Commemoration of St. Hermes, Martyr.

Collect. O GOD, Who in his sufferings didst strengthen blessed Hermes Thy Martyr with the virtue of constancy grant that we, in imitation of him, may, for love of Thee, both disregard the prosperity of the world, and not dread any of its adversities. Through *&c.*

Secret. WE offer unto Thee, O Lord, this Sacrifice of praise in commemoration of Thy Saints; grant, we beseech Thee, that what conduced to their glory, may profit us unto salvation. Through *&c.*

P. Com. WE, O Lord, who are filled with a heavenly blessing, beseech Thy clemency, that by the intercession of blessed Hermes Thy Martyr, we may feel the benefit of the worship which we have humbly performed. Through *&c.*

The Mass of St. Hermes is Lætabitur, page 504, *with the above Prayers.*

Aug. 29.—The Beheading of St. John Baptist.

Introit. LOQUEBAR de testimoniis tuis in conspectu regum, et non confundebar: et meditabar in mandatis tuis, quæ dilexi nimis. *Ps.* Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

SPOKE of Thy testimonies before kings, and was not put to shame: and I meditated on Thy commandments, which I have loved exceedingly. *Ps.* It is good to give praise unto the Lord: and to make melody unto Thy Name, O Most High.

Collect. MAY the venerated festival of Thy Precursor and Martyr, Saint John the Baptist, we beseech Thee, O Lord, afford us an effective help unto salvation. O Thou that livest *&c.*

Commem. of St. Sabina, Martyr, *from Mass*, Loquebar, p. 339.

Lesson Jer. 1. IN those days: The word of the Lord came to me saying, Gird up thy loins, and arise, and speak to Juda all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, unto the Kings of Juda, to the Princes thereof, and to the Priests, and to the people of the land. And they shall fight against thee, and shall not prevail: for I am with thee saith the Lord, to deliver thee.

Graduat, Justus ut palma, p. 332, *altering the V. at* † *to* Justus germinabit.

Gospel, Mark 6. AT that time: Herod sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him: and was desirous to put him to death, and could not, for Herod feared John, knowing him to be a just and holy man; and kept him; and when he heard him, did many things: and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him: the king said to the damsel, Ask of me what thou wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask, I will give thee, though it be the half of my kingdom. Who when she was gone out, said to her mother, What shall I ask? But she said, The head of John the Baptist. And when she was come in immediately with haste to the king, she asked, saying, I wish that forthwith thou give me, in a dish, the head of John the Baptist. And the king was saddened: yet because of his oath, and because of them that were with him at table, he would not displease her: but sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish: and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing came, and took his body and laid it in a tomb

Offert. In virtute tua, Domine, lætabitur justus, et super

In Thy strength, O Lord, shall the just man delight, and to

salutare tuum exultabit vehementer: desiderium animæ ejus tribuisti ei.

Thy salvation rejoice exceedingly: his heart's desire hast Thou given him.

Secret. WE beseech Thee, O Lord, that the Gifts which we offer unto Thee in memory of the passion of Thy holy Martyr John the Baptist, may, through his intercession, profit us unto salvation. Through *&c.*—*Commem.*, page 341.

Comm. Posuisti, Domine, in capite ejus coronam de lapide pretioso.

Thou hast placed on his head, O Lord, a crown of precious stones.

P. Com. MAY our observance of this festival of blessed John the Baptist, obtain for us, O Lord, both to reverence that which is signified in the magnificent Sacrament which we have received: and even more to rejoice in having the same expressed within us. Through *&c.* —*Commem.*, page 341.

Aug. 30.—St. Rose of Lima, Virgin.

Mass, Dilexisti, page 344, *the Collect excepted.*

Collect O THOU, the Giver of all good gifts, Almighty God, Who predisposing blessed Rose by the dew of a heavenly grace, wert pleased that, in the Western Indies, she should flower forth with the beauties of virginity and patience: grant unto us Thy servants, that running in the fragrance of her sweetness, we may deserve to become the good odour of Christ: Who with Thee liveth *&c.*

A Commem. is made of Sts. Felix *and* Adauctus, Martyrs.

Collect. WE suppliantly entreat Thy Majesty, O Lord, that inasmuch as Thou dost ever gladden us by the memory of Thy Saints, so also Thou wouldest defend us by their prayers. Through *&c.*

Secret. REGARD, O Lord, the Offerings of Thy people: and grant them to feel that the Sacrifice which they with a devout mind do celebrate in honour of Thy Saints, doth profit them unto salvation. Through *&c.*

P. Com. FILLED with these sacred Gifts, we beseech Thee, O Lord, that, by the intercession of Thy Saints, we may ever endure in a state of thanksgiving. Through *&c.*

Where the Mass is of Sts. Felix *and* Adauctus, *it is: Introit*, Sapientiam, p. 312;—*Prayers, as above;—Lesson*, No. 2, p. 317;—*Gradual*, No. 2, p. 318, *altering the V. at † to* Fulgebunt;—*Gospel*, No. 3, p. 321;—*Offert.* No. 2, p. 322;—*Comm.*, No. 7, p. 323.

Aug. 31.—St. Raymund Nonnatus, Cardinal.

(*In England*, St. Aidan: *see Appendix.*)

Mass, Os justi, page 331, *the Collect excepted.*

Collect. O GOD, Who unto blessed Raymund Thy Confessor didst give a wondrous zeal for the liberation of Thy faithful people from the captivity of the wicked: grant, through his intercession, that, delivered from the bonds of our sins, we may with free minds accomplish the things that are pleasing unto Thee. Through *&c.*

Sept. 1.—St. Giles, Abbot.

Mass, Os justi, page 337.

Commem. of the Holy Twelve Brothers, Martyrs: *Prayers as for the Holy Machabees*, August 1, page 487.

When Mass is of the Holy Twelve Brothers, *it is as for the feast of St. Symphorosa*, July 18, page 477, *the Prayers excepted, which are as for the Holy Machabees*, Aug. 1, page 487.

Sept. 2.—St. Stephen, King of Hungary.

Mass, Os justi, page 331, *the Prayers and Gospel excepted.*

Collect. GRANT unto Thy Church, we beseech Thee, Almighty God, that having had a zealous champion in blessed Stephen Thy Confessor whilst he reigned on earth, she may have him as a protector now that he is glorious in heaven. Through *&c.*

Gospel, Luke 19, page 334.

Secret. DO Thou, Almighty God, regard the Sacrifice which we offer; and grant that we, who celebrate the Mysteries of the Lord's Passion, may imitate that which we commemorate. Through the same *&c.*

P. Com. GRANT, we beseech Thee, Almighty God, that we may with fitting devotion imitate the faith of blessed Stephen Thy Confessor: he who for his zeal in extending that faith, deserved to pass from an earthly realm into the glory of the Kingdom of Heaven. Through *&c*

Sept. 5.

St. Laurence Giustiniani, Bishop of Venice.

Mass, Statuit, page 328.

Sept. 8.—The Nativity of the B. V. Mary.

Mass as on the Visitation, p. 467, *but with the changes and Commemoration (in private Masses) of* St. Adrian, Mart., *there mentioned.—When Mass is of* St. Adrian, *see* In virtute, p. 302.

Sept. 9.—St. Gorgonius, Martyr.

The Mass is Lætabitur, p. 304, *the Prayers excepted.*

Collect. MAY Thy Saint Gorgonius, O Lord, gladden us by his intercession: and give us joy on this sacred solemnity.

Secret. MAY the Offering of our service be pleasing to Thee, O Lord: in respect of which may the blessed Martyr Gorgonius intercede.

P. Com. MAY Thine household, O God, taste and live upon this eternal Sweetness: and through Thy Martyr Gorgonius ever be refreshed by the good odour of Christ Thy Son.

Sept. 10.—St. Nicholas of Tolentino, Priest.

Mass, Justus ut palma, page 335.

Sept. 11.—Sts. Protus and Hyacinth, Martyrs.

The Mass is Salus, page 313, *the Prayers excepted.*

Collect. MAY the precious Confession of Thy blessed Martyrs Protus and Hyacinth encourage us, O Lord: and their pious intercession ever protect us.

Secret. ON this Commemoration of Thy holy Martyrs Protus and Hyacinth, we offer unto Thee, O Lord, the Gifts which are Thy due: grant, we beseech Thee, that they may work as a remedy unto our everlasting salvation.

P. Com. MAY the prayer of Thy blessed Martyrs Protus and Hyacinth, we beseech Thee, O Lord, obtain for us that the Sacraments of which we have partaken, may purify us.

Sept. 12.—The Most Holy Name of Mary.

Introit, Vultum tuum, page 419.

Collect. GRANT, we beseech Thee, Almighty God, that Thy faithful people, who rejoice in the name and protection of the most holy Virgin Mary, may, by her loving intercession, be delivered from all evils on earth, and be worthy to reach the everlasting joys of heaven. Through *&c.*

Lesson, *Beclus.* 24, p. 474.—*Gradual*, Benedicta, *and the remainder of the Mass (except the Gospel) from Mass V.*, p. 292.—*Gospel*, *Luke* 1, p. 287.—*Preface*, *No.* 10, p. 17.

The Autumn Ember days (Wednesday, Friday, and Saturday) begin on the Wednesday after Sept. 14. *See Notes VI.* 2, p. xv, *and VIII.*, p. xvii.

Sept. 14.—The Exaltation of the Holy Cross.

Introit, Nos autem, page 432 (*omitting the* alleluias).

Collect. O GOD, Who on this day dost gladden us by the yearly solemnity of the Exaltation of the Holy Cross: grant, we beseech Thee, that we, who on earth acknowledge the Mystery of the Cross of Christ, may attain unto the rewards of His Redemption in heaven. Through the same *&c.*

Epistle, Brethren, Let this mind, page 135.

Gradual. Christus factus est pro nobis obediens usque ad mortem: mortem autem Crucis.—Propter quod et Deus exaltavit illum: et dedit illi Nomen, quod est super omne nomen.—Alleluia, alleluia. Dulce lignum, dulces clavos, dulcia ferens pondera: quæ sola fuisti digna sustinere Regem cœlorum et Dominum. Alleluia.

Christ became obedient for us unto death: even the death of the Cross.—Wherefore God also hath exalted Him, and hath given Him a Name, which is above every name.—Alleluia, alleluia. O sweet Wood, that bearest such sweet nails, so sweet a burden: thou that wast alone worthy to bear the King and Lord of Heaven. Alleluia.

Gospel, *John* 12. AT that time: Jesus said to the multitudes of the Jews, Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things unto myself: (now this He said, signifying by what death He should die.) The multitude answered Him, We have heard out of the Law, that Christ abideth for ever, and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst ye have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst ye have the light, believe in the light, that ye may be the children of light.

Offert. Protege, Domine, plebem tuam per signum sanctæ Crucis ab insidiis inimicorum omnium: ut tibi gratam exhibeamus servitutem, et acceptabile fiat sacrificium nostrum. Alleluia.

Protect Thy people, O Lord, by the sign of the holy Cross, from the snares of all enemies: that we may exhibit to Thee a pleasing service, and that our sacrifice may be acceptable. Alleluia.

Secret. WE, who are about to be fed with the Body and Blood of Jesus Christ our Lord, by Whom the standard of the Cross was sanctified, beseech Thee, O Lord our God, that as we have been accounted worthy to worship Him, so we may for ever enjoy the effect of His salutary glory. Through the same *&c.*—*Preface*, *No.* 6, page 16.

Comm. Per signum Crucis de inimicis nostris libera nos, Deus noster.

By the sign of the Cross deliver us from our enemies, O Thou our God.

P. Com. BE present with us, O Lord our God, and ever protect with the defence of the holy Cross those whom Thou makest to rejoice in its honour. Through *&c.*

Sept. 15.—See next page.

Commemoration of St. Nicomedes, Martyr.

Collect. BE present with Thy people, O Lord: and grant that they who celebrate the splendid merits of blessed Nicomedes Thy Martyr, may ever have his help in implorING Thy mercy. Through *&c.*

Secret. GRACIOUSLY accept, O Lord, the Gifts which we offer, and may the prayer of the blessed Martyr Nicomedes commend them unto Thy Majesty. Through *&c.*

P. Com. MAY the Sacraments of which we have partaken purify us, O Lord: and blessed Nicomedes Thy Martyr interceding, render us free from all vices. Through *&c.*

The Mass of St. Nicomedes *is* In virtute, page 302, *with the above Prayers.*

September 15.

Also on the Friday after Passion Sunday.

THE SEVEN SORROWS OF THE B. V. MARY.

On September 15 *there is made in Low Masses a Commemoration of* St. Nicomedes, *as at the foot of* p. 513.

Introit. STABANT juxta Crucem Jesu Mater ejus, et soror Matris ejus Maria Cleophæ, et Salome, et Maria Magdalene. *V.* Mulier, ecce filius tuus, dixit Jesus: ad discipulum autem, Ecce mater tua.

THERE stood by the Cross of Jesus, His Mother and His Mother's sister Mary of Cleophas, and Salome, and Mary Magdalene. *V.* Woman, behold thy son, said Jesus: and to the disciple, Behold thy Mother.

Collect for Sept. 15. O GOD, at Whose Passion, according to Simeon's prophecy, a sword of sorrow did pierce through the most sweet soul of Mary, that glorious Virgin and Mother: mercifully grant that we, who devoutly celebrate the memory of her Sorrows, may obtain the happy effect of Thy Passion. O Thou that livest *&c.*

Collect for Passion Friday. O GOD, at Whose Passion, according to Simeon's prophecy, a sword of sorrow did pierce through the most sweet soul of Mary, that glorious Virgin and Mother: mercifully grant, that we, who devoutly celebrate her Transfixion and Suffering, may, through the glorious merits and prayers of all the Saints who stood faithfully beneath the Cross, obtain the happy effect of Thy Passion. O Thou that livest *&c.*—*Commemoration of the Lenten week-day, and its Gospel as last Gospel.*

Collect for Votive Masses. WE beseech Thee, O Lord Jesu Christ, that both now, and at the hour of our death, the blessed Virgin Mary Thy Mother may intercede for us with Thy Clemency: she whose most holy soul was, in the hour of Thy Passion, pierced by a sword of sorrow. O Thou that livest *&c.*

Lesson. *Judith 13.* THE Lord hath blessed thee by His power, because by thee He hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord, the most high God, above all women upon the earth. Blessed be the Lord Who made heaven and earth, because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever: for whom thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

Gradual.—1. *From Trinity Sunday to Septuagesima the following Verses are said as a Gradual.*

2. *From Septuagesima to Palm Sunday they are said as a Gradual and Tract, and the alleluias being omitted.*

3. *During Easter-time, they are said from * only.*

Dolorosa et lacrymabilis es, Virgo Maria, stans juxta Crucem Domini Jesu Filii tui Redemptoris.—Virgo Dei genitrix, quem totus non capit orbis, hoc Crucis fert supplicium auctor vitæ factus homo.— * Alleluia, alleluia (*Tract.*) Stabat sancta Maria, cœli Regina, et mundi Domina, juxta Crucem Domini nostri Jesu Christi dolorosa. —(*In Easter-time only*, alleluia.) O vos omnes, qui transitis per viam, attendite et videte, si est dolor, sicut dolor meus.

Sad and to be pitied art thou, O Virgin Mary, standing by the Cross of the Redeemer, the Lord Jesus thy Son.—Virgin Mother of God, He Whom the whole world cannot take, the Author of life made man, endureth this torture of the Cross.— * Allel., all. Blessed Mary, the Queen of heaven, and Lady of the world, stood sorrowful by the Cross of our Lord Jesus Christ.—(*In Easter-time*, all.) O all ye that pass by the way attend and see: if there be sorrow like unto my sorrow.

In Votive Masses the following Sequence is omitted: and then, if outside Septuagesima &c., an alleluia *is said at the end of the Gradual.*

Sequence. STABAT Mater dolorosa
Juxta Crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti.
Quæ mœrebat et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti.

Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?
Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem Natum
Moriendo desolatum,
Dum emisit spiritum.

Eia, Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.
Juxta Crucem tecum stare,
Et me tibi sociare
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara;
Fac me tecum plangere.
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere

AT the Cross her station keeping,
Stood the mournful Mother weeping
Close to Jesus to the last.
Through her soul His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword had pass'd.

Oh, how sad and sore distressèd
Was that Mother highly blessèd
Of the sole-begotten One!
Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.

Is there one who would not weep,
Whelm'd in miseries so deep,
Christ's dear Mother to behold?
Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Bruis'd, derided, curs'd, defil'd,
She beheld her tender Child
With the cruel scourges rent.
Saw Him hang in desolation,
For the sins of His own nation,
Till His spirit forth He sent.

O thou Mother, fount of love,
Touch my spirit from above,
Make my heart with thine accord.
Make me feel as thou hast felt:
Make my soul to glow and melt
With the love of Christ my Lord.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.
Let me share with thee His pain,
Who for love of me was slain,
Who for me in torments died.

Let me mingle tears with thee,
Mourning Him Who died for me,
All the days that I may live.
By the Cross with thee to stay,
There with thee to weep and pray,
This, I thee entreat to give.

Virgin of all virgins best,
Listen to my fond request,
Let me share that grief of thine.
Let me, to my latest breath,
In my body bear the death
Of thy Son, the Lord divine.

Fac me plagis vulnerari,
Fac me Cruce inebriari,
Et cruore Filii.
Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die judicii.

Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.
Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria. Amen.

Wounded with His every wound,
Steep my soul till it hath swooned
In His very blood away.
To my prayer, O Virgin, turn
Lest in cruel flames I burn,
Doomed on that great Judgment day.

Christ, when I am summoned hence,
Be Thy Mother my defence,
Be Thy Cross my victory.
While my body here decays,
May my soul Thy goodness praise,
Safe in Paradise with Thee. Amen.

Alleluia—*if not between Septuagesima and Palm-Sunday.*

Gospel, John 19. AT that time: There stood by the Cross of Jesus, His Mother, and His Mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus therefore had seen His Mother, and the disciple standing whom He loved, He saith to His Mother, Woman, behold thy son. After that He saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own.

Offert. Recordare, Virgo Mater Dei, dum steteris in conspectu Domini, ut loquaris pro nobis bona: et ut avertat indignationem suam a nobis.

Be mindful, O Virgin, Mother of God when standing in the sight of the Lord, to speak good things for us: that He may turn away His anger from us.

Secret. WE offer unto Thee, O Lord Jesu Christ, our prayers and sacrifices, humbly entreating that we who, with prayer, celebrate the Transfixion of the most sweet soul of blessed Mary Thy Mother, may, by the multiplied and most loving intercession of her and of the Saints who with her gathered under the Cross, have our reward with the Blessed: through the merits of Thy Death, Who livest and reignest *&c.*—*Preface, No.* 10, page 17 ("on the Transfixion").

Comm. Felices sensus beatæ Mariæ Virginis: qui sine morte meruerunt martyrii palmam sub Cruce Domini.

Happy the senses of the blessed Virgin Mary: she who beneath the Lord's Cross, obtained, without dying, the palm of martyrdom.

P. Com. MAY the Sacrifice of which we have partaken in devout celebration of the Transfixion of Thy Virgin-Mother, obtain for us from Thy clemency, O Lord

Jesu Christ, the effect of all salutary good. O Thou that livest *&c.*

Sept. 16.—Sts. Cornelius and Cyprian, Marts
The one Pope, the other Bishop of Carthage.

See Notes VI., Cl. 2, p. xv; *VIII.*, p. xvii.—*Mass*, Intret., p. 309.

Commem. of **Sts. Euphemia, Lucy *and* Geminianus, Marts**

Collect GRANT, O Lord, a glad effect to our prayers: that we who year by year devoutly celebrate the day of the passion of Thy holy Martyrs Euphemia, Lucy and Geminianus, may also imitate the constancy of their faith.—*3rd Collect, No.* 6, page 6.

Secret. GRACIOUSLY hearken, we beseech Thee, O Lord, unto the vows of Thy people: and make us to be gladdened by the suffrages of those whose festival Thou grantest us to celebrate.—*3rd Secret, No.* 6, page 13.

P. Com. HEAR our prayers, O Lord, and grant that we may be encouraged by the continual help of Thy holy Martyrs Euphemia, Lucy and Geminianus, whose feast we solemnly celebrate.—*3rd P. Com., No.* 6, page 29.

The Mass of Sts. Euphemia *&c. is likewise* Intret, page 309, *but with the Prayers as above, and the Gospel, Luke* 6, page 313.

Sept. 17
The Impression on the Body of Blessed Francis Of the sacred Marks of the Lord's Wounds.

See Notes VI., Cl. 2, p. xv; *VIII.*, p. xvii.

Introit, Mihi autem, page 527.

Collect. O LORD JESUS CHRIST, Who, when the world was growing cold, in order to inflame our hearts with the fire of Thy love, didst in the body of the most blessed Francis renew the sacred marks of Thy Passion: grant graciously that by his merits and prayers, we may ever bear our Cross, and bring forth worthy fruits of penitence. O Thou that livest *&c.*

Epistle and Gradual as on Oct. 4, p. 528.—*Gospel, Matt.* 16, p. 302.

Offert., Secret and Com., as on Oct. 4, page 528.

P. Com. O GOD, Who didst in many ways shew forth the wondrous Mysteries of the Cross in blessed Francis Thy Confessor: grant us, we beseech Thee, ever to follow the example of his devotion, and to find protection in an assiduous meditation of that Cross. Through *&c.*

Sept. 18.—St. Joseph of Cupertino, Priest.

See Notes VI., Cl. 2, p. xv; VIII., p. xvii.

Introit. DILECTIO Dei honorabilis sapientia: quibus autem apparuerit in visu, diligunt eam in visione, et in agnitione magnalium suorum. *Ps.* Quam dilecta tabernacula tua Domine virtutum! concupiscit et deficit anima mea in atria Domini.

THE love of God is honourable wisdom: and they to whom she shall shew herself, love her by the sight and by the knowledge of her great works. *Ps.* How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

Collect. O GOD, Who, when Thine only-begotten Son was lifted up from the earth, wert pleased that all things should be drawn unto Him: graciously grant that, by the merits and example of Thy seraphic Confessor Joseph, we, soaring above all earthly lusts, may be made worthy to attain unto Him Who with Thee liveth *&c.*

Epistle, 1 *Cor.* 13, page 94, Brethren, if I speak, *as far as the words* 'or knowledge be destroyed,' *in the 6th line*, page 95.

Gradual, Domine, prævenisti, page 337, *altering the V. at* † *to* Oculus Dei.

Gospel, *Matt.* 22, *as on 19th Sunday after Pentecost*, page 273.

Offert. Ego autem cum mihi molesti essent, induebar cilicio: humiliabam in jejunio animam meam; et oratio mea in sinu meo convertetur.

As for me, when they were troublesome to me, I clothed myself with sackcloth: I humbled my soul in fasting: and my prayer shall be turned into my bosom.

Secret, We offer unto Thee, page 333

Comm. Ego sum pauper et dolens: salus tua, Deus, suscepit me. Laudabo nomen Dei cum cantico et magnificabo eum in laude.

I am poor and suffering: Thy salvation, O God, hath set me up. I will praise the Name of God with song: and magnify Him with praise.

P. Com., Refreshed, page 333.

Sept. 19.—St. Januarius, Bishop of Benevento, And his Companions, all Martyrs.

See Notes VI., Cl. 2, p. xv; VIII., p. xvii.—Mass, Salus, p. 213.

Sept. 20—Sts. Eustace and Companions, Marts.

Also Vigil of St. Matthew, the Apostle and Evang.

See Notes V., Cl. 4, p. xiii; *VI., Cl.* 2, p. xv; *VIII*, p. xvii.

Mass, Sapientiam, p. 312. *Commem. of Vigil from the Mass*, Ego, page 293.—*Gospel of Vigil as Last Gospel.*

Mass of the Vigil: Ego autem, page 293, *the Gospel excepted.* *For 2nd and 3rd Prayers, see* page 5.

Gospel, Luke 5. AT that time: Jesus saw a publican named Levi sitting at the Receipt of Custom; and He said to him, Follow me. And leaving all things, he rose up and followed Him. And Levi made Him a great feast in his own house: and there was a great company of publicans, and of others, that were at table with them. And their Pharisees and Scribes murmured, saying to His disciples, Why do ye eat and drink with publicans and sinners? And Jesus answering, said to them, They that are whole, need not the physician: but they that are sick. I came not to call the just, but sinners to penance.

Sept. 21.

St. Matthew, the Apostle and Evangelist.

Introit. OS Justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. *Ps.* Noli æmulari in malignantibus; neque zelaveris facientes iniquitatem.

THE mouth of the Just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. *Ps.* Be not covetous of evil-doers: nor envy them that work iniquity.

Collect. GRANT us, O Lord, the help of the prayers of blessed Matthew, the Apostle and Evangelist that what of ourselves we are not able to obtain, may be granted to us through his intercession. Through *&c.*

Lesson, Ezech. 1, As for the likeness *&c.*, page 295.

Gradual. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.—Potens in terra erit semen ejus: generatio rectorum benedicetur. Alleluia, alleluia.—Te gloriosus Apostolorum chorus laudat, Domine. Alleluia.

Blessed is the man that feareth the Lord: in His commandments he hath great delight.—Mighty on earth shall be his seed: the generation of the upright shall be blessed. Allel., allel.—The Apostles glorious choir doth praise Thee, O Lord. Alleluia.

Gospel, Matt. 9 AT that time: Jesus saw a man sitting in the custom-house, named Matthew. And He saith to him, Follow me. And he rose up, and followed Him. And it came to pass, as He was sitting at meat in the house behold, many publicans and sinners came and sat down with Jesus and His disciples. And the Pharisees seeing it, said to His disciples. Why doth your master eat with publicans and sinners? But Jesus hearing it, said. They that are in health need not a physician, but they that are ill. Go, then, and learn what this meaneth, 'I will have mercy, and not sacrifice.' For I am not come to call the just, but the sinners.

Offert. Posuisti, Domine, in capite ejus coronam de lapide pretioso: vitam petiit a te, et tribuisti ei. Alleluia.

Thou hast set on his head, O Lord, a crown of precious stones: life he asked of Thee, and Thou didst grant it to him. Alleluia.

Secret. MAY the Oblation of Thy Church, we beseech Thee, O Lord, be commended unto Thee through the supplication of blessed Matthew the Apostle and Evangelist, by whose splendid teaching she is instructed. Through *&c.*—*Preface*, No. 1., page 15.

Comm. Magna est gloria ejus in salutari tuo: gloriam et magnum decorem impones super eum, Domine.

Great is his glory in Thy salvation; glory and great beauty shalt Thou lay upon him, O Lord.

P. Com. WE who have received these Sacraments, beseech Thee, O Lord, that by the help of blessed Matthew, Thine Apostle and Evangelist, the Mysteries which we have celebrated in his honour, may profit us as a remedy. Through *&c.*

Sept. 22.—St. Thomas of Villanova, Bishop of Valencia in Spain.

Mass, Stadt, page 823; *the Collect excepted.*

Collect. O GOD, Who didst adorn the blessed Pontiff Thomas with the virtue of a most lively compassion for the poor: we beseech Thee, through his intercession, graciously to expend upon all who invoke Thee, the wealth of Thy compassion. Through *&c.*

Commemoration of St. Maurilius *and his* Companions, Martyrs.

Collect. GRANT us, we beseech Thee, Almighty God, to be gladdened by the joyful solemnity of Thy holy

Martyrs Mauritius and his Companions; that we, who rely on their helping prayers, may glory in their martyrdom. Through *&c.*

Secret. REGARD, we beseech Thee, O Lord, the Gifts which we lay before Thee in remembrance of Thy holy Martyrs Mauritius and his Companions: and grant that by the prayers of those in honour of whom they are pleasing unto Thee, their effect may ever endure with us. Through *&c.*

P. Com. REFRESHED by these heavenly Sacraments and joys, we suppliantly beseech Thee, O Lord, that we may be protected by the help of those in whose triumphs we glory. Through *&c.*

The Mass of Sts. Mauritius *&c. is* Intret, page 309, *but the Prayers are as above, and the Epistle,* Apoc. 7, *No.* 4. page 317.

Sept. 23.—St. Linus, Pope and Martyr.

Mass, Statuit, page 298, *all except the Prayers, which are taken from the Mass.* Sacerdotes, page 301.

Commemoration of St. Thecla, Virgin and Martyr.

Collect. GRANT, we beseech Thee, Almighty God, that we who honour the heavenly birthday of blessed Thecla, Thy Virgin and Martyr, may both rejoice in this yearly solemnity, and also profit by the example of so great a faith.

Secret, Receive, *and P. Com.,* May the Mysteries, page 341.

The Mass of St. Thecla *is* Loquebar, p. 339, *with the above Collect*

Sept. 24.—Our Lady of Ransom (or 'Mercy').

Mass, Salve, *No. V.,* page 290, *but with the special Collect*

Sept. 26.—Sts. Cyprian and Justina, Martyrs.

Mass, Salus autem, page 313, *the Prayers except*

Collect. MAY the help of the blessed Martyrs Cyprian and Justina continue to protect us, O Lord: since Thou ceasest not to look mercifully on those to whom Thou grantest the aid of such help. Through *&c.*

Secret, We offer, *and P. Com.,* Grant us, page 313.

Sept. 27.—Sts. Cosmas and Damian, Martyrs.

Introit, Lesson and Gospel, from the Mass, Sapientiam, p. 312.

Collect. GRANT, we beseech Thee, Almighty God, that we who celebrate the heavenly birthday of Thy holy Martyrs Cosmas and Damian, may, by their intercession, be delivered from all impending evils. Through *&c.*

Gradual, Clamaverunt, p. 314, *changing the V. at † to* Hæc est.

Offertory, Ps. 5, page 322 Gloriabuntur.

Secret. MAY the loving prayer of Thy Saints not be wanting to us, O Lord: and both commend our Gifts, and ever obtain for us Thy pardon. Through *&c.*

Comm., No. 6, page 323, Posuerunt.

P. Com. WE beseech Thee, O Lord, that the participation vouchsafed to them in this heavenly Banquet, as also the intercession granted to them of the Saints, may protect Thy people. Through *&c.*

Sept. 28.—St. Wenceslas, Duke of Bohemia, Martyr.

Mass, In virtute, page 302, the Collect and Gospel excepted.

Collect O GOD, Who by the victory of martyrdom didst transfer blessed Wenceslas from an earthly princedom to the glory of Heaven: do Thou, through his prayers, preserve us from every adversity, and grant us the enjoyment of his fellowship. Through *&c.*

Gospel, Matt. 16, page 302.

Sept. 29.—Michaelmas Day:

The Dedication of the Church of St. Michael the Archangel, and Feast of St. Michael and All Angels

The following Mass is also said on the feast of the Apparition (8th May), and in Votive Masses of St. Michael:—the Alleluias *in brackets being added during Easter time only.*

Introit BENEDICITE Dominum, omnes Angeli ejus: potentes virtute, qui facitis verbum ejus, ad audiendam vocem sermonum ejus. (Alleluia, alleluia.) *Ps.* Benedic, anima mea, Domino: et omnia quæ intra me sunt, nomini sancto ejus.

BLESS the Lord, all ye His Angels: ye that are mighty in strength, and execute His word, hearkening unto the voice of His bidding. (Alleluia, alleluia.) *Ps.* Bless the Lord, O my soul: and all that is within me, bless His holy Name.

Collect O GOD, Who in a wondrous order disposest the ministry of Angels and of men: mercifully grant that they who, ministering, ever stand before Thee in heaven, may protect our lives upon earth. Through *&c.*

Lesson. Apoc. 1. IN those days: God signified the things which must shortly come to pass, sending by His Angel to His servant John, who hath given testimony to the word of

God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it: for the time is at hand. John to the seven Churches which are in Asia: Grace be unto you and peace from Him that is, and that was, and that is to come; and from the Seven Spirits which are before His Throne; and from Jesus Christ, who is the Faithful Witness, the First-begotten of the dead, and the Prince of the kings of the earth, Who hath loved us, and hath washed us from our sins in His own Blood.

*During Easter-time the Gradual is said from the * only.*

Gradual. Benedicite Dominum, omnes Angeli ejus: potentes virtute, qui facitis verbum ejus.—Benedic, anima mea, Dominum: et omnia interiora mea, nomen sanctum ejus.— * Alleluia, allel. Sancte Michael Archangele, defende nos in prœlio: ut non peremur in tremendo judicio. Alleluia.

Bless the Lord, all ye His Angels: ye that are mighty in strength, that do His will. —Bless the Lord, O my soul: and all that is within me, bless His holy Name. — * Alleluia, alleluia. Holy Archangel Michael, defend us in the battle: that we may not perish in the tremendous judgment. Alleluia.

During Easter-time the following Verse is added.

Concussum est mare, et contremuit terra: ubi Archangelus Michael descendit de cœlo. Alleluia.

The sea was moved, and the earth trembled: when the Archangel Michael descended from heaven. Allel.

Gospel, Matt. 18. AT that time: The disciples came to Jesus, saying, Who, thinkest Thou, is the greater in the Kingdom of Heaven? And Jesus calling unto Him a little child, set him in the midst of them, and said, Amen, I say to you, unless ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, he is the greater in the Kingdom of Heaven. And he that shall receive one such little child in my Name, receiveth me. * But he that shall scandalise one of these little ones that believe in me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals. For it must needs be that scandals come; but nevertheless, woe unto that man by whom the scandal cometh. And if thy hand, or thy foot scandalise thee, cut it off, and

cast it from thee; it is better for thee to go into life maimed or lame, than, having two hands or two feet, to be cast into everlasting fire. And if thine eye scandalise thee, pluck it out, and cast it from thee; it is better for thee to enter into life having one eye, than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that their Angels in heaven always see the face of my Father Who is in heaven.

Offert. Stetit Angelus juxta aram templi, habens thuribulum aureum in manu sua: et dati sunt ei incensa multa, et ascendit fumus aromatum in conspectu Dei. Alleluia.

The Angel stood near the Altar of the Temple, having a golden censer in his hand; and there was given to him much incense, and the smoke of the perfume ascended before God. Alleluia.

Secret. WE offer Thee, O Lord, this Sacrifice of Praise, humbly beseeching that by the suffrages of the Angels interceding for us, Thou wouldest both graciously accept it, and grant that it may conduce to our salvation. Through *&c.*

Comm. Benedicite, omnes Angeli Domini, Dominum: hymnum dicite et superexaltate eum in secula. (Allel.)

All ye Angels of the Lord, bless ye the Lord: sing ye a hymn, and highly exalt Him for ever. (Allel.)

P. Com. TRUSTING in the intercession of Thy blessed Archangel Michael, we humbly beseech Thee, O Lord, that what we have touched with our mouths, we may also receive into our souls. Through *&c.*

Sept. 30.

ST JEROME, PRIEST, AND A DR. OF THE CHURCH.

Mass, in Missal, page 527 (*Epistle*, No. 3, *and Gradual*, No. 1), *the Prayers excepted.*

Collect O GOD, Who in blessed Jerome Thy Confessor wert pleased to endow Thy Church with a most eminent Teacher for the expounding of Holy Writ: grant, we beseech Thee, that, his merits interceding, that which he both by word and work did teach, we, by Thy help, may be able to put into practice. Through *&c.*

Secret. GRANT, we beseech Thee, O Lord, that by means of these Thy heavenly Gifts, we may render to Thee the ready service of our minds: that the presents

which we bring, may, blessed Jerome Thy Confessor interceding, work out for us both health and glory. Through *&c.*

P. Com. FILLED with this heavenly Food, we beseech Thee O Lord, that, blessed Jerome Thy Confessor interceding, we may deserve to obtain the grace of Thy mercy. Through *&c.*

For October 1 *to* 7 *see* pages 526B *to* 529.

October 7.—(See Note V., Clause 5, p. xiii.)

The Most Holy Rosary of the B. V. Mary.

In Dominican Churches, a Special Mass : *see* page 576.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

LET us all rejoice in the Lord, whilst celebrating this festal day in honour of the blessed Virgin Mary : on whose solemnity the Angels rejoice and praise the Son of God. *Ps.* My heart hath uttered a good word : I speak of my works to the King.

Collect. O GOD, Whose only-begotten Son, by His Life, Death, and Resurrection, did purchase for us the rewards of everlasting salvation: grant, we beseech Thee, that we, who meditate upon these Mysteries in the most holy Rosary of the blessed Virgin Mary, may both put into practice what they set forth, and also obtain what they promise. Through the same *&c.*

Lesson, Prov. 8. THE Lord possessed me from the beginning of His ways, before He made any thing, from the beginning. From eternity was I established, and of old, before the earth was made. The depths were not as yet, and I was already conceived. Now, therefore, O children, hearken unto me, Blessed are they that keep my ways. Hear ye instruction, and be ye wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall draw salvation from the Lord.

Gradual. Propter veritatem, et mansuetudinem et justitiam: et deducet te mirabiliter dextera tua.—Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. Alleluia, alleluia.—Solemnitas gloriosæ Virginis Mariæ ex semine Abrahæ, ortæ de tribu Juda, clara ex stirpe David. Alleluia.

Because of truth and meekness, and justice: and thy right hand shall lead thee marvellously.—Hearken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty. Alleluia, alleluia.—It is a festival of the glorious Virgin Mary of the seed of Abraham; sprung from the tribe of Juda, from David's renowned lineage. Alleluia.

Gospel, Luke 1, page 287.

Offertory. In me gratia omnis viæ et veritatis: in me omnis spes vitæ et virtutis: ego quasi rosa plantata super rivos aquarum fructificavi.

In me is all grace of the way and of truth: in me is all hope of life and of virtue: I have flowered forth like a rose planted by the brooks of water.

Secret. DO Thou, we beseech Thee, O Lord, render us fit suitably to offer up these Gifts: and by means of the Mysteries of the most holy Rosary, so to call back to mind the Life, the Passion, and the Glory of Thine only begotten Son, as to be made worthy of His promises: Who with Thee liveth and reigneth *&c.*

Preface No. 10, page 17; *substituting* "on this solemnity" *or* "on this festival."

Comm. Florete flores quasi lilium, et date odorem, et frondete in gratiam: collaudate canticum, et benedicite Dominum in operibus suis.

Flower ye forth like the lily and yield ye a smell, and bring forth leaves in grace: sound forth a canticle of praise, and bless ye the Lord in His works.

P. Com. WE beseech Thee, O Lord, to help us through the prayers of Thy most holy Mother, the feast of whose Rosary we are celebrating: that we may both experience the virtue of the Mysteries on which we meditate, and also obtain the effect of the Sacrament which we have received. O Thou that *&c.*

Oct. 1.—St. Remigius, Bishop of Rheims.

Mass, Statuit, page 323.

Oct. 2.—The Guardian Angels.

Introit, Benedicite, *as on Michaelmas Day*, page 523.

Collect. O GOD, Who with unspeakable providence vouchsafest to send Thy holy Angels to keep watch over us: grant unto Thy suppliants, both ever to be defended by their protection, and to rejoice in their everlasting fellowship. Through *&c.*

Lesson, Ex. 23. THUS saith the Lord God: Behold, I will send mine Angel, who shall go before thee, and keep thee in thy way, and bring thee into the place that I have prepared. Take heed of him, and hear his voice, and think him not one to be contemned; for he will not forgive when thou shalt have sinned, and my Name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy unto thine enemies, and afflict them that afflict thee; and mine Angel shall go before thee.

Gradual. Angelis suis Deus mandavit de te: ut custodiant te in omnibus viis tuis.—In manibus portabunt te: ne unquam offendas ad lapidem pedem tuum.— * Alleluia, alleluia. Benedicite Domino, omnes virtutes ejus: ministri ejus, qui facitis voluntatem ejus. Alleluia.

God hath given His Angels charge over thee: that they keep thee in all thy ways.—In their hands shall they bear thee up: lest thou ever dash thy foot against a stone.— * Alleluia, alleluia. Bless the Lord, all ye His Hosts: ye ministers of His, that do His will. Alleluia.

*In Votive Masses from Septuagesima to Holy Week the above Gradual is said as far as *, and then the Tract*, Benedicite Dominum, page 356.—*In Votive Masses during Easter-time the Gradual*, No. 1, page 355, *is said from *, with the additional Verse*, No. 8, page 356.

Gospel. Matt. 18, *as on Michaelmas Day*, page 524.

Offertory. Benedicite Dominum, omnes Angeli ejus: ministri ejus, qui facitis verbum ejus, ad audiendam vocem sermonum ejus.

Bless the Lord, all ye His Angels: ye ministers of His, that do His word, hearkening unto the voice of His bidding.

Secret. RECEIVE, O Lord, the Gifts which we bring in veneration of Thy holy Angels: and mercifully grant, that by their constant patronage, we may be delivered from present dangers and attain unto everlasting life. Through *&c.*

Comm., Benedicite, page 545.

P. com. WE have partaken of these divine Mysteries, O Lord, rejoicing on this festival of Thy holy Angels: grant, we beseech Thee, that by their protection, we may ever be delivered from the snares of our enemies and defended against all adversities. Through *&c.*

Oct. 3.—*In England*, St. Thomas of Hereford: *see Appendix.*

Oct. 4.—St. Francis of Assisi, Deacon: Founder of the Friars Minor.

(*In Franciscan Churches &c., a special Mass: see the Appendix*, p. 507.)

Introit. MIHI autem absit gloriari nisi in Cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *Ps.* Voce mea ad Dominum clamavi: voce mea ad Dominum deprecatus sum.

GOD forbid that I should glory, save in the Cross of our Lord Jesus Christ: by Whom the world is crucified unto me, and I unto the world. *Ps.* I have cried unto the Lord with my voice: with my voice have I made supplication unto Him.

Collect. O GOD, Who by the merits of blessed Francis hast enriched Thy Church with a new Offspring: grant that, in imitation of him, we may despise the things of this world, and ever find pleasure in the participation of Thy heavenly gifts. Through *&c.*

Epistle, Gal. 6. BRETHREN: God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor incircumcision, but a new creature. And as many as shall follow this rule, peace upon them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me: for I bear in my body the marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, Brethren. Amen.

Gradual. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium.—Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.—Allel., allel. Franciscus, pauper et humilis, cœlum dives ingreditur: hymnis cœlestibus honoratur. Alleluia.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. —The law of his God is in his heart: and his steps shall not be supplanted. — Allel., alleluia. Francis, poor and humble, enters heaven rich: he is honoured with heavenly songs. Alleluia.

Gospel, Matt. 11, At that time, Jesus answering, page 320.

Offert. Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

My truth and my mercy are with him: and in my Name shall his horn be exalted.

Secret. SANCTIFY, O Lord, the Gifts which are dedicated unto Thee: and, blessed Francis interceding, purify us from every stain of sin. Through *&c.*

Comm. Fidelis servus et prudens, quem constituit Dominus super familiam suam: ut det illis in tempore tritici mensuram.

A servant faithful and prudent, whom the Lord hath set over his family; that he may give them in due season the measure of wheat.

P. Com. MAY a heavenly grace fructify Thy Church, we beseech Thee, O Lord: that Church which Thou wert pleased to adorn with the glorious merits and examples of blessed Francis Thy Confessor. Through *&c.*

Oct. 5.—Sts. Placid and his Companions, Marts.

Mass. Salus autem, page 313, *the Collect, Secret, and P. Com. as on 3rd, which are taken from the Mass* Sapientiam, page 312

Oct. 6.—St. Bruno, Priest:

Founder of the Carthusians.

Mass, Os justi, page 331, *the Collect and P. Com. excepted.*

Collect. GRANT us, we beseech Thee, O Lord, to be helped by the intercession of blessed Bruno Thy Confessor: that we who by our trespasses have grievously offended against Thy Majesty, may, by his merits and prayers, obtain the forgiveness of our sins. Through *&c.*

P. Com., We beseech Thee, page 336.

Oct. 7.—The M. H. Rosary, B.V.M.—*Mass*, p. 526.

Commemoration, in Low Masses, of St. Mark, Pope, *and of* Sts. Sergius, Bacchus, Marcellus, *and* Apuleius, Martyrs.

The Prayers here following, numbered 1, *are of St. Mark; those numbered* 2, *of Sts. Sergius, &c.*

1. *Collect.* HEARKEN unto our prayers, O Lord: and blessed Mark Thy Confessor and Pontiff interceding, be Thou appeased, and grant us both pardon and peace. Through *&c.*

2. *Collect* MAY the holy merits of Thy blessed Martyrs Sergius, Bacchus, Marcellus, and Apuleius help us, O Lord: and ever make us to glow with Thy love.

1. *Secret.* MAY the Offering of Thy holy people be accepted by Thee, O Lord, in honour of Thy Saints: by whose merits they acknowledge to have obtained help in trouble. Thro'.

2. *Secret.* WE beseech Thee, O Lord, that through the excellent prayers of Thy Saints, this Sacrifice, which we are about to offer, may appease Thy Majesty towards us.

1. *P. Com.* GRANT unto Thy faithful people, we beseech Thee, O Lord, ever to find joy in the veneration of Thy Saints, and protection in their continual prayers. Through *&c.*

2. *P. Com.* MAY the Sacraments which we have received strengthen us, O Lord: and, by the intercession of Thy holy Martyrs Sergius, Bacchus, Marcellus, and Apuleius, shield us with a heavenly armour against all assailing iniquities.

The Mass of St. Mark is Sacerdotes, p. 325, *with the Prayers No.* 1 *as above.*

The Mass of Sts. Sergius, &c., is Sapientiam, page 312, *with the Prayers, No.* 2, *as above.*

Oct. 8.—St. Bridget, Widow.

Mass, Cognovi, page 346, *the Collect and Epistle excepted.*

Collect. O LORD our God, Who by Thine only-begotten Son didst unto blessed Bridget disclose the hid-

den things of heaven: grant, through her pious intercession, that we Thy servants may rejoice exceedingly in the revelation of Thine everlasting glory. Through the same *&c*

Epistle, Dearly beloved, honour widows, page 350.

Oct. 9.—St. Denis, First Bishop of Paris: And his Companions, Eleutherius, a Priest, and Rusticus, a Deacon: all Martyrs.

Mass, Sapientiam, page 312, *the Prayers, Epistle, and Gospel excepted.*

Collect. O GOD, Who on this day didst give unto blessed Denis, Thy Martyr and Pontiff, the strength to endure his torments with constancy: and Who, for the preaching of Thy glory unto the Gentiles, wert pleased to give him Rusticus and Eleutherius as companions: grant, we beseech Thee, that we, in imitation of them, may, for the love of Thee, despise the prosperity of the world, and not dread any of its adversities. Through *&c.*

Lesson, Acts 17. IN those days: Paul standing in the midst of the Areopagus, said, Ye men of Athens, I perceive that in all things ye are too superstitious. For passing by, and seeing your idols, I found an altar also, on which was written, To the unknown God. What therefore ye worship without knowing it, that I preach to you. God, Who made the world and all things therein, seeing He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is He served with men's hands, as though He needed any thing, seeing it is He Who giveth to all life, and breath, and all things; and hath made out of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation: that they should seek God, if haply they may feel after Him, or find Him, although He be not far from every one of us. For in Him we live, and move, and are: as some also of your own poets have said, For we are also His offspring. Being therefore the offspring of God, we must not suppose the Godhead to be like unto gold or silver, or stone, the graving of art and the device of man. And God indeed having winked at the times of this ignorance, now declareth unto men, that all should everywhere do penance, because He hath appointed a day wherein He will judge the world in equity, by the Man Whom He hath appointed, giving faith to all, by raising Him up from the dead. And when they had heard of the Resurrection of the Dead, some indeed mocked, but others

said, We will hear thee again concerning this matter. So Paul went out from among them. But certain men adhering to him, did believe: among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

Gospel, Luke 12, Beware of the leaven, *No* 4, page 321.

Secret. THE Gifts offered unto Thee by Thy people, in honour of Thy Saints, do Thou, we beseech Thee, O Lord, graciously receive: and sanctify us by their intercession. Through *&c.*

P. Com. WE, who have received Thy Sacraments, beseech Thee, O Lord, that by the intercession of Thy blessed Martyrs, Denis, Rusticus, and Eleutherius, we may advance more and more towards eternal salvation. Through

Oct. 10.—St. Francis Borgia, Priest.

(*In England*, St. Paulinus: *see Appendix.*)

Mass, Os justi (*for Abbots*), page 337, *the Collect excepted.*—*In the Secret substitute* 'Saint Francis' *for* 'Thy holy Abbot *N.*'; *and in the P. Com.*, 'blessed Francis' *for* 'the blessed Abbot *N.*'

Collect. O LORD JESUS CHRIST, Who art at once both the pattern and the reward of true humility: we beseech Thee, that as Thou didst enable blessed Francis to become a glorious imitator of Thee in the contempt of earthly honours, so Thou wouldest grant that we may both follow him in that imitation, and also share in his glory. O Thou that livest *&c.*

Oct. 12.—*In England*, St. Wilfrid: *see Appendix.*

Oct. 13.—St. Edward the Confessor: King of England.

(*In the City of Westminster, dl with Octave.*)

Mass, Os justi, page 331, *the Collect excepted.*

Collect. O GOD, Who didst crown the blessed King Edward, Thy Confessor, with the glory of everlasting life: make us, we beseech Thee, so to venerate him on earth, as hereafter to reign with him in heaven. Through *&c.*

Oct. 14.—St. Callistus, I. Pope and Martyr.

Introit, Sacerdotes Dei, page 301.

Collect. O GOD, Who seest that we fail by reason of our weakness: do Thou, through the examples of Thy Saints, mercifully re-quicken us to the love of Thee. Through *&c.*—(*West. City, Commem. of St Edward.*)

Epistle, Heb. 5, Brethren, every high-priest, page 63, *as far as the words*, 'as was Aaron.'

Gradual, Inveni David, p. 299, *but substituting at † the V.* Amavit

Gospel, Matt. 10, page 305.—*Offert.*, Veritas mea, page 300.

Secret. MAY this mystical Oblation benefit us, O Lord: and both set us free from our offences, and confirm us in everlasting salvation. Through *&c.*

Comm., Beatus servus, page 300.

P. Com. WE beseech Thee, Almighty God, that these sacred Gifts may purify us from our guilt, and by their effect enable us to live righteously. Through *&c.*

Oct. 15.—St. Theresa, Virgin: Reformer of the Carmelite Order.

(*In Carmelite Churches, a special Mass: see Appendix.*)

Mass, Dilexisti, page 344, *the Collect excepted.*

Collect. HEAR us, O God of our salvation: that we who rejoice in the festival of blessed Theresa Thy Virgin, may also feed upon her heavenly doctrine, and be instructed by the affection of her pious devotion. Through *&c.*—(*West. City. Commem. of St. Edward*, page 531.)

Oct. 16.— (*West. City*, Of the Octave of St. Edward.

Oct. 17.—St. Hedwige, Queen of Poland, Widow.

Mass, Cognovi, page 348, *the Collect excepted*

Collect. O GOD, Who didst teach blessed Hedwige to turn with her whole heart from the pomps of the world to a humble following of Thy Cross: grant, that by her merits and example, we may learn to tread under foot the perishing pleasures of the world, and, in the embrace of Thy Cross, to overcome all that is opposed to us. O Thou that livest *&c.*—(*West. City, Commem. of St. Edward.*)

Oct. 18.—St. Luke the Evangelist.

Introit, Mihi autem, page 295.

Collect. LET Thy holy Evangelist Luke intercede for us, we beseech Thee, O Lord: he who, for the honour of Thy Name, ever bore in his body the mortification of the Cross. Through *&c.*

Epistle, 2 *Cor* 8 BRETHREN: I give thanks unto God, Who hath given the same carefulness for you in the heart of Titus. For indeed he accepted the exhortation: but being more careful, of his own will he went unto you. We have sent also with him the brother, whose praise is in the Gospel through all the Churches: and not that only, but he was also ordained by the Churches companion of our travels, for this grace, which is administered by us to the glory of the Lord, and our determined will: avoiding this, lest any man should blame us in this abundance which is administered by us. For we forecast what may be good not only before God, but also before men. And we have sent with them our brother also, whom we have often proved diligent in many things: but now much more diligent, with much confidence in you: either for Titus, who is my companion and fellow-labourer towards you: or our brethren, the Apostles of the Churches, the glory of Christ. Wherefore shew ye to them, in the sight of the Churches, the evidence of your charity, and of our boasting on your behalf.

Gradual, *No.* 3, page 296, In omnem terram; *with the Gospel*, *Luke* 10, *and the Offertory*, Mihi autem, *No.* 1, page 297.

Secret. BY the virtue of Thy heavenly Gifts, grant us, we beseech Thee, O Lord, to serve Thee with free minds: that the presents which we lay before Thee may, blessed Luke Thine Evangelist interceding, both effect our cure, and bring us unto Thy glory. Through *&c.*

Preface, *No.* 11, page 18.—*Comm.*, Vos qui, page 2[illegible]5.

P. Com. GRANT, we beseech Thee, Almighty God, that what we have received from Thy holy Altar, may, by the prayers of blessed Luke Thine Evangelist, sanctify our souls, and so safeguard us from danger. Through *&c.*

Oct. 19.—St. Peter of Alcantara, Priest.

Mass, Justus, page 335, *the Collect and Epistle excepted.*

Collect. O GOD, Who wert pleased to adorn blessed Peter Thy Confessor with the gifts of a wonderful penitence and of the loftiest contemplation: grant, we be-

seech Thee, that through his helping merits, we, by mortifying our flesh, may the more readily lay hold of heavenly things. Through *&c.*—(*West. City, Commem. of St. Edward,* October 13, page 531.)—*Epistle, Phil.* 3, page 334.

Oct. 20.—St. John Cantius, Priest.

(*West. City,* Octave-day of St Edward: *Mass as on Oct.* 13.)

Introit. MISERATIO hominis circa proximum: misericordia autem Dei super omnem carnem. Qui misericordiam habet, docet, et erudit quasi pastor gregem suum. *Ps.* Beatus vir qui non abiit in consilio impiorum, et in via peccatorum non stetit: et in cathedra pestilentiæ non sedit.

THE compassion of man is towards his neighbour, but the mercy of God is upon all flesh. He that hath mercy, teacheth and correcteth as doth a shepherd his flock. *Ps.* Blessed is the man that hath not walked in the council of the ungodly, nor stood in the way of sinners: nor sat in the chair of pestilence.

Collect. GRANT, we beseech Thee, Almighty God, that, advancing, after the example of blessed John the Confessor, in the knowledge of holy things, and shewing mercy unto others, we may, by his merits, obtain mercy from Thee. Through *&c.*

Epistle, James 2. SO speak ye, and so do, as being to be judged by the law of liberty. For judgment without mercy unto him that hath not done mercy: but mercy exalteth itself above judgment. What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked, and want daily food, and one of you say to them, Go in peace, be ye warmed and filled: yet give them not those things that are necessary for the body: what shall it profit? So faith also, if it have not works, is dead in itself.

Gradual. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.—Quia satiavit animam inanem: et animam esurientem satiavit bonis.—Alleluia, alleluia. Manum suam aperuit inopi: et palmas suas extendit ad pauperem. Alleluia.

Let the mercies of the Lord give glory unto Him: and His wondrous works to the children of men.—For He hath satisfied the empty soul: and filled the hungry soul with good things.—Alleluia, allel. He opened his hand to the needy: and stretched out his hands to the poor. Alleluia.

Gospel, *Luke* 12, Let your loins be girt, page 338.

Offertory Justitia indutus sum: et vestivi me, sicut vestimento et diademate, judicio meo. Oculus fui cæco, et pes claudo: pater eram pauperum.

With justice was I clad, and I clothed myself with my judgment, as with a vesture and a diadem. I became an eye unto the blind, and a foot to the lame: I was a father to the poor.

Secret. DO Thou, we beseech Thee, O Lord, by the merits of blessed John Thy Confessor, graciously accept this Sacrifice: and grant that, loving Thee above all things, and all men for Thy sake, we may please Thee in thought and in deed. Through *&c.*

Comm. Date et dabitur vobis: mensuram bonam, et confertam, et coagitatam, et superefluentem dabunt in sinum vestrum.

Give, and it shall be given unto you: good measure, and pressed down, and shaken together, and running over shall they give into your bosom.

P. Com. WE, who have feasted on the sweetness of Thy precious Body and Blood, O Lord, supplicantly entreat Thy clemency, that by the merits and example of blessed John Thy Confessor, we may, by becoming imitators of his charity, become also fellow-sharers of his glory. O Thou that livest *&c.*

Oct. 21.—St. Hilarion, Abbot.

Mass, Os justi (*for Abbots*), page 337.—*Commemoration of* Sts. Ursula and her Companions, Virgins and Martyrs. *Prayers as for 'Many Virgins who are Martyrs,'* page 343. *3rd Prayer*, *No.* 6, page 6

Oct. 23.—*Where authorized.*

Our Most Holy Redeemer.

Introit. GAUDENS gaudebo in Domino, et exultabit anima mea in Deo meo: quia induit me vesti-

REJOICING, I will rejoice in the Lord, and my soul shall exult in my God: for He hath clothed me with the

mentis salutis et indumento justitiæ circumdedit me. *Ps.* Misericordias Domini in æternum cantabo: in generationem et generationem.

raiment of salvation, and covered me with the vesture of justice. *Ps.* The mercies of the Lord I will sing for ever: unto generation and generation.

Collect. O GOD, Who didst appoint Thine only-begotten Son the Redeemer of the world: and, overcoming Death through Him, didst mercifully restore us unto life: grant that, by pondering over these benefits, we may deserve to cleave unto Thee in perpetual love, and obtain the fruit of that redemption. Through the same *&c.*

Epistle, Eph. 1. BLESSED be the God and Father of our Lord Jesus Christ, Who hath blessed us with spiritual blessings in heavenly places in Christ: as He chose us in Him before the foundation of the world, that we should be holy and unspotted in His sight in charity. Who hath predestinated us unto the adoption of children, through Jesus Christ unto Himself, according to the purpose of His will. unto the praise of the glory of His grace, in which He hath graced us in His beloved Son. In Whom we have redemption through His Blood, the remission of sins, according to the riches of His grace, which hath superabounded in us in all wisdom and prudence: that He might make known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Him.

Gradual. Omnes gentes quascumque fecisti venient: et adorabunt coram te, Domine, et glorificabunt nomen tuum.—Quoniam magnus es tu, et faciens mirabilia: tu es Deus solus.—Alleluia, alleluia. Deus autem Rex noster ante sæcula: operatus est salutem in medio terræ. Alleluia.

All the nations Thou hast made, shall come: and adore before Thee, O Lord, and glorify Thy Name.—For Thou art great, and doest wondrous things. Thou art God alone.—Alleluia, allel. But God is our King before the ages: He hath wrought salvation in the midst of the earth. Alleluia.

Gospel, John 3. AT that time: Jesus said to Nicodemus, No man hath ascended into heaven, but He that descended from heaven, the Son of Man, Who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up: that whosoever believeth in Him may not perish, but have life everlasting. For God sent not His Son into the world to judge the world, but that the world may be saved by Him. He that believeth in

Him is not judged: but he that believeth not, is judged already: because he believeth not in the Name of the only-begotten Son of God.

Offert. Salus populi ego sum, dicit Dominus: de quacumque tribulatione clamaverint ad me, exaudiam eos, et ero illorum Deus in perpetuum. Alleluia.

I am the salvation of the people, saith the Lord: from whatever tribulation they shall cry unto me, I will hear them, and be their God for ever. Alleluia.

Secret. ACCEPT, we beseech Thee, O Lord, the Mystery of our eternal redemption which we offer unto Thee: and grant that by the intercession of the glorious merits of Thine only-begotten Son, it may ever quicken and defend us. Through the same *&c.*—*Preface*, No. 6, p. 16.

Comm. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum. Alleluia.

Let the mercies of the Lord give glory to Him: and His wonderful works to the children of men. Alleluia.

P. Com. WE who have been made partakers of Thy sacred Body and precious Blood, by which we have been redeemed, beseech Thee, O Lord Jesus Christ, that Thou wouldest protect Thy gifts within us: and, delivering us from the evils of this present life, bring us to the good things that never end. O Thou that livest *&c.*

Oct. 24.—*Where authorized.*

St. Raphael the Archangel.

Introit, Benedicite, *as on Michaelmas Day*, page 523.

Collect. O GOD, Who didst give blessed Raphael the Archangel unto Thy servant Tobias for a companion on his way: grant that we Thy servants may ever be protected by his guardianship, and strengthened by his help. Through *&c.*

Lesson, *Tob.* 12. IN those days: The Angel Raphael said to Tobias, It is good to hide the secret of a king, but honourable to reveal and confess the works of God. Prayer is good with fasting and alms, more than to lay up treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. But they that commit sin and iniquity, are enemies to their own soul. I discover, then, the truth unto you, and will not hide the secret from you. When thou didst pray with tears, and didst bury the dead, and

leave thy dinner, and by day didst hide the dead in thy house, and by night bury them, I offered thy prayer unto the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the Angel Raphael, one of the seven that stand before the Lord.

Gradual. Angelus Domini Raphael apprehendit, et ligavit dæmonem.—Magnus Dominus noster, et magna virtus ejus. *—Alleluia, alleluia. In conspectu Angelorum psallam tibi, adorabo ad templum sanctum tuum, et confitebor nomini tuo, Domine. Alleluia.

The Angel of the Lord, Raphael, took and bound the devil. — Great is our Lord, and great is His power. *—Alleluia, alleluia. In the sight of Angels will I sing praise unto Thee: I will worship towards Thy holy temple and give glory to Thy Name, O Lord. Alleluia.

Gospel, John 5, page 110; *but only as far as the* *.

Offert. (*without* alleluia), *Secret and Com. as on Sept.* 29, p. 525.

P. Com. VOUCHSAFE, O Lord God, to send to our help the holy Archangel Raphael: and may he, whom we believe to be ever ministering before Thy Majesty, present our humble prayers for Thy blessing. Through *&c.*

Oct. 25.

St. Chrysanthus and His Wife St. Daria, MM.

(*In England*, St. John of Beverley: *see Appendix.*)

Mass, Intret, page 309, *the Prayers, Epistle, and Gospel excepted*

Collect. MAY the prayers of Thy blessed Martyrs Chrysanthus and Daria succour us, we beseech Thee, O Lord: that we may ever experience the gracious help of those whom we venerate with our homage. Through *&c.*

Epistle, 2 *Cor.* 6, Brethren, Let us exhibit ourselves; *as at the end of the 4th line of* page 104, *and thence to the end of the Epistle.*

Gospel, Luke 11, *No.* 2, page 321.

Secret. WE pray that the Sacrifice of Thy people may be pleasing unto Thee, O Lord: a Sacrifice which they solemnly offer on the heavenly birthday of Thy holy Martyrs Chrysanthus and Daria. Through *&c.*

P. Com. WE, who are filled with these mystical Offerings and joys, beseech Thee, O Lord, to grant that, by the intercession of Thy holy Martyrs Chrysanthus and Daria, we may obtain a spiritual effect to the temporal act we have performed. Through *&c*

Oct. 26.—St. Evaristus, Pope and Martyr.

Mass, Statuit, page 298.

Oct. 27.

Vigil of Sts. Simon and Jude the Apostles.

See Notes V., Cl. 4, p. xiii; *VI., Cl.* 2, p xv; *VIII.*, p. xvii.
Introit, Intret, p. 309.

Collect. GRANT, we beseech Thee, Almighty God, that even as we approach the glorious birthday to heaven of Thine Apostles Simon and Jude: so they also may approach Thy Majesty, and implore for us the grace to render ourselves worthy of Thy benefits. Through *&c.* —*For 2nd and 3rd Prayers*, see 'Vigils,' page 5.

Epistle, 1 *Cor.* 4, page 335.—*Gradual*, *No.* 5, page 320, Vindica, *up to and exclusive of the* alleluias.—*Gospel*, *John* 15, page 307.—*Offert.*, *No.* 4, page 322, Exultabunt.

Secret. WE offer our Gifts, O Lord, on the eve of the festival of Thy holy Apostles Simon and Jude: suppliantly beseeching Thee, that the hindrances, which we know our guilt doth put in the way of our Offerings being acceptable unto Thee, may be removed by the merits of these Saints.—Through *&c.*—*Other Secrets*, page 13.

Comm., *No.* 6, page 323, Posuerunt.

P. Com. HAVING, O Lord, partaken of Thy Sacrament, we suppliantly pray, that, by the intercession of Thy holy Apostles Simon and Jude, we may receive unto life everlasting, the Mystery which we now accomplish temporally. Through *&c.*—*Other P. Coms.*, page 29.

Oct. 28.

St. Simon and St. Jude, the Apostles.

Introit, Mihi autem, page 295.

Collect. O GOD, Who wert pleased to make Thy blessed Apostles Simon and Jude a means of bringing us to the knowledge of Thy Name: grant, that by endeavouring to advance in all good, we may both worthily celebrate their everlasting glory: and, by so celebrating it, increase our advance. Through *&c.*

Epistle, Brethren, unto every one of us, page 200.

Gradual, Constitues, page 295, *with the special 3rd verse.*

Gospel, John 15. AT that time; Jesus said to His disciples, These things I command you, that ye love one another.

If the world hate you, know ye that it hath hated me before you. If ye had been of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you, The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. But all these things they will do unto you, for my Name's sake, because they know not Him that sent me. If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their Law, They hated me without a cause.

Offert., *No.* 2, page 297, In omnem.

Secret. WE who honour the everlasting glory of Thy holy Apostles Simon and Jude, beseech Thee, O Lord, that being cleansed from our sins by means of these sacred Mysteries, we may the more worthily celebrate that glory. Through *&c.*—*Preface, No.* 11, page 18.

Comm., Vos qui secuti, page 298.

P. Com. HAVING received Thy Sacraments, we suppliantly beseech Thee, O Lord, that the Mysteries we have celebrated in memory of the venerated martyrdom of Thy blessed Apostles Simon and Jude, may, by their intercession, profit us as a spiritual remedy. Through *&c.*

Oct. 31.—Vigil of All Saints.

See Notes V., Cl. 4, p. xiii; *VI., Cl.* 2, p. xv; *VIII.*, p. xvii.

Introit. JUDICANT Sancti gentes, et dominantur populis: et regnabit Dominus Deus illorum in perpetuum. *Ps.* Exultate, justi, in Domino: rectos decet collaudatio.

THE Saints judge the nations, and rule over the people: and the Lord their God shall reign for ever. *Ps.* Rejoice in the Lord, ye just: praise becometh the upright.

Gloria in excelsis *is not said.*

Collect. O LORD our God, multiply upon us Thy grace: and grant that by our holy profession, we may follow on to the joy of those whose glorious solemnity we anticipate. Through *&c.*—*For other Collects, see* '*Vigils*,' p. 5

Lesson, Apoc. 5. IN those days: Behold, I, John, saw in the midst of the Throne and of the four Living Creatures, and in the midst of the Elders, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven Spirits of God, sent forth into all the earth. And He came and took the book out of the right hand of Him that sat on the Throne. And when He had opened the book, the four Living Creatures, and the four-and-twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the Saints: and they sung a new song, saying, Worthy art Thou, O Lord, to take the book, and to open the seals thereof: because Thou wast slain, and hast redeemed us unto God, in Thy blood, out of every tribe, and tongue, and people, and nation: and hast made us to our God a kingdom and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many Angels round about the Throne, and the Living Creatures, and the Elders: and the number of them was thousands of thousands: saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and godhead, and wisdom, and strength, and honour, and glory, and blessing: world without end. Amen.

Gradual, No. 4, p. 320, Exultabunt; *but up to and exclusive of the* alleluias.—*Gospel, Luke* 6, p. 313.—*Offert., No.* 4, p. 322, Exultabunt.

Secret. WE place our offered Gifts on Thine Altar, O Lord; grant, we beseech Thee, that they may be profitable unto us through the intercession of all Thy Saints, whose coming festival we prevent. Through *&c.*—*Other Secrets*, page 13.—*Comm., No.* 5, page 323, Justorum.

P. Com. WE, who have celebrated Thy Sacrament, and, in anticipation, have tasted the joys of the approaching festival, beseech Thee, O Lord, that help may come to us at the prayers of those, in remembrance of whom the celebration hath been made. Through *&c.*—*Other P. Coms.*, page 29.

Nov. 1.

The Feast of All Saints.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore Sanctorum omnium: de quorum solemnitate gau-

LET us all rejoice in the Lord, whilst celebrating this feast in honour of all the Saints: at whose solemnity the Angels rejoice, and praise

dent Angeli, et collaudant Filium Dei. *Ps.* Exultate, justi, in Domino: rectos decet collaudatio.

the Son of God. *Ps.* Rejoice in the Lord, ye just praise becometh the upright.

Collect. ALMIGHTY and everlasting God, Who givest us to celebrate in one Solemnity the merits of all Thy Saints: we beseech Thee to bestow upon us, through these countless Intercessors, the longed-for fulness of Thy propitiation. Through *&c.*

Lesson, Apoc. 7. IN those days: Behold, I, John, saw another Angel ascending from the rising of the sun, having the sign of the Living God. And He cried with a loud voice to the four Angels to whom it was given to hurt the earth and the sea: saying, Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed: an hundred and forty-and-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed: of the tribe of Reuben, twelve thousand signed: of the tribe of Gad, twelve thousand signed: of the tribe of Aser, twelve thousand signed: of the tribe of Nephthali, twelve thousand signed: of the tribe of Manasses, twelve thousand signed: of the tribe of Simeon, twelve thousand signed: of the tribe of Levi, twelve thousand signed: of the tribe of Issachar, twelve thousand signed: of the tribe of Zabulon, twelve thousand signed: of the tribe of Joseph, twelve thousand signed: of the tribe of Benjamin, twelve thousand signed. After this I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the Throne, and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God Who sitteth upon the Throne, and to the Lamb. And all the Angels stood round about the Throne, and the Elders, and the four Living Creatures; and they fell down before the Throne upon their faces, and adored God, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

Graduale. Timete Dominum, omnes Sancti ejus: quoniam nihil deest timentibus eum. — Inquirentes autem Dominum non deficient omni bo-

O fear the Lord, all ye His Saints: for there is no want unto them that fear Him. — But they that seek the Lord shall not want any good. —

no.—Allel., allel. Venite ad me omnes qui laboratis, et onerati estis: et ego reficiam vos. Alleluia.

Alleluia, allel. Come unto me, all ye that labour and are heavy laden: and I will refresh you. Alleluia.

Gospel, Matt. 5. AT that time: Jesus seeing the multitudes, went up into a mountain; and when He was set down, His disciples came unto Him. And opening His mouth, He taught them, saying, Blessed are the poor in spirit; for theirs is the Kingdom of Heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they that suffer persecution for justice's sake; for theirs is the Kingdom of Heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake: be glad and rejoice, for your reward is very great in heaven.

Offert. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori, illi autem sunt in pace.

The souls of the just are in the hand of God, and the torment of wickedness shall not touch them: in the eyes of the foolish they seemed to die, but they are in peace.

Secret. WE offer unto Thee, O Lord, the Gifts of our devotion: may they both be pleasing to Thee in honour of all the Just, and also be rendered salutary to us by Thy mercy. Through *&c.*

Comm. Beati mundo corde, quoniam ipsi Deum videbunt: beati pacifici, quoniam filii Dei vocabuntur: beati qui persecutionem patiuntur propter justitiam, quoniam ipsorum est regnum cœlorum.

Blessed are the clean of heart, for they shall see God: blessed are the peace-makers, for they shall be called the children of God: blessed are they that suffer persecution, for justice' sake, for theirs is the Kingdom of Heaven.

P. Com. GRANT, we beseech Thee, O Lord, unto Thy faithful people ever to rejoice in the veneration of all the Saints, and to be defended by their continual supplication. Through *&c.*

Nov. 2.—All Souls' Day.

Solemn Commemoration of all the Faithful Departed.

For the new Rubrics, respecting the three Masses, &c., on All Souls' Day, see page 565*a*.

Nov. 3.—Of the Octave of All Saints.

Mass as on Nov. 1:—*2nd and 3rd Prayers as for* 'Octaves,' p. 5.
(*In England*, St. Winefride: *see Appendix.*)

Nov. 4.—St. Charles Borromeo,

Bishop of Milan, and Cardinal.

Mass, Statuit, page 323, *the Collect excepted.*

Collect. LET the watchful care of blessed Charles, Thy Confessor and Pontiff, continue to be a protection unto Thy Church: that even as his pastoral solicitude brought him glory, so his intercession may ever keep us fervent in Thy love. Through, *&c.*

Commem. of the Octave, page 542, *and of the following Saints*

Sts. Vitalis and Agricola, Martyrs.

Collect. GRANT, we beseech Thee, Almighty God, that we who honour the memory of Thy holy Martyrs Vitalis and Agricola, may be helped by their intercession with Thee. Through, *&c.*

Secret, Be appeased; *and P. Com.*, May this Communion, p. 315.

The Mass of these Saints is Sapientiam, page 312, *but with the Prayers as above; the Epistle, Heb.* 10, page 314; *and the Gospel Matt.* 16, page 302.

Nov. 5, 6 and 7.—Of the Octave of All Saints.

Mass as on Nov. 1, page 541; *with 2nd and 3rd Prayers, as for* 'Octaves,' page 5.

Nov. 8.—Octave-Day of All Saints.

Mass as on All Saints, page 541.

Commemoration of the Four Crowned Martyrs, viz., the four brothers Severus, Severianus, Carpophorus, and Victorinus.

Collect. GRANT, we beseech Thee, Almighty God, that we, who know these glorious Martyrs to have been valiant in the confession of Thy faith, may now feel them compassionate in interceding for us with Thee. Through *&c.*

Secret. MAY Thy plentiful blessing descend upon us, O Lord: and both render our Gifts agreeable to Thee through the intercession of Thy holy Martyrs, and be to us a sacrament of redemption. Through *&c.*

P. Com. REFRESHED by these heavenly Mysteries and joys, we supplicantly entreat Thee, O Lord, that we may be protected by the help of those in whose triumphs we glory. Through *&c.*

Nov. 9.

Dedication of the Basilica of St. Saviour.

This Church, now known as St. John's Lateran, is the Cathedral of Rome, and the Metropolitan Church of the World.

Mass, Terribilis, page 351.—*The* Credo *is said.*

Commemoration of St. Theodore, Martyr.

Collect. O GOD, Who dost surround and protect us with the glorious confession of blessed Theodore Thy Martyr, grant that we may profit by his example, and be helped by his prayer. Through *&c.*

Secret. RECEIVE, O Lord, the prayers and sacrificial Offerings of Thy faithful people: and, blessed Theodore Thy Martyr interceding, grant that by means of this office of a pious devotion, we may pass to the glory of heaven. Through *&c.*

P. Com. GRANT, we beseech Thee, O Lord, through the intercession of blessed Theodore Thy Martyr, that what we partake of bodily, we may receive with pure minds. Through.

The Mass of St. Theodore *is* Lætabitur, page 304, *with the preceding Prayers.*

Nov. 10.—St. Andrew Avellino, Priest.

Mass, Os justi, page 381, *the Collect excepted.*

Collect. O GOD, Who in answer to blessed Andrew Thy Confessor's arduous vow to strive each day to make some further advance in virtue, didst kindle in his heart marvellous aspirations towards Thyself: grant us by his merits and intercession, so to partake of that same grace

that, ever striving after the better things, we may be happily brought to the summit of Thy glory. Through *&c.*

Commemoration of Sts. Tryphon, Respicius, and the Virgin Nympha: all Martyrs.

Collect. MAKE us, we beseech Thee, O Lord, ever to rejoice in the festival of Thy holy Martyrs Tryphon, Respicius, and Nympha; and grant that, by their prayers, we may feel the gifts of Thy protection. Through *&c.*

Secret, We offer, *and P. Com.*, Grant us, page 313.

The Mass of these Saints is: Introit No. 5, p. 316, Clamaverunt. —*Prayers as above.—Epistle, as on 4th Sunday after Pentecost*, p. 235. —*Gradual, No.* 5, p. 320, Vindica, *with V. at* †, *altered to* Pretiosa. *Gospel, No.* 4, p. 321.—*Offert., No.* 2, *and Comm., No.* 3, p. 322.

Nov. 11.—St. Martin, Bishop of Tours.

Introit, Statuit, page 323.

Collect. O GOD, Who knowest that we stand not by any strength of our own, mercifully grant that, by the intercession of blessed Martin Thy Confessor and Pontiff, we may be protected against all adversities. Through *&c.—Commem. of* St. Menna, Martyr, *from the Mass*, In virtute, page 302.

Epistle, Behold a great Priest, page 323.

Gradual. Ecce Sacerdos magnus: qui in diebus suis placuit Deo. — Non est inventus similis illi: qui conservaret legem Excelsi. — Alleluia, allel. Beatus vir, Sanctus Martinus Urbis Turonis Episcopus requievit: quem susceperunt Angeli atque Archangeli, Throni, Dominationes et Virtutes. Alleluia.

Behold a great Priest: who in his days pleased God.— There was not found one like him: that kept the law of the Most High. — Alleluia, alleluia. That blessed man, Saint Martin, Bishop of Tours-city, went to his rest: him Angels and Archangels, Thrones, Dominations, and Powers received into heaven. Alleluia.

Gospel, Luke 11. AT that time: Jesus said to His disciples: No man lighteth a candle, and putteth it in a hidden place, nor under a bushel, but upon a candlestick: that they that come in may see the light. The light of thy body is thine eye. If thine eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be darksome. Take thou heed, therefore, that the light which is in thee, be not darkness. If then thy whole body be lightsome

having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

Offert., Veritas mea, page 327.

Secret. GRANT, O merciful God, that this salutary Oblation may both unceasingly cleanse us from our offences, and defend us from all adversities. Through *&c.* —*Commem.*, page 304.—*Commun.*, Beatus servus, page 327.

P. Com. GRANT, we beseech Thee, O Lord our God, that the intercession of the Saints, on occasion of whose festivity we offer up these Sacraments, may render them salutary unto ourselves. Through *&c.*—*Commem.*, p. 304.

The Mass of St. Menna is Lætabitur, page 304, *with Prayers from Mass*, In virtute, page 302.

Nov. 12.—St. Martin I., Pope and Martyr.

Mass, Sacerdotes Dei, page 301, *but with epistle*, 1 *Pet.* 4, *No.* 6 page 318, *and Gospel*, *Luke* 14, page 299.

Nov. 13.—St. Didacus [*or* Diego].

Mass, Justus ut palma, page 335, *the Collect excepted*

Collect. ALMIGHTY and everlasting God, Who by a wondrous disposition dost choose the weak things of the world, to confound those that are strong mercifully grant, that we Thy humble servants may, by the gracious prayers of blessed Didacus Thy Confessor, attain to be raised to the everlasting glory of heaven. Through *&c.*

Nov. 14.—St. Josaphat, Bp. of Polotsk, Mart.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beati Josaphat Martyris: de cujus passione gaudient Angeli, et collaudant Filium Dei. *Ps.* Exultate, justi, in Domino: rectos decet collaudatio.

LET us all rejoice in the Lord, whilst celebrating this feast in honour of blessed Josaphat the Martyr: at whose martyrdom the Angels rejoice, and praise the Son of God. *Ps.* Exult, ye just, in the Lord: praise becometh the upright.

Collect. STIR up in Thy Church, we beseech Thee, O Lord, that Spirit, which so filled blessed Josaphat Thy Martyr and Pontiff, that he laid down his life for the

sheep: that, by his intercession, we likewise, moved and strengthened by that Spirit, may not fear to lay down our lives for the brethren. Through our Lord . . . in the unity of the same Holy Ghost *&c.*

Epistle, Heb. 5, Brethren, Every High Priest, page 63.

Gradual, Inveni David, page 299, *with the verse as † altered to* Hic est Sacerdos.

Gospel, John 10, I am the Good Shepherd, page 64.

Offert. Majorem caritatem nemo habet: ut animam suam ponat quis pro amicis suis.

Greater love than this hath no man: that a man lay down his life for his friends.

Secret. O MOST merciful God, pour down Thy blessing upon these Gifts, and confirm us in that faith, which Saint Josaphat Thy Martyr and Pontiff asserted with the shedding of his blood. Through *&c.*

Comm. Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meæ.

I am the Good Shepherd: and I know my sheep, and mine know me.

P. Com. GRANT, O Lord, that a spirit of fortitude may be given to us in this heavenly Banquet: that Banquet which ever strengthened blessed Josaphat Thy Martyr and Pontiff unto victory for the honour of Thy Church. Through *&c.*

Nov. 15.—St. Gertrude, Virgin.

Mass, Dilexisti, page 344, *the Collect excepted.*

Collect. O GOD, Who in the heart of that holy Virgin Gertrude didst prepare a pleasant habitation for Thyself: do Thou through her merits and intercession mercifully wipe away the stains of our hearts, and grant us to rejoice in her company. Through *&c.*

Nov. 16.—*In England*, St. Edmund of Canterbury: *see Appendix.*

Nov. 17.—St. Gregory 'The Wonderworker:' Bishop of Neo-Cæsarea in Pontus.

(*In England*, St. Hugh of Lincoln: *see Appendix.*)

Mass, Statuit, page 323; *the Gospel excepted*, which is Mark 11, page 361, *as far as the * only.*

NOV. 18.—DEDICATION OF THE BASILICAS OF ST. PETER'S ON THE VATICAN, AND OF ST. PAUL'S OUTSIDE THE WALLS.

Mass, Terribilis, page 351.

NOV. 19.—ST. ELIZABETH OF HUNGARY,

WIDOW OF ONE OF THE LANDGRAVES OF THURINGIA.

(*Mass for Franciscan Churches*, page 601 A.)

Mass, Cognovi, page 348, *the Collect excepted.*

Collect. DO Thou, in Thy mercy, O God, enlighten the hearts of Thy faithful people; and by the glorious prayers of blessed Elizabeth, teach us to despise the prosperity of the world, and ever to rejoice in Thy heavenly comfort. Through *&c.*

Commemoration of St. Pontian, Pope and Martyr, *from the Mass* Statuit, page 296.—*The Mass of St. Pontian is* Statuit, page 296, *but with Gospel, Matt.* 10, page 305.

NOV. 20.—ST. FELIX OF VALOIS, PRIEST:

CO-FOUNDER OF THE TRINITARIANS.

(*In England*, St. Edmund the Martyr; *see Appendix.*)

Mass, Justus, page 335, *the Collect excepted.*

Collect. O GOD, Who by a sign from heaven wert pleased from the wilderness to call blessed Felix Thy Confessor to the task of ransoming captives, grant, we beseech Thee, that we, being, at his intercession, delivered through Thy grace from the captivity of our sins, may be brought to our heavenly home. Through *&c.*

NOV. 21.—THE PRESENTATION OF THE B.V. MARY.

Mass, Salve, *No.* V., page 290, *but with the proper Collect there provided.*—*In the Preface, No.* 10, page 17, *insert*, 'on the Presentation.'

NOV. 22.—ST. CECILIA, VIRGIN AND MARTYR.

Mass, Loquebar, page 339, *excepting what follows.*

Collect. O GOD, Who year by year dost gladden us by the solemnity of blessed Cecilia Thy Virgin and Martyr: grant, that we who venerate her with our homage, may also follow the example of her pious life. Through *&c.*

Lesson, Ecclus. 51, O Lord my God, page 542.

Gradual. Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam.—Specie tua et pulchritudine tua intende: prospere procede, et regna.—Alleluia, alleluia. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est, Ecce Sponsus venit, exite obviam Christo Domino. Alleluia.

Hearken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty. — With thy beauty and comeliness, set out: proceed prosperously, and reign. — Alleluia, alleluia. The five prudent virgins took oil in their vessels with the lamps: and at midnight there was a cry made, Behold the Bridegroom cometh, go forth to meet Christ the Lord. Alleluia.

Gospel, Matt. 25, page 340, *with the Offert.*, Afferentur.

Secret. WE beseech Thee, O Lord, that by the intercession of blessed Cecilia Thy Virgin and Martyr, this Sacrifice of atonement and praise may ever render us worthy of Thy propitiation. Through *&c.*

Comm., Confundantur, page 341.

P. Com. HAVING satisfied Thy household, O Lord, with these sacred Gifts, do Thou, we beseech Thee, ever cheer us by the intercession of her whose festival we celebrate. Through *&c.*

Nov. 23.—St. Clement, Pope and Martyr.

Introit. DICIT Dominus, Sermones mei, quos dedi in os tuum, non deficient de ore tuo: et munera tua accepta erunt super altare meum. *Ps.* Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.

THE Lord saith, My words which I have put into thy mouth, shall not fail from thy mouth: and thy gifts shall be accepted upon mine altar. *Ps.* Blessed is the man that feareth the Lord: in His commandments he hath great delight.

Collect. O GOD, Who dost gladden us by the yearly solemnity of blessed Clement Thy Martyr and Pontiff: grant graciously, that we who celebrate his heavenly birthday, may likewise imitate his constancy in suffering Through *&c.*

Commem. of St. Felicity, Martyr.

Collect. GRANT, we beseech Thee, Almighty God, that celebrating the solemnities of blessed Felicity Thy Martyr, we may be protected by her merits and prayers. Through *&c.*

Epistle as on 23rd Sunday after Pentecost, page 281.

Gradual. Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum secundum ordinem Melchisedech. — Dixit Dominus Domino meo: Sede a dextris meis. — Alleluia, allel. Hic est Sacerdos, quem coronavit Dominus. Alleluia.

The Lord hath sworn, and will not repent: Thou art a Priest for ever, after the order of Melchisedech. — The Lord said unto my Lord: Sit Thou at my right hand.—Allel., allel. This is a Priest whom the Lord hath crowned.—Alleluia.

Gospel, Matt. 24, page 327, *with the Offert.*, Veritas.

Secret. SANCTIFY, O Lord, the Gifts which are offered unto Thee: and, blessed Clement Thy Martyr and Pontiff interceding, cleanse us by means of them from the stains of our sins. Through *&c.*

Of St. Felicity. MERCIFULLY regard, O Lord, the prayers of Thy people: and make us to be gladdened by her help, whose solemnity we celebrate. Through *&c.*

Comm., Beatus servus, page 327.

P. Com. REFRESHED by this participation of Thy sacred Body and precious Blood, we beseech Thee, O Lord our God that the Mystery which we celebrate with a pious devotion, we may, by the intercession of blessed Clement Thy Martyr and Pontiff, receive with a certainty of redemption. Through *&c.*

Of St. Felicity. WE suppliantly beseech Thee, Almighty God, that by the intercession of Thy Saints, Thou wouldest both multiply in us Thy gifts, and dispose our times according to Thy good pleasure. Through *&c.*

The Mass of St. Felicity is Sic expectaverunt, page 341, *with the Prayers as above*

Nov. 24.—St. John of the Cross, Priest:

Co-reformer of the Carmelite Order.

Mass, Os justi, page 331, *the Collect excepted.*

Collect. O GOD, Who didst make blessed John Thy Confessor an ardent lover both of complete self-denial and of Thy Cross: grant that we, ever steadfastly following his example, may obtain everlasting glory. Through *&c.*

Commemoration of St. Chrysogonus, Martyr.

Collect. ATTEND unto our supplications, O Lord: that we who acknowledge that our guilt is due to our own perversity: may be delivered by the intercession of blessed Chrysogonus Thy Martyr. Through *&c.*

promised a hundredfold in the next and life everlasting. do Thou graciously grant, that steadfastly following in the footsteps of the holy Pontiff Paulinus, we may have the strength to despise earthly things and to desire those only of heaven. O Thou that livest *&c.*

Epistle, 2 *Cor.* 8. BRETHREN: Ye know the grace of our Lord Jesus Christ, that being rich, He became poor for your sakes; that through His poverty ye might be rich. And herein I give my counsel: for this is profitable for you, who have begun not only to do, but also to be willing, a year ago; now therefore perform ye it also in deed: that as your mind is forward to be willing, so it may be also to perform, out of that which ye have. For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not. For I mean not that others should be eased, and you burthened, but by an equality. In this present time let your abundance supply their want, that their abundance also may supply your want; that there may be an equality, as it is written, He that had much, had nothing over: and he that had little, had no want.

Gradual, Ecce Sacerdos, p. 324.—*Gospel,* Luke 12, p. 336.
Offertory, Inveni David, p. 325.

Secret. GRANT, O Lord, that, after the example of the holy Pontiff Paulinus, we may, with the Oblation of this Altar, join a sacrifice of perfect charity; and by a constant striving to do good unto others, deserve to obtain Thine everlasting mercy Through *&c.*

Communion, Fidelis servus, p. 325.

P. Com. VOUCHSAFE, O Lord, that by means of this Sacrament we may obtain that love of charity and humility which the holy Pontiff Paulinus drew from this divine Spring; and, do Thou, through his intercession, graciously pour down upon all who implore Thee, the riches of Thy grace. Through *&c.*

Præfatio in Missis Defunctorum.

By decree dated April 9th, 1919, Our Holy Father Pope Benedict XV has published the following Preface for all Requiem Masses.

PER omnia sæcula sæculorum. *R.* Amen.
V. Dominus vobiscum. *R.* Et cum spiritu tuo.
V. Sursum corda. *R.* Habemus ad Dominum.
V. Gratias agamus Domino Deo nostro.
R. Dignum et iustum est.

VERE dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum. In quo nobis spes beatæ resurrectionis effulsit: ut quos contristat certa moriendi conditio, eosdem consoletur futuræ immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur: et dissoluta terrestris huius incolatus domo, æterna in cœlis habitatio comparatur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

IT is truly worthy and just, right and salutary, that we should always and in every place give thanks unto Thee, Holy Lord, Omnipotent Father, Eternal God, through Christ our Lord. In Whom the hope of a blessed resurrection hath shone forth unto us: that those who are saddened by the certainty of having to die, are consoled by the promise of future immortality. For to Thy Faithful, O Lord, life is but changed—not taken away, and whilst the house of our dwelling on earth is crumbling away, an eternal habitation is being prepared in Heaven. And therefore with Angels and Archangels, with Thrones and Dominations, with the whole troop of the celestial armies, we sing a Hymn unto Thy glory, repeating without end:

Masses for the Dead.

The same Introit, Gradual, Tract, Sequence, Offertory and Communion are common to all Masses of the Dead: the Prayers, and the Epistle and Gospel varying with the occasion. For greater convenience, the common and proper parts have been grouped together.

As to the days on which Masses for the Dead may be said, see Note X., page xviii.

Introit. REQUIEM æternam dona eis, Domine, et lux perpetua luceat eis. *Ps.* Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerusalem: exaudi orationem meam, ad te omnis caro veniet.—*Repeat* Requiem, *as far as the Ps.*

ETERNAL rest grant unto them, O Lord: and let perpetual light shine upon them. *Ps.* A hymn becometh Thee in Sion, O God, and to Thee shall a vow be paid in Jerusalem: O hear my prayer, unto Thee shall all flesh come.—*Repeat* Eternal rest, *as far as the Ps.*

The **Collect** *varies with the occasion, as particularised below.—The pronouns printed in italics may be said either in the masculine, feminine, or plural, as the occasion may require.*

1. *On* **All Souls Day**: O God the Creator, *No. 6 c*, p. 555.

2. *On the day of* **decease** *or* **burial** *of a* **Pope**, *and on the* **anniversary** *thereof.*

Collect O GOD, Who with ineffable providence wert pleased to number Thy servant *N.* among the High Priests: grant, we beseech Thee, that he who on earth was the Vicegerent of Thine only-begotten Son, may be joined for evermore to the fellowship of Thy holy Pontiffs. Through *&c.*

2 B. *On the day of decease or burial of a* **Bishop** *or* **Priest**.—*If the deceased be a Cardinal, after* '**servant**' *say* 'the Cardinal-Bishop *N.*' *or* 'the Cardinal-Priest *or* Deacon *N.*,' *according to his rank in the Cardinalate.*

Collect O GOD, Who wert pleased that, in the Apostolic Priesthood, Thy servant *N.* should be invested with pontifical (*or* sacerdotal) dignity: grant also, we beseech Thee, that he may be joined for evermore to the fellowship of that Priesthood in heaven. Through *&c.*

3. *On the day of decease or burial, when the deceased is not a Bishop or Priest.*

Collect. O GOD, Whose property is ever to have mercy and to spare: we suppliantly entreat Thee on behalf of the soul of Thy servant (*or* handmaid) *N.* whom Thou hast this day bid to pass out of this life; deliver *him* not, we beseech Thee, into the hands of the enemy, nor be Thou unmindful of *him* for ever: but command that *he* be taken up by Thy holy Angels, and borne to our home in heaven: that having put *his* faith and trust in Thee, *he* may not undergo the pains of hell, but obtain the joys of everlasting life. Through *&c.*

4. *On the 3rd, 7th, and 30th day of decease or burial.*

Collect. WE beseech Thee, O Lord, that unto the soul of Thy servant (*or* handmaid) *N.*, the . . . (*here insert* third, *or* seventh, *or* thirtieth) day of whose decease (*or* burial) we now commemorate, Thou wouldest vouchsafe to grant the fellowship of Thy Saints and Elect: and pour upon it the unfailing dew of Thy mercy. Through *&c.*

5. *On Anniversaries: except as at No. 2.*

Collect. O GOD, the Lord of merciful pardon, do Thou unto the soul of Thy servant (*or* handmaid: *or* souls of Thy servants and handmaids), the anniversary of whose decease we now commemorate, grant a place of refreshment, the blessedness of rest, and the brightness of Thy light. Through *&c.*

6. *In 'Common' Masses, the three following Prayers are usually said.*—6 A. *For deceased Bishops and Priests.*

Collect. O GOD, Who wert pleased that in the Apostolic Priesthood, these Thy servants should be invested with pontifical or sacerdotal dignity: grant also, we beseech Thee, that they may be joined for evermore to the fellowship of that Priesthood in heaven. Through *&c.*

6 B. *For deceased Brethren, Relatives, and Benefactors.*

Collect. O GOD, the bestower of pardon and the lover of man's salvation: we pray that, through the intercession of blessed Mary ever Virgin and all Thy Saints, Thou wouldest of Thy clemency, unto such of the Brethren, Relatives, and Benefactors of our Congregation as have passed out of this world, grant to arrive at the common enjoyment of everlasting blessedness.

6 c. *For all the Faithful Departed.*

Collect. O GOD, the Creator and Redeemer of all the Faithful, grant unto the souls of Thy servants and handmaids the remission of all their sins: that through our pious supplications they may obtain that pardon which they have always desired. O Thou that livest *&c.*

7. *For a Man deceased.—If the deceased be a Cardinal-Deacon not in Priest's Orders, say,* 'Thy servant the Cardinal-Deacon *N.*'; *similarly in the Secret and P. Com.*

Collect. INCLINE Thine ear, O Lord, unto the prayers with which we suppliantly entreat Thy mercy: and do Thou, in a place of peace and rest, establish the soul of Thy servant whom Thou hast bid to pass out of this world; and cause him to be joined to the fellowship of Thy Saints. Through *&c.*

8. *For a Woman deceased.*

Collect. DO Thou of Thy goodness, we beseech Thee, O Lord, take pity on the soul of Thy handmaid: and cleansing her from all mortal defilement, restore her to the heritage of everlasting salvation. Through *&c.*

9. *For those who rest in the Churchyard.*

Collect. O GOD, of Whose mercy it is that the souls of Thy faithful people do rest in peace, graciously grant unto Thy servants and handmaids, and unto all that here and everywhere rest in Christ, the forgiveness of their sins: that absolved from every offence, they may everlastingly rejoice with Thee. Through *&c.*

Epistle. Although the Epistles and Gospels which follow are assigned to particular occasions, the assignment is not binding.

1. *On All Souls' Day; on the day of decease or burial of a Pope or Bishop; and on the anniversary of a Pope.*

Epistle, 1 *Cor.* 15. BRETHREN: Behold, I tell you a mystery. We shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal, put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death, is sin: and the strength of sin, is the Law.

But thanks be to God, Who hath given us the victory through our Lord Jesus Christ.

2. *On the day of decease or burial: except as at No.* 1.

Epistle. 1 *Thess.* 4. BRETHREN: We will not have you ignorant concerning them that are asleep, that ye sorrow not, even as others, that have no hope. For if we believe that Jesus died and rose again, even so them that have slept through Jesus, will God bring with Him. For this we say unto you in the word of the Lord, That we, who are alive, who remain unto the coming of the Lord, shall not prevent them that have slept. For the Lord Himself shall come down from heaven with commandment, and with the voice of the Archangel, and with the trumpet of God; and the dead who are in Christ, shall rise first. Then we that are alive, that are left, shall be caught up together with them in the clouds to meet Christ in the air, and so shall we always be with the Lord. Wherefore comfort ye one another with these words.

3. *On Anniversaries: except as at No.* 1.

Lesson, 2 *Mach.* 12. IN those days: That most valiant man Judas, making a collection of money, sent twelve thousand drachms of silver to Jerusalem, for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection: (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead): and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.

4. *In the 'Common' Masses of the Dead.*

Lesson, *Apoc.* 14. IN those days: I heard a voice from heaven saying to me, Write, Blessed are the dead that die in the Lord. Yea, from henceforth, saith the Spirit, let them rest from their labours: for their works do follow them.

Gradual. Requiem æternam dona eis, Domine: et lux perpetua luceat eis.—In memoria æterna erit justus: ab auditione mala non timebit.

Eternal rest grant unto them, O Lord: and let perpetual light shine upon them.—The just man shall be in everlasting remembrance: he shall not fear for evil report.

Tract. Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum.—Et gratia tua illis succurrente, mereantur evadere judicium ultionis: — Et lucis æternæ beatitudine perfrui.

Absolve, O Lord, the souls of all the faithful departed from every bond of sin.—And by Thy helping grace, may they be able to escape the avenging judgment:—And enjoy the bliss of everlasting light.

Sequence, which may be omitted in 'Common' Masses.

DIES iræ, dies illa,
Solvet sæclum in favilla,
Teste David cum Sibylla.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

Mors stupebit, et natura,
Cum resurget creatura,
Judicanti responsura.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

Judex ergo cum sedebit,
Quidquid latet apparebit:
Nil inultum remanebit.

Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die

Quærens me, sedisti lassus;
Redemisti, Crucem passus:
Tantus labor non sit cassus.

Juste Judex ultionis,
Donum fac remissionis
Ante diem rationis.

LO, the Day of Wrath, that day,
Shall the world in ashes lay;
David thus and Sibyl say.

Oh, how great shall be the fear,
When at last, as Judge severe,
Christ the Lord shall reappear.

When the trumpet's wondrous sound,
Ringing through each burial-ground,
All shall call the Throne around.

Death and Nature then shall quake
As the Dead from dust awake,
To their Judge reply to make.

Then shall written book be brought
Shewing every deed and thought,
From which judgment will be sought.

So, before the Judge enthroned,
Shall each hidden sin be owned,
Aught of guilt left unatoned.

How shall then my life appear?
Who the Saint my prayer to hear,
When the Just himself shall fear?

Thou, O dread and mighty King,
Mercy's inexhausted Spring,
Now Thy free deliverance bring.

Think, Good Jesu, think, I pray,
I it was that caused Thy way;
Cast me not aside that day!

Faint in search of me hast lain:
On the Cross hast suffered pain:
Shall such labour be in vain!

Who just Judge of vengeance art,
Thy forgiveness now impart,
Ere the Accepted Day depart.

Ingemisco tamquam reus,
Culpa rubet vultus meus:
Supplicanti parce, Deus.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ:
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Inter oves locum præsta,
Et ab hœdis me sequestra
Statuens in parte dextra.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.

Lacrymosa dies illa,
Qua resurget ex favilla
Judicandus homo reus.
Huic ergo parce, Deus.

Pie Jesu, Domine,
Dona eis requiem.
Amen.

Guilty, lo, I groan with fear,
Whilst with shame Thy Throne I near:
Thou, O God, my crying hear!

Who didst bend to Mary's grief,
Didst accept the contrite Thief,
Wilt not grudge me Thy relief.

All unworthy though my prayer,
Yet be Thine the gracious care
That hell's fire be not my share.

Far from that rejected band,
'Mid Thy sheep, O bid me stand,
Safely placed at Thy right-hand.

When the Cursed, at Thy behest,
Go to flames that never rest,
Call me Thou to join the Blest.

Prostrate now in prayer I bend:
Contrite now my breast I rend:
Help me Thou at my last end.

Sad indeed shall be the day
When the guilty, cast away,
Fall into eternal gloom.
Save us, Lord, from such a doom.

In Thy mercy, Jesu blest,
Grant Thy servants endless rest
Amen.

Gospel.—1. *On All Souls' Day; on the day of decease or burial of a Pope or Bishop; and on the anniversary of a Pope.*

Gospel, John 5. AT that time: Jesus said to the multitudes of the Jews, Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son also to have life in Himself; and hath given Him power to do judgment, because He is the Son of Man. Marvel not at this: for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God: and they that have done good shall come forth to the resurrection of life: but they that have done evil, to the resurrection of judgment.

2. *On the day of decease or burial: except as at No.* 1.

Gospel, John 11. AT that time: Martha said unto Jesus, Lord, if Thou hadst been here, my brother had not died. But now also know I that whatsoever Thou wilt ask

of God, God will give it Thee. Jesus saith to her, Thy brother shall rise again. Martha saith to Him, I know that he shall rise again, in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in me, though he be dead, shall live. And whosoever liveth, and believeth in me, shall not die for ever. Believest thou this? She saith unto Him, Yea, Lord, I have believed that Thou art Christ the Son of the living God, that art come into this world.

3. *On Anniversaries: except as at No.* 1.

Gospel, John 6. AT that time: Jesus said to the multitudes of the Jews, All that the Father giveth unto me shall come unto me; and him that cometh unto me, I will not cast out: because I came down from heaven, not to do mine own will, but the will of Him that sent me. Now this is the will of the Father that sent me, That of all that He hath given me, I should lose nothing, but should raise it up again in the last day. And this is the will of my Father that sent me, that every one who seeth the Son, and believeth in Him, may have life everlasting: and I will raise him up in the last day.

4. *In 'Common' Masses of the Dead.*

Gospel, John 6. AT that time: Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then said Jesus unto them, Amen, amen, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

Offertory. Domine, Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Mi

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from the jaws of the lion, lest they fall into darkness, and the black gulf swallow them up. But let Thy Standard-bearer, blessed

chael repræsentet eas in lucem sanctam: Quam olim Abrahæ promisisti, et semini ejus. — Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam: Quam olim Abrahæ promisisti, et semini ejus.

Michael, bring them into that holy light: which of old Thou didst promise unto Abraham and his seed.—We offer unto Thee, O Lord, this Sacrifice of prayer and praise: do Thou receive it on behalf of the souls of those whose memory we this day recall; make them, O Lord, to pass from death unto life: that life which of old Thou didst promise unto Abraham and his seed.

The Gloria Patri *is not said after the* Lavabo.

The Secret varies with the occasion, as follows:

1. *On All Souls' Day,* Look propitiously, *No.* 6 c., page 561.

2. *On the day of decease or burial of a Pope, Bishop, or Priest: and on the anniversary of a Pope.*

Secret. RECEIVE, we beseech Thee, O Lord, on behalf of the soul of Thy servant the . . . . (*say* Supreme-Pontiff: *or* Cardinal-Bishop, Priest *or* Deacon: Pontiff: *or* Priest) *N.*, the Sacrifice which we are about to offer: that having on earth invested him with pontifical (*or* sacerdotal) dignity, Thou wouldest bid him to be joined to the fellowship of Thy Saints in the Kingdom of Heaven. Through.

3. *On the day of decease or burial, when the deceased is not a Bishop or Priest.*

Secret. BE propitious, we beseech Thee, O Lord, unto the soul of Thy servant (*or* handmaid) *N.*, for whom we offer unto Thee this Sacrifice of Praise: suppliantly entreating Thy Majesty, that by means of these offices of a pious atonement, *he* may be able to attain everlasting rest. Through *&c.*

4. *On the 3rd, 7th, and 30th day of decease or burial.*

Secret. GRACIOUSLY regard, we beseech Thee, O Lord, the Gifts which we offer unto Thee for the soul of Thy servant (*or* handmaid) *N.*: that cleansed by these heavenly remedies, *he* may rest in Thy loving-kindness. Through *&c.*

5. *On Anniversaries: except as at No.* 2.

Secret. BE appeased, O Lord, by our prayers for the soul of Thy servant (*or* handmaid: *or* the souls of Thy

servants and handmaids) whose anniversary we this day commemorate, and for whom we offer unto Thee this Sacrifice of Praise: that Thou wouldest be pleased to associate *him* to the fellowship of Thy Saints. Through *&c.*

6. *In 'Common' Masses of the Dead, the three following.*

6 A. *For deceased Bishops and Priests.*

Secret. RECEIVE, we beseech Thee, O Lord, on behalf of the souls of Thy servants the deceased Pontiffs and Priests, the Sacrifice which we are about to offer: that having on earth invested them with pontifical or sacerdotal dignity, Thou wouldest bid them to be joined to the fellowship of Thy Saints in the Kingdom of Heaven. Through *&c.*

6 B. *For deceased Brethren, Relatives, and Benefactors.*

Secret. O GOD, Whose mercy is without limit, graciously receive our humble prayers: and unto the souls of our Brethren, Relatives, and Benefactors, to whom Thou hast given the confession of Thy Name, grant also, through these Sacraments of our salvation, the remission of all their sins.

6 C. *For all the Faithful Departed.*

Secret. LOOK propitiously, we beseech Thee, O Lord, upon the Sacrifice which we offer unto Thee for the souls of Thy servants and handmaids: that unto those on whom Thou hast conferred the benefit of Christian faith, Thou wouldest also grant its reward. Through *&c.*

7. *For a Man deceased.*

Secret. GRANT, we beseech Thee, O Lord, that the soul of Thy servant may be benefited by this Oblation: that same Oblation by means of which it pleased Thee to forgive the sins of the whole world. Through *&c.*

8. *For a Woman deceased.*

Secret. WE beseech Thee, O Lord, that the soul of Thy handmaid may be released from all her sins by means of this Sacrifice: that Sacrifice without which there is no human creature without fault: that through these offices of a loving atonement, she may obtain everlasting mercy. Through *&c.*

9. *For those who rest in the Churchyard.*

Secret. RECEIVE graciously, O Lord, on behalf of the souls of Thy servants and handmaids and of all Catholics who here and everywhere do sleep in Christ,

the Sacrifice which we offer: that freed by its singular virtue from the bonds of a dreadful death, they may be found worthy of everlasting life. Through the same *&c.*

Communion. Lux æterna luceat eis, Domine: Cum Sanctis tuis in æternum, quia pius es. — Requiem æternam dona eis, Domine: et lux perpetua luceat eis: Cum Sanctis tuis in æternum, quia pius es.

Light eternal shine upon them, O Lord: With Thy Saints for ever, because Thou art gracious.—Eternal rest grant unto them, O Lord, and let perpetual light shine upon them: For evermore with Thy Saints, because Thou art gracious.

The Post-Communion varies with the occasion, as follows:

1. *On All Souls' Day,* May the prayer, *No.* 6 c., page 563.

2. *On the day of decease or burial of a Pope, Bishop, or Priest: and on the anniversary of a Pope.*

P. Com. MAY Thy merciful loving-kindness, which we implore, benefit, we beseech Thee, O Lord, the soul of Thy servant the . . . . (*say* Supreme-Pontiff: *or* Cardinal-Bishop, Priest *or* Deacon: Pontiff: *or* Priest) *N.*: that through Thy mercy, he may attain unto the everlasting fellowship of Him in Whom he both believed and hoped. Through *&c.*

3. *On the day of decease or burial, when the deceased is not a Bishop or Priest.*

P. Com. GRANT, we beseech Thee, Almighty God, that, purified by this Sacrifice and freed from sin, the soul of Thy servant (*or* handmaid) *N.*, who hath this day passed out of this world, may obtain both pardon and everlasting rest. Through *&c.*

4. *On the 3rd, 7th, and 30th day of decease or burial.*

P. Com. RECEIVE our prayers, O Lord, for the soul of Thy servant (*or* handmaid) *N.*: that should any stains of earthly defilement still adhere to it, they may be blotted out by Thy merciful forgiveness. Through *&c.*

5. *On Anniversaries: except as at No* 2.

P. Com. GRANT, we beseech Thee, O Lord, that purified by this Sacrifice, the soul of Thy servant (*or* handmaid: *or* the souls of Thy servants and handmaids), the anniversary of whose decease we now commemorate, may obtain both pardon and everlasting rest. Through *&c.*

6. *In 'Common' Masses of the Dead, the three following:*

6 A. *For deceased Bishops and Priests.*

P. Com. MAY Thy merciful loving-kindness which we implore, benefit, we beseech Thee, O Lord, the souls of Thy servants the deceased Pontiffs and Priests: that through Thy mercy, they may attain unto the everlasting fellowship of Him in Whom they both believed and hoped. Through *&c.*

6 B. *For deceased Brethren, Relatives, and Benefactors.*

P. Com. GRANT, we beseech Thee, almighty and merciful God, that, having expiated all their sins by the virtue of this Sacrament, the souls of our Brethren, Relatives, and Benefactors, on whose behalf we have offered unto Thy Majesty this Sacrifice of Praise, may, through Thy mercy, obtain the bliss of everlasting light.

6 C. *For all the Faithful Departed.*

P. Com. MAY the prayer of Thy suppliant people, we beseech Thee, O Lord, benefit the souls of Thy departed servants and handmaids: that Thou wouldest both deliver them from all their sins, and make them to be partakers of Thy redemption. O Thou that livest *&c.*

7. *For a Man deceased.*

P. Com. DO Thou, we beseech Thee, O Lord, deliver the soul of Thy servant from every bond of guilt: that in the glory of the Resurrection, he may live again, raised up to the fellowship of Thy Saints and Elect. Through *&c.*

8. *For a Woman deceased.*

P. Com. MAY the soul of Thy handmaid, we beseech Thee, O Lord, be admitted to the participation of everlasting light: she who hath received the pledge of Thine infinite mercy. Through *&c.*

9. *For those who rest in the Churchyard.*

P. Com. O GOD, the Light of believing souls, be attentive unto our supplications: and unto Thy servants and handmaids, whose bodies here and everywhere sleep in Christ, do Thou grant a place of refreshment, the blessedness of rest, and the brightness of Thy light. Through the same *&c.*

Instead of Ite Missa est *is said* Requiescant in pace; *and no Blessing is given after the* Placeat.

The Absolution,

OR PRAYERS, WHICH, AFTER MASS, ARE SAID OVER THE BODY OF THE DECEASED PERSON ABOUT TO BE BURIED.

These Prayers are also said at the Catafalque, after a Solemn Mass on All Souls' Day: on the 3rd, 7th, and 30th day of decease or burial, and on Anniversaries; but on such occasions the Prayer, Enter not into judgment, *is omitted, and the service begins with the Responsory,* Libera.

The Priest, in a black cope, goes down to the bier, accompanied by ministers bearing the Cross, the Censer, and the Holy Water. Then, standing at the foot of the Body, he says the following Prayer.

ENTER not into judgment with Thy servant (*or* handmaid), O Lord; for in Thy sight shall no man be justified, except Thou grant him the remission of his sins. Let not, then, we beseech Thee, the sentence of Thy judgment weigh heavy upon *him* whom the sincere prayer of Christian Faith doth commend unto Thee: but, Thy grace coming to *his* help, may *he*, who in this life was sealed with the sign of the Holy Trinity, attain to escape the judgment of vengeance. O Thou that livest and reignest world without end. ℟. Amen.

The following Responsory is then said or sung.

Libera me, Domine, de morte æterna, in die illa tremenda: quando cœli movendi sunt et terra: dum veneris judicare sæculum per ignem.

Deliver me, O Lord, from everlasting death in that dreadful day: when the heavens and the earth shall be moved: when Thou shalt come to judge the world by fire.

℣. Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira: ℟. Quando cœli movendi sunt et terra.

℣. Fear and trembling have laid hold of me, while I await that Account and that coming Wrath: ℟. When the heavens and the earth shall be moved.

℣. Dies illa, dies iræ, calamitatis et miseriæ: dies magna et amara valde: ℟. Dum veneris judicare sæculum per ignem.

℣. O that day, that day of wrath, of disaster, and misery: that great and very bitter day: ℟. When Thou shalt come to judge the world by fire.

℣. Requiem æternam *&c.*

℣. Eternal rest *&c.*

Then the Verse Libera *&c., as above, is repeated.—Meanwhile the Priest puts incense into the thurible. Then is said:*

Kyrie eleison.	Lord, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Pater noster *&c.*	Our Father *&c.*

Continuing the Lord's Prayer in silence, he goes round the Bier, and sprinkles the Body with Holy Water: again going round, he incenses it. Then, finishing the Lord's Prayer aloud:

Et ne nos inducas in tentationem: *R.* Sed libera nos a malo. Amen.	And lead us not into temptation: *R.* But deliver us from evil. Amen.
P. A porta inferi: *R.* Erue, Domine, animam ejus.	*P.* From the gate of hell: *R.* O Lord, rescue *his* soul.
P. Requiescat in pace: *R.* Amen.	*P.* May *he* rest in peace: *R.* Amen.
P. Domine, exaudi orationem meam: *R.* Et clamor meus ad te veniat.	*P.* O Lord, hear my prayer: *R.* And let my crying come to Thee.
P. Dominus vobiscum: *R.* Et cum spiritu tuo.	*P.* The Lord be with you. *R.* And with thy spirit.
Oremus.	Let us pray.

Prayer, O God, Whose property *&c.*, *No.* 3, page 554.

On All Souls' Day, the Prayer, O God, the Creator, page 555, *and on Anniversaries &c. the Prayer said in the Mass, or some other suitable Prayer, is substituted for the Prayer*, O God, Whose property.

On All Souls' Day, and when no burial is about to take place, the Priest, after the Prayer, says:

Requiem æternam dona eis, Domine: *R.* Et lux perpetua luceat eis:	Eternal rest grant unto them, O Lord: And let perpetual light shine upon them:
P. Requiescant in pace.	May they rest in peace.
R. Amen.	Amen.

At a Burial, as the Body is borne out of the Church to the grave, is sung or said.

In Paradisum deducant te Angeli: in tuo adventu suscipiant te Martyres, et perducant te in civitatem sanctam Jerusalem. Chorus Angelorum te suscipiat: et cum Lazaro quondam pauperе, æternam habeas requiem.	Into Paradise may the Angels lead thee: at thy coming, may the Martyrs receive thee, and bring thee into the holy city of Jerusalem. May the choir of Angels receive thee: and with Lazarus, himself once poor, mayest thou have everlasting rest.

Nov. 2.—All Souls' Day.

Solemn Commemoration of all the Faithful Departed.

If the 2nd Nov. falls on a Sunday, or if, locally, already occupied by a feast that is a double of the 1st class, the Commemoration of All the Faithful Departed is transferred to the first day immediately following not already occupied by a double of the 1st class.

Neither Breviary Office nor Mass other than for the Departed is said on All Souls' Day: which, rubrically, ends after None and High Mass.

By Pope Benedict XV.'s Apostolic Constitution of August 10, 1915, every Priest is authorized on All Souls' Day to say three Masses. One of these he may apply in suffrage of whomsoever he pleases, and receive an 'Offering' (or 'Alms'); of the two others, for neither of which is he to receive an Offering, one is to be applied in suffrage of All the Faithful Departed, the other for the Pope's intention.

Mass, Requiem, p. 553. *The* Dies iræ *is said in all three Masses, the Prayers, Epistle and Gospel varying as shown below.—Should there come to be a funeral, then the 1st Mass (for All the Faithful Departed) is said; and for the deceased whose funeral it is, the Prayers at No.* 3 *are added to those at No.* 6c *(but under one conclusion).*

The **First Mass** *(or, when the Priest sings the High Mass; as, also, if he say but one Mass) is to be the Mass for All the Faithful Departed*—viz., *the* Requiem, p. 553, *of which the Prayers are No.* 6c, *and the Epistle and Gospel, No.* 1.

In the **Second Mass**, *the Prayers, Epistle and Gospel are as follows:*

Collect. O GOD: Lord of merciful forgiveness: give unto the souls of Thy servants and handmaids a place of refreshment: blissful rest: and the brightness of Thy light. Through *&c.*

Epistle, 2 *Mach., No.* 3, p. 556, *Gospel, No.* 3, p. 559.

Secret. GRACIOUSLY give ear, O Lord, to our supplications on behalf of the souls of Thy servants and handmaids, for whom we offer Thee this Sacrifice of Praise: that, in Thy good pleasure, Thou wouldest join them unto the fellowship of Thy Saints. Through *&c.*

P. Com. VOUCHSAFE, we beseech Thee, O Lord, that, cleansed by means of this Sacrifice, the souls of Thy servants and handmaids may obtain both indulgent pardon and everlasting rest. Through *&c.*

In the Third Mass, *the Prayers, Epistle and Gospel are as follows:*

Collect. O GOD, the Bestower of pardon, and the Lover of man's salvation: do Thou, through the intercession of blessed Mary ever Virgin, and all Thy Saints, of Thy clemency, grant: that the souls of Thy servants and handmaids, who have passed out of this world, may have part in everlasting bliss. Through *&c.*

Epistle, No. 4, p. 556; *Gospel, No.* 4, p. 559.

Secret. O GOD of infinite majesty, graciously receive our humble prayers: and to the souls of all the faithful departed unto whom Thou hast given the confession of Thy Name, do Thou, through this saving Sacrament, grant the remission of all their sins. Through *&c.*

P. Com. VOUCHSAFE, we beseech Thee, Almighty and merciful God, that the souls of Thy servants and handmaids for whom we have offered unto Thy Majesty this Sacrifice of Praise, may, through Its sacramental virtue, be cleansed from all sin; and, by Thy mercy, obtain the bliss of everlasting life. Through *&c.*

A General Appendix.

With reference to the note at the head of certain feasts in the Appendices (pp. 568 *to* 840)—*viz., that the feast is observed on a given Sunday, and that a Commemoration is to be made of the Sunday* (*with its Gospel*); *the assignment of any such feast to a Sunday is now prohibited. Such feasts are either suppressed or assigned to a week-day. See* p. ia *and Note V., clauses* 1, 2, 5, p. xiii.

The Holy Family of Jesus, Mary, and Joseph.

Introit. EXSULTET gaudio pater Justi; gaudeat Pater tuus et Mater tua, et exsultet quæ genuit te. *Ps.* Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini.

LET the father of the Just One exult with joy; let Thy father and Thy mother rejoice; and let her that bare Thee be glad. *Ps.* How beloved are Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord.

Collect. O LORD JESUS CHRIST, Who by subjecting Thyself unto Mary and Joseph, hast hallowed domestic life with unspeakable virtues; do Thou grant, that by the help of Mary and Joseph, we may order our lives after the examples of Thy Holy Family, and obtain everlasting fellowship with it. O Thou that livest and reignest *&c.*

Epistle, Coloss. 3, page 82—*but the last lines end,* 'giving thanks unto God and the Father through Him.'

1. *Gradual.* Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitæ meæ.—Beati qui habitant in domo tua, Domine, in sæcula sæculorum laudabunt te.—*Alleluia, alleluia. Vere tu es Rex absconditus, Deus Israel Salvator. Alleluia.

One thing have I asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life.—Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever.—*Allel., allel. Verily Thou art a hidden King, O God of Israel, the Saviour. Alleluia.

2. *From Septuagesima to Easter the Gradual is said to *, then,*

Hostiam et oblationem noluisti, corpus autem aptasti mihi.—Holocaustum et pro peccato non postulasti: tunc dixi, Ecce venio.—In capite libri scriptum est de me: ut faciam, Deus, voluntatem tuam.

Sacrifice and offering Thou wouldest not: but my body hast Thou fashioned for me.—Burnt-offering and sin-offering hast Thou not required: then said I, Lo, I come.—In the head of the book it is written of me: that I should do Thy will, O God.

3. *In Easter time.*

Alleluia, alleluia. Beatus homo qui audit me, et qui vigilat ad fores meas quotidie: et observat ad postes ostii mei. Alleluia.—Vita nostra est abscondita cum Christo in Deo. Alleluia.

Alleluia, alleluia. Blessed is the man that heareth me, and that watcheth daily at my gates: and waiteth at the posts of my doors. Alleluia.—Our life is hidden with Christ in God. Alleluia.

Gospel, Luke 2, page 73.

Offert. Tulerunt Jesum parentes ejus in Jerusalem ut sisterent eum Domino.

His parents carried Jesus to Jerusalem, that they might present Him unto the Lord.

Secret. WE offer unto Thee, O Lord, this Sacrifice of atonement, with suppliant prayer that, by the intercession of the Virgin Mother of God and of blessed Joseph, Thou wouldest firmly establish our families in Thy peace and grace. Through *&c.*

Preface, No. 3, page 16.

Comm. Descendit Jesus cum eis, et venit Nazareth, et erat subditus illis.

Jesus went down with them, and came to Nazareth, and was subject to them.

P. Com. HAVING refreshed us with this heavenly Sacrament, make us, O Lord Jesus, ever to follow the examples of Thy Holy Family; that in the hour of our death, Thy glorious Virgin-Mother and blessed Joseph may come out to meet us, and we may deserve to be received into the everlasting tabernacles by Thee, Who livest and reignest *&c.*

On the Sunday within the Octave of the Epiphany.

THE FINDING OF THE CHILD JESUS IN THE TEMPLE.

Introit, In excelso, page 72.

Collect. O GOD, Who wert pleased that the lowly Childhood of Thy Son should shine forth with a heavenly wisdom, grant, that we, whilst filled with the spirit of prudence, may please Thee by our sincere humility. Through the same *&c.—Commem. of the Sunday*, page 72, *and of the Octave of the Epiphany*, page 70.

Lesson, Acts 3. MOSES said: A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear according to all things whatsoever he shall speak to you. And it shall be, That every soul which will not hear that Prophet, shall be destroyed from among the people. And all the Prophets, from Samuel and afterwards, who have spoken, have told of these days. Ye are the children of the Prophets, and of the Covenant which God made to our fathers, saying to Abraham, And in thy seed shall all the kindreds of the earth be blessed. To you first God, raising up His Son, hath sent Him to bless you: that every one may convert himself from his wickedness.

Gradual. Habebo propter sapientiam claritatem ad turbas, et honorem apud seniores juvenis: et in conspectu potentium admirabilis ero.—In Christo sunt omnes thesauri sapientiæ et scientiæ absconditi.—* Alleluia, allel. Stupebant omnes qui Jesum audiebant: super prudentia et responsis ejus. Alleluia.

For the sake of wisdom I shall have glory among the multitude, and honour among the elders, though I be young: and in the sight of the mighty I shall be accounted wonderful. —In Christ are hid all the treasures of wisdom and knowledge. —* Alleluia, alleluia. All they that heard Jesus: were astonished at His wisdom and answers. Alleluia.

*From Septuagesima to Easter the Gradual is said up to *, then,*

Tract. Domine Deus virtutum, converte nos: et ostende faciem tuam, et salvi erimus.—Sonet vox tua in auribus meis: vox enim tua dulcis, et facies tua decora nimis.—Oleum effusum nomen tuum, Jesu: ideo adolescentulæ dilexerunt te.

O Lord God of hosts, convert us: and shew us Thy face, and we shall be saved.—Let Thy voice sound in mine ears: for Thy voice is sweet, and Thy face exceeding comely.—Thy Name, O Jesu, is as oil poured out: therefore have the maidens loved Thee.

Gospel, Luke 2, When Jesus was twelve years old, page 73.

Offert. Filii Sion, exultate et lætamini in Domino Deo vestro: qui dedit vobis doctorem justitiæ.

O children of Sion, exult and be glad in the Lord your God: Who hath given you a teacher of justice.

Secret. WE present before Thee, O Lord, the Offerings of our devotion, humbly beseeching Thy Majesty: that Thou, Who didst make the temporal Childhood of Thy Son to shine forth with the gifts of wisdom and of knowledge, wouldest dispose our hearts to receive from His mouth the lessons of salvation. Through the same *&c.* —*Commems.*, pages 74 and 72.

Preface, No. 4, page 16; *but if the feast is not kept during the Octave of the Epiphany*, *Preface* No. 8.

Comm. Verba vitæ æternæ habes: et nos credidimus et cognovimus quia tu es Christus Filius Dei.

Thou hast the words of eternal life: and we have believed and have known that Thou art Christ the Son of God.

P. Com. O GOD, Whose only-begotten Son was pleased to show Himself unto our human perception as advancing in wisdom and grace: do Thou, we beseech Thee, by means of the Mysteries which we have received, mercifully vouchsafe unto us a daily advance in our spiritual progress. Through the same *&c.*—*Commems.*, pages 74 and 72

Last Gospel, In the beginning, page 31.

Feb. 17.—Our Lord's Flight into Egypt.

Introit. ANGELUS Domini apparuit in somnis Joseph, dicens: Surge, et accipe puerum et matrem ejus, et fuge in Ægyptum. *Ps.* Ecce elongavi fugiens: et mansi in solitudine.

AN Angel of the Lord appeared in sleep unto Joseph, saying: Arise, and take the Child and His Mother, and fly into Egypt. *Ps.* Lo, I have gone far flying away: and have remained in the wilderness.

Collect. O GOD, the protector of them that trust in Thee, Who wert pleased that Thine only-begotten Son our Redeemer should be rescued from Herod's sword by flight into Egypt: do Thou, at the intercession of the most blessed and ever-virgin Mary His Mother, grant that we Thy servants may be delivered from all dangers of mind and body, and be made worthy to reach our heavenly home Through the same *&c.*—*In Lent*, *Commem. thereof.*

Lesson, Is. 19, In those days, They shall cry, page 41

Gradual. Angelis suis Deus mandavit de te: ut custodiant te in omnibus viis tuis.—In manibus portabunt te: ne umquam offendas ad lapidem pedem tuum.—* Allel., allel. Angelus Domini apparuit in somnis Joseph, dicens: Surge, et accipe puerum et matrem ejus, et fuge in Ægyptum. Alleluia.

God hath given His Angels charge over thee: that they keep thee in all thy ways.—In their hands they shall bear thee: lest thou ever dash thy foot against a stone.—* Allel., allel. The Angel of the Lord appeared in sleep unto Joseph, saying: Arise, and take the Child and His Mother, and fly into Egypt. Allel.

After Septuagesima, the preceding Gradual is said without the alleluias: *together with the following Verses.*

Et esto ibi usque dum dicam tibi.—Futurum est enim, at Herodes quærat puerum ad perdendum eum.

And be thou there until I tell thee.—For it shall come to pass, that Herod will seek the child to destroy him.

Gospel, Matt. 2, At that time, The Angel of the Lord, page 62, *but to the * only.*

Offert. Cognoscetur Dominus ab Ægypto, et cognoscent Ægyptii Dominum in die illa: et colent eum in hostiis et in muneribus, et vota vovebunt Domino, et solvent.

The Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day: and they shall worship Him with sacrifices and offerings, and make vows unto the Lord, and perform them.

Secret. WE offer unto Thee, O Lord, this Sacrifice of praise: suppliantly beseeching, that Thou, Who with Thy most blessed Mother the Virgin Mary, wert pleased to be carried as an exile into Egypt, wouldest, at the intercession of that same blessed Virgin, graciously lead us, exiles, to our heavenly home. O Thou that livest *&c.*

Preface, No. 3, page 16.

Comm. Et erat ibi usque ad obitum Herodis: ut adimpleretur quod dictum est a Domino per Prophetam, dicentem, Ex Ægypto vocavi Filium meum.

And He was there until the death of Herod: that it might be fulfilled which the Lord had spoken by the Prophet, saying, Out of Egypt have I called my Son.

P. Com. VOUCHSAFE, Almighty God, that by Thy Son's temporal flight, to which these adorable Mysteries testify, we may trustfully believe that Thou hast given us everlasting life. Through the same *&c.*

Tuesday after Quinquagesima Sunday.

The Holy Pillar of Our Lord's Scourging.

Introit. TORCULAR calcavi solus, et de gentibus non est vir mecum; aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea inquinavi. Circumspexi et non erat auxiliator: quæsivi, et non fuit qui adjuvaret. *Ps.* Salvum me fac, Deus: quoniam intraveruntaquæ usque ad animam meam.

THE wine-press I have trodden alone, and of the Gentiles there is none with me; their blood is sprinkled upon my garments, and I have stained all mine apparel. I looked around, and there was none to help: I sought and there was none to give aid. *Ps.* Save me, O God for the waters are come in even unto my soul.

Collect. O GOD, Who in the weakness of our flesh which Thou hadst taken upon Thee, wert pleased, for our salvation, to be bound to a pillar and scourged with thongs: grant, we beseech Thee, that we who celebrate this feast in honour of that Pillar, may become worthy to obtain the fruit of Thy precious Blood: O Thou that livest *&c.*

Lesson, Is. 53, *from the third line on* page 148, ALL we like sheep, *&c., to the end of the Lesson.*

Gradual. Dabo te in sanguinem furoris ac zeli, et denudabunt te vestimentis tuis, et auferent vasa decoris tui, et congregabo inimicos super te undique.—Et requiescet indignatio mea in te: et quiescam, nec irascar amplius.

I will give thee to be the blood of fury and jealousy, and they shall strip thee of thy garments, and take away the vessels of thy beauty, and I will gather enemies together against thee on every side.—And mine indignation against thee shall rest: and I will cease, and be angry no more.

Tract. Super me confirmatus est furor tuus: et omnes fluctus tuos induxisti super me.—In me transierunt iræ tuæ: et terrores tui conturbave-

Thy wrath is strong over me: and all Thy waves Thou hast brought in upon me.—Thine anger hath come upon me: and Thy terrors have troubled me.—Friend and

runt me.—Elongasti a me amicum et proximum: et notos meos a miseria.

neighbour hast Thou put far from me: and mine acquaintance, because of misery.

Gospel, John 18. AT that time: Pilate went out to the Jews, and said to them, You have a custom that I should release one unto you at the Pasch; will ye therefore that I release unto you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus, and scourged Him.

Offert. Conclusit me Deus apud iniquum, et manibus impiorum me tradidit. Confregit me, convulneravit lumbos meos, et non pepercit: et effudit in terra viscera mea.

God hath shut me up with the unjust man, and hath delivered me into the hands of the wicked. He hath broken me, He hath wounded my loins, and hath not spared: and hath poured out my bowels on the earth.

Secret. IN order that we may ever serve Thee with chaste bodies and please Thee with clean hearts, do Thou, Almighty God, grant that we may apply ourselves to this most sacred transaction with that spirit of humility, wherewith Thine only-begotten Son, Jesus Christ our Lord, was pleased, for our sins, to be scourged at the Pillar: He Who with Thee liveth *&c.*

Preface, No. 6, page 16.

Comm. Factus est opprobrium vicinis suis: exaltasti dexteram deprimentium eum, lætificasti omnes inimicos ejus: avertisti adjutorium gladii ejus, et non es auxiliatus ei in bello.

He is become a reproach to his neighbours: Thou hast set up the right hand of them that oppress him, Thou hast made all his enemies to rejoice: Thou hast turned away the help of his sword, and hast not aided him in battle.

P. Com. LOOK down, O Lord, from Thy holy dwelling, and grant that we may find favour before the face of Thy judgment; that we who have been so richly fed with the precious Body and Blood of Thine only-begotten Son, may become worthy to be received into the everlasting tabernacles of the just, through the merit of the Passion of Him Who with Thee liveth *&c.*

The Most Sacred Heart of Jesus.

Where authorized.

Introit. EGREDIMINI et videte, filiæ Sion, regem Salomonem in diademate quo coronavit eum mater sua in die desponsationis ejus, et in die lætitiæ cordis ejus. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

GO forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him in the day of his espousal, and in the day of the joy of his heart. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. DO Thou, O Lord Jesus, make us to be endued with the virtues of Thy most holy Heart, and to be set on fire by its affections: that we may become worthy both to be conformed unto the image of Thy goodness, and to be partakers of the redemption obtained for us by Thee: Who livest *&c.*

Epistle, Ephes. 3. BRETHREN: Unto me, the least of all the Saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, Who created all things. For this cause I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and on earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man: that Christ may dwell by faith in your hearts; that being rooted and founded in charity, ye may be able to comprehend, with all the Saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ, which surpasseth all knowledge; that ye may be filled unto all the fulness of God.

Gradual. Dicite filiæ Sion, Ecce Rex tuus venit tibi mansuetus.—Non erit tristis neque turbulentus: non clamabit, neque audietur vox ejus foris.—Alleluia, alleluia. Discite a me, quia mitis sum, et humilis corde: et invenietis requiem animabus vestris. Alleluia.

Tell ye the daughter of Sion, Behold thy King cometh to thee meek.—He shall not be sad nor troublesome: neither shall His voice be heard abroad —Alleluia, alleluia. Learn of me, because I am meek and humble of heart: and ye shall find rest for your souls. Alleluia.

Gospel, John 15. AT that time, Jesus said to His disciples: As the Father hath loved me, I also have loved you. Abide in my love. If ye keep my commandments, ye shall abide in my love, as I also have kept my Father's commandments, and do abide in His love. These things have I spoken unto you, that my joy may be in you, and your joy may be filled. This is my commandment, that ye love one another, as I have loved you. Greater love than this hath no man, that a man lay down his life for his friends. Ye are my friends, if ye do the things that I command you. I will not now call you servants: for the servant knoweth not what his lord doeth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you; and I have appointed you, that ye should go, and bring forth fruit, and your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give you.

Offert. Domine Deus, in simplicitate cordis mei lætus obtuli universa: et populum tuum vidi cum ingenti gaudio tibi offerre donaria: Deus Israel, custodi hanc voluntatum cordis eorum. Alleluia.

O Lord God, in the simplicity of my heart I have joyfully offered all these things: and with great joy I have seen Thy people offer gifts unto Thee: O God of Israel, keep this will of their heart. Alleluia.

Secret. MAY the Holy Ghost, we beseech Thee, O Lord, inflame us with that fire, which from the inmost recesses of His Heart, our Lord Jesus Christ sent forth into the earth, and desired should be kindled exceedingly: He Who with Thee, in the unity of that same Holy Ghost, liveth and reigneth God, world without end. Amen

Preface, No. 3, page 16

Comm. Gustate et videte quoniam suavis est Dominus: in æternum misericordia ejus. Alleluia.

O taste and see, that the Lord is sweet: His mercy endureth for ever. Alleluia.

P. Comm. MAY these Thy Holy Mysteries, O Lord Jesus, give us a divine fervour: that understanding the sweetness of Thy most tender Heart, we may thereby learn to despise earthly things, and to love those of heaven. O Thou that livest *&c.*

Dec. 10.—Translation of the B. V. Mary's House to Loreto.

Introit, Terribilis, page 351.

Collect. O GOD, Who through the Mystery of the Word made Flesh, didst in Thy mercy sanctify the House of blessed Mary the Virgin, and by wondrous means didst place it in the bosom of Thy Church: do Thou grant that we may keep aloof from the tabernacles of sinners, and become worthy indwellers of Thy House. Through the same, *&c.*

Commem. of Advent, and of St. Melchiades, Pope and Mart., *from the Mass* Statuit, page 298.

Lesson, *Eccius.* 24, In all things, page 498.

Gradual. Unam petii a Domino, hanc requiram: ut inhabitem in Domo Domini omnibus diebus vitæ meæ. — Ut videam voluptatem Domini: et visitem templum ejus. — *Alleluia, alleluia. Beati qui habitant in Domo tua, Domine: in sæcula sæculorum laudabunt te. Alleluia.

One thing have I asked of the Lord, that same will I seek after: that I may dwell in the House of the Lord, all the days of my life.—That I may see the delight of the Lord: and visit His temple.— * Allel., allel. Blessed are they that dwell in Thy House, O Lord: they shall praise Thee for ever and ever. Alleluia.

Gospel, *Luke* 1, At that time, The Angel Gabriel, page 287.

Offert. Introibo in Domum tuam, adorabo ad templum sanctum tuum; et confitebor nomini tuo.

I will come into Thy House, I will worship towards Thy holy temple; and give praise to Thy Name.

Secret. ACCEPT, we beseech Thee, O Lord, the Gifts worthily offered unto Thee in this sacred House: and by the helping merits of blessed Mary the Virgin, grant that they may profit us unto salvation. Through *&c.*—*Preface*, *No.* 10, page 17.

Comm. Beatus qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei. Qui me invenerit, inveniet vitam, et hauriet salutem a Domino.

Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall draw salvation from the Lord.

P. Com., We beseech Thee, page 498.

Feb. 11.—Apparition of the B. V. Mary Immaculate, at Lourdes.

Introit. VIDI civitatem sanctam, Jerusalem novam, descendentem de cœlo a Deo, paratam sicut sponsam ornatam viro suo. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

I SAW the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. O GOD, Who by the Virgin's Immaculate Conception didst prepare a worthy dwelling-place for Thy Son: we suppliantly beseech Thee, that we, who celebrate that same Virgin's Apparition, may obtain health of mind and of body. Through the same *&c.*

Lesson, Apoc. 11. THE Temple of God was opened in heaven, and the Ark of His Covenant was seen in His Temple; and there were lightnings and voices, and an earthquake, and great hail. And there appeared a great wonder in heaven; a Woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And I heard a loud voice in heaven, saying, Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ.

1. *Gradual.—From Trinity to Septuagesima.* Flores apparuerunt in terra nostra, tempus putationis advenit: vox turturis audita est in terra nostra. — Surge, amica mea, speciosa mea, et veni: columba mea in foraminibus petræ, in caverna maceriæ. — *Alleluia, alleluia. Ostende mihi faciem tuam, sonet vox tua in auribus meis: vox enim tua dulcis, et facies tua decora. Alleluia.

The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land. — Arise, my love, my beautiful one, and come: my dove in the clefts of the rock, in the hollows of the wall. — * Alleluia, alleluia. Show me thy face, let thy voice sound in mine ears: for sweet is thy voice, and comely thy face. Alleluia.

2. *From Septuagesima to Easter, the gradual No.* 1 *to the* *, *then Tract.* Tu gloria Jerusalem, tu lætitia Israel: tu honorificentia populi nostri.—Tota

Thou art the glory of Jerusalem, thou the joy of Israel: thou the honour of our people. — All beauteous art thou, O Mary: and the taint

pulchra es Maria: et macula originalis non est in te.— Felix es, sacra Virgo Maria et omni laude dignissima: quæ serpentis caput virgineo pede contrivisti.

of original sin is not in thee. —Happy art thou, O sacred Virgin Mary and most worthy of all praise: thou whose virgin foot did crush the serpent's head.

3. *During Easter-time.* Allel., allel. Flores apparuerunt in terra nostra. Allel. — Vox turturis audita est. Alleluia.

Alleluia, allel. The flowers have appeared in our land. Alleluia.—The voice of the turtle has been heard. Alleluia.

Gospel, Luke 1, page [illegible], *but only to the words*, and shalt call His name Jesus.

Offert. Ave, gratia plena, Dominus tecum, benedicta tu in mulieribus.

Hail, full of grace, the Lord is with thee, blessed art thou among women.

Secret. MAY this Sacrifice of praise, which we offer unto Thee, O Lord, by the merits of the glorious and immaculate Virgin, be unto Thee for an odour of sweetness, and confer upon us the health of body and soul which we ask. Through *&c.*

Comm. Visitasti terram et inebriasti eam; multiplicasti locupletare eam.

Thou hast visited the earth, and plentifully watered it; and in many ways enriched it.

P. Comm. MAY the arm of Thine immaculate Mother help those whom Thou, O Lord, hast refreshed with the Bread of Heaven; that by her aid we may deserve to come to our everlasting home. O Thou that livest *&c.*

April 26.—Our Lady of Good Counsel.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis, Boni Consilii Matris: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. [Alleluia, alleluia.] *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

LET us all rejoice in the Lord, whilst celebrating this festal day in honour of the blessed Virgin Mary, Mother of Good Counsel, on whose solemnity the Angels rejoice and praise the Son of God. [Alleluia, alleluia.] *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. O GOD, Who didst give us the Mother of Thy beloved Son for our Mother: and wert pleased by a wondrous apparition to glorify a beauteous Image of her: grant, we beseech Thee, that ever hearkening to her counsels, we may be enabled to live according to Thy heart, and happily to reach our home in heaven. Through the same *&c.*

Lesson, Ecclus. 24. As the vine, page 474.

Alleluia, alleluia. Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus. Alleluia.—Per te, Dei Genitrix, nobis est vita perdita data: quæ de cœlo suscepisti prolem, et mundo genuisti Salvatorem. Alleluia.

Allelula, allel. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women. Allel.—Through thee, O Mother of God, hath our lost life been given back to us: thou that didst receive thine Offspring from heaven, and bring forth a Saviour to the world. All.

After Easter, for the preceding verses, substitute the following.

Gradual. Ego sapientia habito in consilio: et eruditis intersum cogitationibus. — Beatus homo qui audit me, et vigilat ad fores meas quotidie: et observat ad postes ostii mei. — * Alleluia, alleluia. Qui me invenerit, inveniet vitam: et hauriet salutem a Domino. Alleluia.

I wisdom dwell in counsel: and am present in learned thoughts. —Blessed is the man that heareth me, and that watcheth at my gates daily: and waiteth at the posts of my doors.— * Allel., allel. He that findeth me shall find life: and shall draw salvation from the Lord. Allel.

Gospel, Luke 1, page 287, *but only to the words,* 'and of His kingdom there shall be no end,' *inclusively.*

Offert. (*with* alleluia); *Secret, in which after* 'Mother of God' *insert* 'Mother of Good Counsel'; *and Comm.* (*with* alleluia), p. 475.

P. Com. MAY the venerated intercession of Thy glorious and ever-virgin Mother Mary, Mother of Good Counsel, help us, we beseech Thee, O Lord: that she who hath heaped such constant favours upon us, may both make us to see the things which we ought to do, and also give us the strength to perform them. O Thou *&c.*

On the First Sunday of May.

B.V. Mary, Mother of the Divine Shepherd [*also*, Mother of the Good Shepherd].

Introit. GAUDEAMUS omnes in Domino, LET us all rejoice in the Lord, whilst celebrating

diem festum celebrantes sub honore beatæ Mariæ Virginis divini Pastoris Matris: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. Alleluia, alleluia. *Ps.* Protexisti me, Deus, a conventu malignantium: a multitudine operantium iniquitatem.

this festival in honour of blessed Mary the Virgin, Mother of the Divine Shepherd: on whose solemnity the Angels rejoice, and praise the Son of God. Allel., allel. *Ps.* Thou hast protected me, O God, from the assembly of the wicked: from the multitude of them that work iniquity.

Collect. O GOD, Who with unspeakable providence dost rule and govern the whole world, grant unto us Thy servants, that by the intercession of our watchful mother and guardian blessed Mary ever-virgin, we, protected from our foes, and filled with the fruits of Thy sweetness, may be safely brought unto our heavenly home. Through *&c.* *Commemoration of the Sunday.*

Lesson, Eccles. 24, As the vine, page 474.

1. *In Easter-time.* Alleluia, alleluia. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit. Alleluia.—* Virgo gloriosissima, divini Pastoris Mater, respice in nos, et dirige nos in viam rectam. Alleluia.

Alleluia, alleluia. All we like sheep have gone astray, every one hath turned aside into his own way. Alleluia. *O most glorious Virgin, Mother of the Divine Shepherd, look down on us, and lead us into the straight way. Alleluia.

2. *Outside of Easter-time, is said the*

Graduel. Pasce hœdos tuos juxta tabernacula pastorum. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit. Alleluia, alleluia. Virgo gloriosissima, *&c, as above at**

Feed thy kids beside the tents of the shepherds. All we like sheep have gone astray, every one hath turned aside into his own way. Alleluia, alleluia. O most glorious Virgin, *&c., as above at* *

Gospel, John 19, page 517.

Offertory. Si quis est parvulus, veniat ad me. Et insipientibus locuta est, Venite, comedite panem meum, et bibite vinum quod miscui vobis. Alleluia.

If anyone be childlike, let him come unto me. And unto the foolish she said, Come, eat my bread, and drink the wine which I have mixed for you. Alleluia.

Secret. GRANT we beseech Thee, Almighty God, that through the prayers of blessed Mary ever-Virgin, Thy faithful people may more fervently offer unto Thee this Sacrifice of salvation, and obtain the effect thereof. Through *&c.*

Preface, No. 10, page 17.

Comm. Si ambulavero in medio tribulationis vivificabis me: et super iram inimicorum meorum extendes manum tuam, et salvum me faciet dextera tua. Alleluia.

If I should walk in the midst of tribulation Thou wilt quicken me: and against the wrath of mine enemies Thou shalt stretch forth Thy hand, and Thy right hand shall save me. Alleluia.

P. Com. REFRESHED by this sacred Gift, we give thanks unto Thee, O Lord; and beseech Thy mercy, that, preserved, under the guardianship of Mary ever-Virgin, from the seductions of the flesh and the allurements of the world, we may unceasingly seek the joys of heaven. Through *&c.*

2nd Sunday in June.

FEAST OF THE B.V. MARY "DELLA STRADA":

Venerated in the Church of the "Gesù" in Rome.

Introit. IN me gratia omnis viæ et veritatis: in me omnis spes vitæ et salutis. *Ps.* Beati immaculati in via: qui ambulant in lege Domini.

IN me is all grace of the way and of truth: in me is all hope of life and salvation. *Ps.* Blessed are the undefiled in the way: that walk in the law of the Lord.

Collect. O LORD JESUS CHRIST, Thou Who art the way the truth and the life: grant, graciously, that by the intercession of blessed Mary Thy Virgin-Mother, we, running in the way of Thy commandments, may attain to life everlasting: O Thou that livest *&c.*

Commemoration of the current Sunday.

Lesson, Prov. 4. I WILL show thee the way of wisdom, I will lead thee by the paths of equity: which, when thou shalt have entered, thy steps shall not be straitened, and when thou runnest, thou shalt not meet a stumbling-block. Take fast hold of instruction, let her not go: keep her, for she is thy life. Be not delighted in the paths of the wicked,

nor let the way of evil men please thee. Flee from it, pass not by it: turn aside, and leave it. For they sleep not, except they have done evil: and their sleep is taken away, unless they have caused some to fall. They eat the bread of wickedness, and drink the wine of iniquity. But the path of the just goeth forward as a shining light, and will increase even unto perfect day.

Gradual. Transite ad me, omnes qui concupiscitis me; et a generationibus meis impleremini.—Spiritus enim meus super mel dulcis; et hereditas mea super mel et favum. —Alleluia, alleluia. Benedicta tu inter mulieres: et benedictus fructus ventris tui. Alleluia.

Come over to me, all ye that desire me: and be filled with my fruits. — For my spirit is sweet above honey: and mine inheritance above honey and the honey-comb —Alleluia, alleluia. Blessed art thou among women, and blessed is the Fruit of thy womb. Alleluia.

Gospel, Matt. 2. AT that time: An Angel of the Lord appeared in sleep unto Joseph in Egypt, saying, Arise, and take the Child and His Mother, and go into the land of Israel. For they are dead that sought the life of the Child. Who arose and took the Child and His Mother, and came into the land of Israel.

Offert. Misericordiam et judicium cantabo tibi Domine: psallam et intelligam in via immaculata, quando venies ad me.

Mercy and justice will I sing unto Thee, O Lord: I will make melody, and understand in the undefiled way, when Thou shalt come to me.

Secret. DO Thou, O Lord, mercifully regard this Offering, and by the intercession of the blessed Virgin Mary, grant that sinners may come back from their evil way, and the just be confirmed in Thy way and in Thy truth. Through *&c.*

Preface, No. 10, page 17.

Comm. Deus praecinxit me virtute, et posuit immaculatam viam meam.

God hath girt me with strength, and hath made my way undefiled.

P. Com. GRANT, we beseech Thee, almighty and merciful God, that we, refreshed by these Thy Gifts, may, by the intercession of the blessed Virgin Mary, walk in the path of justice, and so happily attain unto the glory of heaven. Through *&c.*

June 9.—Our Lady of Grace.

Mass, the Collect excepted, as on the feast of the Name of Mary, p. 511.

Collect. O GOD, Who, through the fruitful virginity of blessed Mary, didst bestow upon mankind the grace of Redemption: grant that we may everlastingly enjoy in heaven the happy company of her, whom here on earth we call upon as Mother of Divine Grace. Through *&c.*

(*In Easter-time, Gradual*, Alleluia, alleluia. Virga, page 200.)

(On the Sunday following June 16.)

Our Lady of Perpetual Succour.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

LET us all rejoice in the Lord, whilst celebrating this festival in honour of blessed Mary the Virgin, on whose solemnity the Angels rejoice, and praise the Son of of God. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. ALMIGHTY and everlasting God, Who hast given us to venerate an Image of Thy most blessed Mother under the special invocation of our Perpetual Helper: grant graciously, that amid all the changes of this our way and life, we may be so defended by the constant protection of that same immaculate and ever virgin Mary, as to be able to obtain the reward of Thine eternal Redemption. O Thou that livest *&c.*—(*Commem. and last Gospel of the current Sunday.*)

Lesson, Ecclus. 24, As the vine, page 474.

Gradual. Tota formosa et suavis es, Filia Sion: pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata. — Benedixit te Dominus in virtute sua: quia per te ad nihilum redegit inimicos nostros.—*Allel., allel. Ave, Maria.

All beauteous and sweet art thou, O Daughter of Sion: fair as the moon, bright as the sun, terrible as an army in battle-array.—The Lord hath blessed thee by His power: because by thee He hath brought our enemies to nought.—*Allel., alleluia. Hail, Mary, full of

gratia plena, Dominus tecum: benedicta tu in mulieribus. Alleluia.

grace, the Lord is with thee: blessed art thou among women. Alleluia.

Gospel, *John* 19, page 517.—*Offert.*, Recordare, page 475.

Secret. THROUGH Thy favour, O Lord, and the intercession of blessed Mary, Virgin and Mother, may this Oblation conduce to our present and everlasting prosperity and peace. Through.—*Preface*, *No.* 10, p. 17.

Comm., Regina, page 475.

P. Com. MAY the venerated intercession of Thine immaculate and ever-virgin Mother Mary help us, we beseech Thee, O Lord: that she, who hath heaped such constant favours upon us, may, of her goodness, both guard us from all peril, and keep us united. O Thou that livest *&c.*

June 20.—Our Lady of Comfort.

(*See also* p. 648c.) *Mass*, Salve, *No. V.*, p. 290, *the Collect excepted.*

Collect. O LORD JESUS CHRIST, Who with unspeakable providence hast ordained that we should have all things through Thy Mother Mary: grant graciously that we, who solemnly venerate her under the most loving title of Comforter of the Afflicted, may always enjoy her help and comfort. O Thou that livest *&c.*

July 16.—Our Lady of Mount Carmel.

In Carmelite Churches.

Mass as on page 474, *excepting for the* 3rd *verse of the Gradual*, Benedicta, *substitute after the two* Alleluias.

Felix es, sacra Virgo Maria, et omni laude digerissima: quia ex te ortus est sol justitiæ. Alleluia.

Happy art thou, O sacred Virgin Mary, and most worthy of all praise: because from thee arose the sun of justice. Alleluia.

Gospel, *John* 19, page 517.

Offert. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia et exultatione. Alleluia.

After her shall virgins be brought to the King: her neighbours shall be brought unto Thee with gladness and exultation. Alleluia.

Comm., Beata viscera, page 408, *with* alleluia *at the end.*

July 17—The Humility of the B. V. Mary.

Introit: *in Easter-time*, Salve, No. IV., page 290; *out of Easter*, Salve, No. V., page 296.

Collect. O GOD, Who lookest down on the lowly, but knowest the proud afar off, grant unto Thy servants to imitate with a pure heart the humility of blessed Mary ever virgin: she who by her virginity pleased, and in her lowliness conceived, Thy Son, our Lord Jesus Christ: Who *&c.*

Lesson, Ecclus. 24, In all things, page 498.

Gradual: from Trinity Sunday to Septuagesima, Benedicta, page 292; *in Easter-time*, Alleluia, alleluia, Virga Jesse, page 290.

Gospel, Luke 1, *and Offert.*, Ave (*with* Alleluia *in Easter*), p. 287.

Secret. MAY this Oblation obtain for us, we beseech Thee, by the intercession of blessed Mary the Virgin-Mother of God, the grace of true humility; and at the same time take from our hearts the lust of the flesh and of the eyes, and the ambition of this world: that, living soberly, justly and godly, we may attain unto the rewards of everlasting life. Through *&c.*—*Preface, No.* 10. page 17.

Comm., Beata viscera, page 577 (*with* alleluia *in Easter-time*).

P. Com. MAY the participation of this Sacrament, O Lord, wipe away the stains of our sins: and by the intercession of the glorious and blessed Mary ever-virgin, lead us, along the lowly way, to the realms on high. Through *&c.*

On the Sunday after the Octave of the Assumption.

The most pure Heart of the B. V. Mary.

Introit. OMNIS gloria ejus filiæ Regis ab intus, in fimbriis aureis circumamicta varietatibus: adducentur Regi virgines post eam, proximæ ejus afferentur tibi. (Alleluia, allel.) *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

ALL the glory of the King's Daughter is within, in golden borders, clothed round about with variety: after her shall virgins be brought to the King, her neighbours shall be brought unto thee. (Alleluia, alleluia.) *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. ALMIGHTY and everlasting God, Who in the Heart of blessed Mary the Virgin didst prepare a dwelling worthy of the Holy Ghost: mercifully grant, that we who with devout minds celebrate the festival of that most pure Heart, may be able to live according to Thine own Heart. Through . . . of the same Holy Ghost *&c.*—*Commem. and last Gospel of the current Sunday*

Lesson. Cant. 8, Put me as a seal *&c., as from the* * *in the 6th line of* page 180, *and thence to the end of the Lesson.*

During Easter-time, either—Alleluia, alleluia. Virga Jesse, page 290, *is said instead of the following Gradual; or, in some places, the first two Verses of the following Gradual, with two* alleluias *before and one after the 1st Verse, and another* alleluia *after the 2nd.*

Gradual. Nihil inquinatum in eam incurrit: candor est lucis æternæ, et speculum sine macula Dei majestatis, et imago bonitatis illius. — Ego dilecto meo, et dilectus meus mihi: qui pascitur inter lilia. —Allel., allel. Magnificat anima mea Dominum: et exultavit spiritus meus in Deo salutari meo. Allel.

Nothing defiled falleth into her: she is the brightness of everlasting light, and the spotless mirror of God's majesty, and the image of His goodness. —I unto my beloved, and my beloved unto me: who feedeth among the lilies. — Alleluia, alleluia. My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour. Alleluia.

Gospel, Luke 2. AT that time: The Mother of Jesus said unto Him, Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing. And He said to them, How is it that ye sought me? Knew ye not that I must be about my Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth; and was subject to them. And His mother kept all these words in her heart.

Offert. Quia fecisti viriliter, et confortatum est cor tuum: ideo et manus Domini confortavit te, et eris benedicta in æternum.

Because thou hast done manfully, and thy heart hath been strengthened: therefore also hath the hand of the Lord strengthened thee, and thou shalt be blessed for ever.

Secret. WE, who offer unto Thy Majesty the Lamb without spot, beseech Thee, O Lord, that our hearts may be enkindled by that divine fire, which ineffably inflamed the Heart of blessed Mary the Virgin. Through the same *&c.*—*Preface*, No. 10, page 17.

Comm. Sub umbra illius quem desideraveram, sedi: et fructus ejus dulcis gutturi meo.

I sat down under the shadow of him, whom I desired: and his fruit was sweet to my palate.

P. Com. REFRESHED by these divine Gifts, we supplicantly beseech Thee, O Lord, that by the inter-

cession of blessed Mary the Virgin, the solemn feast of whose most pure Heart we now reverently keep, we may be delivered from present dangers, and obtain the joys of everlasting life. Through *&c.*

On the same Sunday.—B. V. Mary, Health of the Weak and Sick.—*Mass*, Salve, *No. V.*, p. 290.

Sept. 3.—B.V.M., Mother of the Divine Shepherd.

Mass, Salve, *No. V.*, page 290, *the Collect excepted.*

Collect. O LORD JESUS CHRIST, the Good Shepherd, Who didst give Thy life for Thy sheep, and Who, hanging on the Cross, didst commend us, Thy people and the sheep of Thy pasture, unto Thy Virgin Mother: grant, by her intercession, that we, following Thee our Shepherd on earth, may be brought to the pastures of everlasting life in heaven. O Thou that livest *&c.*

On the First Sunday in October.

The Most Holy Rosary of the B. V. Mary.

In Dominican Churches, and elsewhere when authorized.

Introit and Prayers from the Mass, p. 526.—*Comm. and last Gospel of the Sunday.—Lesson, Prov.* 8, p. 384.

Gradual. Propter veritatem, et mansuetudinem et justitiam: et deducet te mirabiliter dextera tua.—Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. Alleluia, allel.—Solemnitas gloriosæ Virginis Mariæ, ex semine Abrahæ, ortæ de tribu Juda, clara ex stirpe David. Alleluia.

Because of truth, and meekness, and justice: and thy right hand shall lead thee marvellously.—Hearken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty.—Allel., allel.—'Tis a festival of the glorious Virgin Mary, of the seed of Abraham: sprung from the tribe of Juda, from David's renowned lineage. Alleluia.

Gospel, Luke 1, The angel Gabriel was sent, page 227.

Offert. Obaudite me, divini fructus, et quasi rosa plantata super rivos aquarum fructificate: quasi Libanus odorem suavitatis habeta.

Hearken unto me, O ye of divine offspring, and bud forth as the rose that is planted by the brooks of water: as frankincense give ye an odour of sweetness.

Comm. Florete flores quasi lilium et date odorem, et frondete in gratiam: et collaudate canticum, et benedicite Dominum in operibus suis.

Flower ye forth like the lily and yield ye a smell, and bring forth leaves in grace: and sound forth a canticle of praise, and bless ye the Lord in His works.

On the Second Sunday of October.

THE MATERNITY OF THE B. V. MARY.

Introit, Salve, *from Mass V.*, page 290.

Collect. No. 1, page 5, O God, Who wert pleased: *with Commem. and last Gospel of the current Sunday.*

Lesson, Ecclus. 24, As the Vine, page 474.

Gradual. Egredietur virga de radice Jesse: et flos de radice ejus ascendet.—Et requiescet super eum: Spiritus Domini.— * Alleluia, alleluia. Ecce virgo concipiet et pariet filium: et vocabitur nomen ejus Emmanuel. Alleluia.

There shall come forth a rod out of the root of Jesse: and a flower shall rise up out of his root.—And the Spirit of the Lord shall rest upon Him. — * Alleluia, alleluia. Behold, a virgin shall conceive and bring forth a son: and His name shall be called Emmanuel. Alleluia.

Gospel, Luke 2, At that time: When they returned, the child Jesus *&c., as from the 4th line of the Gospel at* page 73, *up to and including the words* and He was subject to them, *near the end.*

Offert. Cum esset desponsata Mater ejus Maria Joseph, inventa est in utero habens de Spiritu Sancto.

When his Mother Mary was espoused to Joseph, she was found with child of the Holy Ghost.

Secret. THROUGH Thy favour, O Lord, and the intercession of the blessed and ever-virgin Mary, Mother of Thine only-begotten Son, may this Oblation conduce to our present and everlasting prosperity and peace. Through the same *&c.*—*Preface, No* 10, page 17.

Comm. Beata viscera Mariæ Virginis, quæ portaverunt Æterni Patris Filium.

Blessed is the womb of the Virgin Mary, that bore the Eternal Father's Son.

P. Com. MAY this Communion, O Lord, cleanse us from guilt; and by the intercession of blessed Mary the Virgin-Mother of God, make us sharers of the heavenly remedy. Through the same, *&c.*

On the Third Sunday of October.

THE PURITY OF THE B. V. MARY.

Introit, Salve, *Mass V.*, page 290.

Collect. GRANT, we beseech Thee, almighty and everlasting God, that we who with festive solemnity venerate the wholly unsullied Virginity of the most pure Virgin Mary, may, by her intercession, obtain purity both of mind and of body. Through *&c.—Commem. of the Sunday.*

Lesson, Cant. 2, page 467, *but only from the * in the 5th line.*

Gradual. Sicut lilium inter spinas, sic amica mea inter filias.—Dilectus meus mihi, et ego illi: qui pascitur inter lilia.— * Allel., alleluia. Quæ est ista quæ progreditur quasi aurora consurgens: pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata? Alleluia.

As the lily among thorns, so is my beloved among the daughters.—My beloved unto me, and I unto him: who feedeth among the lilies.— * Allel., allel. Who is she that cometh forth as the rising morn: fair as the moon, bright as the sun, terrible as an army in battle-array? Alleluia.

Gospel, Luke 1, page 287, *but as far as the * only.*

Offert. Post partum Virgo inviolata permansisti: Dei genitrix, intercede pro nobis.

After childbirth thou didst remain a Virgin inviolate: O Mother of God, intercede for us.

Secret, O may the loving-kindness, page 468 (*but, for* 'Visitation,' *substitute* 'Purity').—*Commem. of Sunday.—Preface, No.* 10, page 17.

Comm. Benedicta et venerabilis es, Virgo Maria: quæ sine tactu pudoris inventa es Mater Salvatoris.

Blessed and glorious art thou, O Virgin Mary: who without spot wert found the Mother of the Saviour.

P. Com. GRANT, we beseech Thee, O Lord, that we who have partaken of this aid to our salvation may everywhere be protected by the patronage of the most pure Virgin Mary, in whose honour we have made this Offering unto Thy Majesty. Through *&c.—Commem. and last Gospel of the Sunday.*

On the 4th Sunday of October; or 2nd Sunday of November.

THE PATRONAGE OF THE B. V. MARY.

Mass, Salve, *No. V.*, p. 290, *with Comm. and last Gospel of the Sunday.*

On the Sunday within the Octave of All Saints.

B.V. MARY 'OF SUFFRAGE,' or Helper of the Living & the Dead. *Mass, Salve, No. V., p. 290, with the special Prayers there provided.*

NOV. 27.—A Feast in Commemoration of the MANIFESTATION OF THE IMMACULATE VIRGIN MARY,

in 1830, to Catherine Labouré, Sister of Charity of St. Vincent of Paul, and the consequent Institution of the 'MIRACULOUS MEDAL'; and of the many signal favours granted by means of this medal, notably the Conversion of Alphonse Ratisbonne, on the 20th Jan., 1842.

Introit. ERIT quasi signum in manu tua, et quasi monumentum ante oculos tuos: et ut lex Domini semper sit in ore tuo. *Ps.* Confitemini Domino, et invocate nomen ejus: annuntiate inter gentes opera ejus.

IT shall be as a sign in thy hand, and as a memorial before thine eyes, and that the law of the Lord be always in thy mouth. *Ps.* O give thanks unto the Lord, and call upon His name: tell forth His deeds among the nations.

Collect. O LORD JESUS CHRIST, Who wast pleased that the most blessed Virgin Mary Thy Mother, immaculate from her first conception, should shine resplendent with miracles beyond number; grant, that, ever imploring her patronage, we may attain unto the joys of everlasting life. O Thou that livest *&c.*

Lesson. Apoc. 12. A GREAT sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And she brought forth a man-child, who was to rule all nations with an iron rod: and her son was taken up to God, and to His throne. And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place. And the serpent cast out of his mouth after the woman, water as it were a river: that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

Gradual. Mementote mirabilium ejus quæ fecit: prodigia ejus, et judicia oris ejus.—Posuit in ea verba signorum suorum: et prodigiorum suorum in terra. — Alleluia, alleluia. A summo cœlo egressio ejus: nec est qui se abscondat a calore ejus. Alleluia.

Remember the marvellous works which He hath done: His wonders, and the judgments of His mouth.—He placed in them the words of His signs: and of His wonders in the land.—Alleluia, alleluia. His going forth is from the topmost heaven: nor is there any that can hide from His heat. Alleluia.

Gospel: John 2, page 78.

Offert. Dixit Jesus discipulo, Ecce mater tua; et ex illa hora accepit eam discipulus in sua.

Jesus said to the disciple, Behold thy mother; and from that hour the disciple took her to his own.

Secret. O LORD GOD, do Thou, by the intercession of the Blessed Virgin Mary, at whose prayer Jesus Christ Thy Son made the beginning of His signs, grant that we may with pure minds accomplish the Sacrament of the Body and Blood of that Thy Son: that so we may become worthy to be partakers in the everlasting Banquet. Through the same *&c.*

Preface, No. 10, page 17 ('on the Immaculate Conception').

Comm. Innova signa et immuta mirabilia; glorifica manum tuam et brachium dexterum; festina tempus, et memento finis, et enarrent mirabilia tua.

Renew the signs, and work fresh marvels; glorify Thine hand and Thy right arm; hasten the time, and remember the end, and let them declare Thy wondrous works.

P. Com. O LORD, GOD ALMIGHTY, Who wast pleased that we should have all things through the Immaculate Mother of Thy Son: grant, that, by the help of so powerful a Mother, we may escape present perils and attain unto life everlasting. Through the same *&c.*

Dec. 4.—St. Barbara, Virgin and Martyr.

Mass, Loquebar, page 339, *the Collect excepted.*

Collect. MAY the intercession of blessed Barbara, Thy Virgin and Martyr, we beseech Thee, O Lord, shield us from every adversity; that by her help, before the day of our departure from this life, and after a true repentance and a sincere confession, we may receive the very glorious Sacrament of the most holy Body and Blood of our Lord Jesus Christ, Who with Thee liveth and reigneth in the unity of the Holy Ghost, *&c.—Commem. of Advent.*

Jan. 29.—St. Francis of Sales,

Bishop of Geneva, and a Doctor of the Church.

FOUNDER OF THE VISITATION NUNS.

STATUIT ei testamentum æternum, et dedit illi sacerdotium gentis, et beatificavit illum in gloria: et circumcinxit eum zona gloriæ, et induit eum stolam gloriæ, et coronavit eum in vasis virtutis. *Ps.* Quam dulcia faucibus meis eloquia tua: super mel ori meo.

HE established for him an everlasting covenant, and gave him the Priesthood of the nation, and made him blessed in glory. He girded him about with a girdle of honour, and clothed him with a stole of glory, and crowned him with the jewels of power. *Ps.* How sweet are Thy words unto my lips: more than honey unto my mouth.

Collect. O God, Who for the salvation, *&c.*, page 399.

Epistle, Eph. 3. I AM made a minister [of the Gospel] according to the gift of the grace of God, which is given unto me according to the operation of His power. Unto me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ; and to enlighten all men what is the dispensation of the mystery which hath been hidden from eternity in God, Who created all things. That the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the Church, according to the eternal purpose, which He made in Christ Jesus our Lord. In Whom we have boldness and access with confidence by the faith of Him. Wherefore I pray you not to faint . . . *as from the 1st line, page 259, and to the end of the Epistle.*

Gradual. Respicite quoniam non mihi soli laboravi, sed omnibus exquirentibus disciplinam. — Audite me, magnates, et omnes populi, et rectores Ecclesiæ auribus percipite.—* Alleluia, alleluia. Ecce oculi Domini super metuentes eum: et in eis qui sperant super misericordia ejus. Alleluia.

O see, that I have not laboured for myself alone: but for all them that seek instruction.—Hear me, ye great men, and all ye people: and hearken with your ears, ye rulers of the Church.—* Alleluia, alleluia. Behold, the eyes of the Lord are upon them that fear Him: and upon them that hope in His mercy. Alleluia.

*After Septuagesima the Gradual is said to *, and then, the Tract,*

Gustate et videte quoniam suavis est Dominus: beatus vir qui sperat in eo.—Cor sapientis erudiet os ejus, et labiis ejus addet gratiam.—Qui moderatur sermones suos, doctus et prudens est: et pretiosi spiritus vir eruditus.

O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him.—The heart of the wise man shall teach his mouth: and add grace unto his lips.—He that setteth bounds to his words, is shrewd and wise: and the man of understanding is of a precious spirit.

Gospel, Matt. 5, page 330.

Offert. Novi opera tua, et fidem, et caritatem tuam, et ministerium, et patientiam tuam: et opera tua novissima plura prioribus.

I know thy works, and thy faith and charity, and thy ministry and patience: and thy last works which are more than the former.

Secret. DO Thou, O Lord, by means of this salutary Sacrifice which we offer unto Thee, kindle in us that divine fire of the Holy Ghost, wherewith Thou didst so wondrously inflame the gentle soul of blessed Francis. Through . . . . of the same Holy Ghost *&c.*

Preface. It is truly meet, *&c. as in No.* 3, page 16, *up to* *, *then,*

Through Christ our Lord: Who for His Church did raise up blessed Francis to be a Shepherd after His own heart, that by his writings, and words, and example, he might strengthen the piety of the people, and make rough places into smooth ways. And Who did so marvellously fill him with the spirit of His gentleness, that not only were the hardened hearts of sinners bent unto repentance, but many also whose minds had risen in

heretical rebellion, returned to the unity of the Catholic Faith. And therefore, *&c., as in Preface No.* 11, page 18.

Comm. Factus sum infirmis infirmus, ut infirmos lucrifacerem. Omnibus omnia factus sum, ut omnes facerem salvos.

To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

℣ *Com.* O GOD, Who in blessed Francis, Thy Confessor and Pontiff, didst bestow upon Thy Church a distinguished Minister of Christian perfection, and through him didst deign to enrich her with a new Offspring of holy Virgins: do Thou, by means of the Sacrament which we have received, graciously grant, that we may here on earth imitate his charity and gentleness, and attain unto his glory in heaven. Through *&c.*

Feb. 3.—St. Blase, Martyr,

Bishop of Sebaste, in Armenia.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore Sancti Blasii, Martyris atque Pontificis: de cujus passione gaudent Angeli, et collaudant Filium Dei. *Ps.* Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus.

LET us all rejoice in the Lord, celebrating this festival day in honour of blessed Blase the Martyr and Pontiff, for whose passion the Angels rejoice and praise the Son of God. *Ps.* Great is the Lord, and highly to be praised: in the city of our God, in His holy mountain.

Collect. O GOD, Who didst enable blessed Blase Thy Martyr and Pontiff to bear his torments with marvellous constancy, and dost now give him a wondrous power in driving away the infirmities of others: do Thou mercifully grant that we may both imitate his constancy in the Faith, and, when in the midst of dangers, experience his patronage. Through *&c.*

Epistle, No. 1, p. 316.—*Gradual*, Gloria, p. 301; *with the usual alteration after Septuagesima.—Gospel, Matt.* 10, p. 431.

Offert. Transvexit illum Dominus per aquam nimiam: et ab altitudine inferorum eduxit illum.

The Lord carried him through mighty waters: and brought him out from the depth of hell.

Secret, Graciously receive, *and Comm.* Semel juravi, page 300

P. Com. MAY the Sacrament which we have received, O Lord, obtain for us help; and do Thou by the merits and intercession of blessed Blase Thy Martyr and Pontiff, grant that no adversity may hurt us, and no iniquity have dominion over us. Through *&c.*

Feb. 6.—St. Hyacintha Mariscotti, Virgin,

Of the Third Order of St. Francis.

Mass, Dilexisti, page 344, *the Collect excepted.*

Collect. O GOD, Who wast pleased that blessed Hyacintha, Thy Virgin, should offer herself as a sacrifice of unceasing mortification and charity: grant that we, through her intercession, and following her example, may ever grieve for our sins and remain steadfast in the love of Thee. Through *&c.*—*Commem.* of St. Dorothy, Virgin and Martyr, *from the Mass* Me expectaverunt, page 341.

Feb. 10.—St. Scholastica, Virgin.

In Benedictine Churches, when authorized.

Introit. SURGE, propera, amica mea, columba mea, et veni: jam enim hiems transiit, imber abiit et recessit. *Ps.* Quis dabit mihi pennas sicut columbæ? et volabo et requiescam.

ARISE, make haste, O my love, my dove, and come: for now is winter past, the rain is over and gone. *Ps.* Who will give me wings like the dove's? and I will fly and be at rest.

Collect. O GOD, Who to shew us the innocence of her life, wert pleased that the soul of blessed Scholastica Thy Virgin should enter heaven under the appearance of a dove: grant, through her merits and prayers, that we may live with such innocence, as to be worthy to reach the everlasting joys. Through *&c.*—*In Lent Commem. thereof.*

Lesson Cant. 8. WHO shall give thee to me for my brother, sucking the breasts of my mother? that I may find thee without, and kiss thee, and now no man may despise me! I will lay hold of thee, and bring thee into my mother's house. There shalt thou teach me: and I will give thee a cup of spiced wine, and new wine of my pomegranates. His left hand is under my head, and his right hand shall embrace me. I adjure you, O daughters of Jerusalem, that ye stir not up, nor awake my love until she herself please.

Gradual. Aquæ multæ non potuerunt extinguere caritatem: nec flumina obruent illam.—Si dederit homo omnem substantiam domus suæ pro dilectione: quasi nihil despiciet eam. — * All., all. Dilectus meus mihi et ego illi, qui pascitur inter lilia: donec aspiret dies, et inclinentur umbræ.

Many waters have not been able to quench charity: neither shall floods drown it.—If a man give all the substance of his house for love: as nought shall he despise it.— * Alleluia, alleluia. My beloved to me, and I unto him, who feedeth among the lilies: until the day break, and the shadows draw off.

* *From Septuagesima to Easter the Gradual is said up to *, then,*

Tract. Inveni quem diligit anima mea: tenui eum, nec dimittam.—Oleum effusum nomen tuum: ideo adolescentulæ dilexerunt te.—Trahe me post te: curremus in odorem unguentorum tuorum. — Exultabimus et lætabimur in te, memores uberum tuorum super vinum: recti diligunt te.

I have found him whom my soul loveth: I have taken hold of him, and will not let him go.—Thy name is as oil poured out: therefore have the maidens loved thee.—Draw me after thee: we will run in the odour of thine ointments.—We will exult and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.

Prose. EMICAT meridies
Et beata requies
Virgini Scholastice.
Intrat in cubicula.
Sponsi petit oscula,
Quem amavit unice.

Quantis cum gemitibus
Cordis et ardoribus,
Hæc Dilectum quæsivit!
Movit cœlos lacrymis,
Imbribusque plurimis
Pectus fratris mollivit.

O grata colloquia,
Cum cœlorum gaudia
Benedictus explicat.
Ardent desideria
Mentis et suspiria
Virgo sponsus excitat.

Veni formosissima,
Sponsa dilectissima,
Veni coronaberis.

NOW doth heaven's resplendent noon-day,
With its peace and rest transcendent,
Shine upon Scholastica.
For, this day the Bridegroom, coming,
Found her with her lamp brightburning,
And with Him she entered heaven.

Ah, that day, how she had waited!
How, with tears and ardent longing,
Her Beloved she had sought!
She the very skies had melted,
So that plenteous showers falling
Forced her brother to relent.

Then, to her, what happy converse,
When the wondrous joys of heaven,
He the heav'n-inspired unfolds.
Then how sweetly glows her yearning!
And the voice, how all-alluring
Of the Virgin-Bridegroom sounds!

'Come, O Virgin, truly beauteous,
Loving Bride, most dearly cherished,
Come, receive thy glorious crown!

Dormies in liliis,
Afflues deliciis,
Et inebriaberis !

Come, and rest amid the lilies,
And in very wealth of gladness
Be for ever satisfied.'

O columba virginum,
Quæ de ripis fluminum
Adis aulam gloriæ :
Trahe nos odoribus,
Pasce et uberibus
Immortalis gratiæ.
Amen. (Alleluia.)

Virgin, thou who dove-like soarest
From the shores of earthly rivers
Upward to the heavenly door :
Let thy fragrance draw us to thee :
Feast us with the longed-for plenty
Of immortal grace.
Amen. (Alleluia.)

Gospel, **Matt.** 25, page 340.

Offert. Intonuit Dominus de cœlo, et Altissimus dedit vocem suam, grando et carbones ignis : fulgura multiplicavit et conturbavit eos, et apparuerunt fontes aquarum. (Alleluia.)

The Lord thundered from heaven, and the Most High gave His voice, hail and coals of fire : he multiplied the lightnings and troubled them, and the fountains of waters appeared. (Alleluia.)

Secret. RECEIVE, we beseech Thee, O Lord, the vows of Thy suppliants with these Offerings of sacrifice : that by the intercession of blessed Scholastica Thy Virgin, who loved Thee with a sincere devotion, both faith and love may increase within us. Through *&c.*

Comm. Si manseritis in me, et verba mea in vobis manserint : quodcumque volueritis petetis, et fiet vobis, dicit Dominus. (All.)

If ye abide in me, and my words abide in you : ye shall ask whatsoever ye will, and it shall be done unto you, saith the Lord. (Alleluia.)

P. Com. UPON this Thy family that hath been fed with spiritual Food, do Thou, we beseech Thee, O Lord, through the merits of blessed Scholastica Thy Virgin, mercifully look down : that, even as, in order that she might obtain that which she desired, Thou didst at her prayer cause rain to fall from heaven : so, through her intercession, Thou wouldest be pleased to moisten the dryness of our hearts with the dew of Thy heavenly grace Through *&c.*

Feb. 22.—St. Margaret of Cortona,

PENITENT OF THE THIRD ORDER OF ST. FRANCIS.

(In Franciscan Churches.)

Introit. NUMQUID obliviscetur misereri Deus, aut continebit in ira sua misericordias suas? Et dixi, Nunc cœpi: hæc mutatio dexteræ Excelsi. *Ps.* Voce mea ad Dominum clamavi: voce mea ad Deum, et intendit mihi.

WILL God forget to show mercy? or, in His anger, shut up His mercies? And I said, Now have I begun: this is the change of the right hand of the Most High. *Ps.* With my voice I have cried unto the Lord: with my voice unto God, and He heard me.

Collect, Secret, and P. Comm., from the next Mass, Feb. 26.—Commem. of Lent.—Epistle, Cant. 3 July, 22, page 479.

In Easter-time, the following Gradual is said without the Tract; and two alleluias are said before, one in the middle, and another at the end of the Gradual.

Gradual. Liberasti me de perditione; et eripuisti me de tempore iniquo.—Propterea confitebor, et laudem dicam tibi: et benedicam nomini Domini.

Thou hast saved me from destruction: and delivered me from the evil time.—Therefore will I give thanks and praise unto Thee: and bless the Name of the Lord.

Tract. Jam hiems transiit, imber abiit, et recessit.—Flores apparuerunt in terra nostra, tempus putationis advenit: vox turturis audita est in terra nostra.—In charitate perpetua dilexi te: ideo attraxi te, miserans tui.

Now is winter past, the rain is over and gone.—The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land.—I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee.

Gospel, Luke 15, At that time: The Pharisees and Scribes murmured, &c., from the 3rd line of the Gospel on page 231.

Offert. Ubi abundavit delictum, superabundavit gratia: ut, sicut regnavit peccatum in mortem, ita et gratia regnet per justitiam in vitam æternam.

Where sin abounded, grace hath much more abounded: that, as sin reigned unto death, even so might grace reign through justice unto life everlasting.

Comm. Gaudium erit coram Angelis Dei super uno peccatore pœnitentiam agente.

There shall be joy before the Angels of God over one sinner doing penance.

Feb. 26.—St. Margaret of Cortona.

Mass, Cognovi, page 348, *the Prayers and Lesson excepted.*

Collect. O GOD, Who didst mercifully lead back Thy servant Margaret from the way of perdition to the path of salvation: grant us, of that same mercy, that we who, in the past, have not blushed to follow her in her straying away, may now seek our glory in a zealous imitation of her repentance. Through *&c.*—(*Commem. of Lent.*)

Lesson, *Cant.* 3 *and* 8, I will rise, *as on July* 22, page 479.

Secret. MAY this Sacrifice of atonement which we offer unto Thee, O Lord, obtain for us, through the intercession of blessed Margaret, the longed-for fulness of Thine indulgent favour. Through *&c.*

P. Com. MAY the fruitful tears of blessed Margaret, soften the hardness of our hearts, O Lord; that, by the virtue of this Sacrament, we may, by incessant grief, extinguish the flames which we have deserved for our sins. Through *&c.*

March 21.—Feast of St. Benedict.

Also on July 11, The Solemn Commemoration of St. Benedict.

In Benedictine Churches.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore sancti Benedicti Abbatis: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. *Ps.* Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus.

LET us all rejoice in the Lord, whilst celebrating this feast in honour of the holy Abbot Benedict: on whose solemnity the Angels rejoice, and praise the Son of God. *Ps.* Great is the Lord, and greatly to be praised: in the city of our God, in His holy mountain.

Of the two Collects which follow, the first is said on the Feast and its Octave; the second, on the Solemn Commemoration and its Octave.

Collect. ALMIGHTY and everlasting God, Who on this day, freeing Thy blessed Confessor Benedict from the trammels of the flesh, didst uplift him into heaven: do Thou unto Thy servants, who celebrate this festival, grant, we beseech Thee, the pardon of all our sins: that we, who with exulting minds rejoice together at his glory, may likewise, by his intercession with Thee, be associated in his merits. Through *&c.*—*In Lent, Commem. thereof.*

Collect. STIR up in Thy Church, O Lord, that Spirit which filled our holy Father Saint Benedict the Abbot; that we, full of the same Spirit, may set ourselves to love that which he cherished, and to put into practice that which he taught. Through *&c.*

Lesson, *Ecclus.* 50. BEHOLD a great Confessor, who in his life propped up the house, and in his days fortified the temple. By him also the height of the temple was founded, the double building, and the high walls of the temple. In his days the wells of water flowed out, and they were filled as the sea above measure He took care of his nation, and delivered it from destruction. He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court. As the morning star in the midst of a cloud, he shone in his days: and as the moon at her full and as the sun when it shineth, so shone he in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer. As a bright fire, and as frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive-tree budding forth, and a cypress-tree rearing itself on high. And about him was the ring of his brethren: as the cedar planted in mount Libanus, and as branches of palm-trees, so stood they round about him, and all the sons of Aaron in their glory.

Gradual. 1. *From Septuagesima to Holy Week, and during Easter time: as for Abbots,* page 337.

2. *From Trinity to Septuagesima:* Domine prævenisti, page 337, *up to the ℣, then,*

Vir Dei Benedictus omnium justorum spiritu plenus fuit: ipse intercedat pro cunctis monasticæ professionis.	That man of God, Benedict, was full of the spirit of all the just: may he intercede for all those who are bound to a monastic life.

Sequence.

On the 11th July substitute Lætæ dies *for* Lætæ quies.

LÆTA quies magni ducis Dona ferens novæ lucis, Hodie recolitur. Charis datur piæ menti, Corde sonet in ardenti, Quidquid foris promitur.	LO, the joyful day we honour, When our glorious Leader, resting, Gained the everlasting light. Now are minds devout refreshed, Now the ardent hearts inflamed, Pondering o'er his wondrous deeds

Hunc per callem orientis
Admiremur ascendentis
Patriarchæ speciem.
Amplum semen magnæ prolis
Illum fecit instar solis
Abrahæ persimilem.

Corvum cernis ministrantem,
Hinc Eliam latitantem
Specu nosce parvulo.
Elisæus dignoscatur,
Cum securis revocatur
De torrentis alveo.

Illum Joseph candor morum,
Illum Jacob futurorum
Mens effecit conscia.
Ipse memor suæ gentis,
Nos perducat in manentis
Semper Christi gaudia.
Amen. (Alleluia.)

See him, up the Orient Highway
As of old the Patriarch, rising,
To the realms of heavenly bliss.
Seed prolific, him his children,
Countless as the stars of heaven,
Make another Abraham.

See in him a new Elias,
When, upon the desert mountain,
By a raven he is fed.
Or, another Eliseus,
When his word the sunken hatchet
Raises from the torrent's bed.

His the stainless life, like Joseph's:
His the eyes that pierced, like Jacob's,
Through the misty veil of time.
May he, mindful of his people,
Unto Christ's enduring gladness,
Ever be our helping guide.
Amen. (Alleluia.)

Gospel, Matt. 19, *and Offert.*, Desiderium, page 338.

Secret. BE appeased, O Lord, by the Gifts which we offer in honour of our holy Father, blessed Benedict, Thy Confessor: and, by his intercession, grant unto Thy servants the forgiveness of their sins. Through *&c.*—(*Comm. of Lent.*)

Preface, Vere dignum *&c.*, *as at No.* 3, page 16, *up to the* *, *then*,

Who didst appoint that most blessed Confessor Benedict to be a heaven taught ma r and leader unto a numberless multitude of children. Whom also, filled with the spirit of all the just and rapt out of himself, Thou didst so illumine with the splendour of Thy light, that in the very brightness of that close vision, his unfettered mind saw how truly little are all things earthly: through Christ our Lord. Wherefore everywhere on earth the whole assembly of monks doth greatly rejoice. And the heavenly Forces also, and the angelic Powers sound forth the hymn of Thy glory, saying without end: Holy, Holy *&c.*, page 18.

Comm., Fidelis, page 338.

P. Com. HAVING partaken of Thy salutary Sacraments, we humbly beseech Thee, O Lord our God, that our holy Father, blessed Benedict, Thy Confessor interceding, that which we have done on this solemn festivity, may avail us unto salvation. Through *&c.*

March 23.—St. Catherine Fieschi-Adorno, Widow. Also known as St. Catherine of Genoa.

Mass, Cognovi, page 548, *with the following Collect.*

Collect. O GOD, Who wast pleased that blessed Catherine, when meditating on the Passion of Thy Son, should burn with the fire of Divine love: we beseech Thee, through her intercession, to kindle in us the flame of Thy charity, and mercifully to make us partakers of that selfsame Passion. Through the same our Lord *&c.*

April 16.—St. Benedict-Joseph Labre.

Introit. RELIQUI domum meam, dimisi hereditatem meam: inops et pauper ego sum, Dominus autem assumpsit me. [Alleluia, alleluia.] *Ps.* Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus.

I HAVE forsaken my home, I have cast off mine inheritance: I am poor and needy, but the Lord hath taken me up. [Alleluia, alleluia.] *Ps.* As the hart panteth after the fountains of water: so panteth my soul after Thee, O God.

Collect. O GOD, Who didst make Thy holy Confessor Benedict-Joseph, by the pursuit of humility and by the love of poverty, to cleave unto Thee only: grant us by the help of his merits, to despise all things earthly, and ever to seek after those of heaven. Through *&c.*

Epistle, 1 Tim. 6, page 476.

*Of the subjoined Verses, those marked No. 1 are said during Easter-time From Trinity to Septuagesima, the Gradual No. 2. From Septuagesima to Holy Week, the Gradual No. 2 up to the * followed by the Tract No. 3.*

1. Alleluia, alleluia. Quis sicut Dominus Deus noster qui in altis habitat: et humilia respicit in cœlo et in terra? Alleluia.—Suscitans a terra inopem, et de stercore erigens pauperem: ut collocet eum cum principibus, cum principibus populi sui. Alleluia.

All., all. Who is like unto the Lord our God that dwelleth on high: and looketh down on the lowly in heaven and on earth? All.—Raising up the needy from the earth, and lifting up the poor from the dunghill: that He may place him with princes, with the princes of his people. All.

2. *Gradual.* Beatus vir cujus est nomen Domini spes ejus: et non respexit in vanitates et insanias falsas.—Ego autem mendicus sum et pauper: Dominus sollicitus est mei. Adjutor meus, et protector meus tu es.—*Alleluia, alleluia. Exaudi orationem meam, Domine, et deprecationem meam, auribus percipe lacrimas meas: quoniam advena ego sum apud te, et peregrinus. Alleluia.

Blessed is the man whose trust is in the Name of the Lord: and who hath not had regard to vanities and to lying follies.—But I am a beggar and poor: the Lord is careful for me. Thou art my helper and my protector.—*All., all. Hear my prayer, O Lord, and my supplication, give ear to my tears: for I am a stranger with Thee, and a sojourner. Alleluia.

3. *Tract.* Nolite diligere mundum, neque ea quæ in mundo sunt. Si quis diligit mundum, non est caritas Patris in eo.—Omne quod est in mundo, concupiscentia carnis est, et concupiscentia oculorum, et superbia vitæ.—Et mundus transit et concupiscentia ejus: qui autem facit voluntatem Dei manet in æternum.

Love not the world nor the things that are in the world. If any man love the world, the charity of the Father is not in him.—All that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life.—And the world passeth, and the lust thereof: but he that doeth the will of God abideth for ever.

Gospel, Matt. 16, page 302.

Offert. Non habemus hic manentem civitatem, sed futuram inquirimus. Offeramus ergo hostiam laudis semper Deo, fructum labiorum confitentium nomini ejus. [Alleluia.]

We have not here a lasting city, but we seek one that is to come. Let us therefore offer the sacrifice of praise to God, the fruit of lips confessing unto His Name. [Alleluia.]

Secret. DO Thou, O most merciful God, graciously look down upon the Gifts which we offer: and grant that through the helpful intercession of Thy holy Confessor Benedict-Joseph, they may profit us unto salvation. Through *&c.*

Comm. Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum. Beati mundo corde, quoniam ipsi Deum videbunt. [Alleluia.]

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are the clean of heart, for they shall see God. [Alleluia.]

P. Comm. REFRESHED by these sacred Gifts, we beseech Thee, O Lord, that we may imitate the virtues of Thy holy Confessor Benedict Joseph: we who pray to be helped through his merits. Through *&c.*

April 24.—The Good Thief.

In Easter-time the usual Alleluias *are added to the Introit, Offertory, and Communion Verses.*

Introit. NOS autem gloriari oportet in Cruce Domini nostri Jesu Christi, in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus. [Alleluia, alleluia.] *Ps.* Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.

BUT we ought to glory in the Cross of our Lord Jesus Christ, in Whom is our salvation, life and resurrection, by Whom we have been saved and delivered. [All., all.] *Ps.* God be merciful to us, and bless us: may He cause the light of His countenance to shine upon us, and have mercy upon us.

Collect. ALMIGHTY and merciful God, Thou Who justifiest the wicked, we suppliantly entreat Thee, that casting upon us that gracious look wherewith Thine only-begotten Son drew to Himself the blessed Thief, Thou wouldest rouse us to a worthy repentance, and grant us that eternal glory which He promised unto the Thief. Through the same *&c.*—(*In Lent, Commem. thereof.*)

Lesson, Is. 59. BEHOLD, the hand of the Lord is not shortened that it cannot save, neither is His ear heavy that it cannot hear. But your iniquities have divided between you and your God, and your sins have hid His face from you that He should not hear. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity. There is none that calleth upon justice, neither is there any that judgeth truly: but they trust in a mere nothing, and speak vanities: they have conceived labour and brought forth iniquity.

Gradual. 1. *From Septuag. to Holy Week*, Christus factus, p. 512 *up to the* alleluias; *and then the Tract* Adoramus te, p. 559

2. *In Easter-tide*, Allel, allel. Dicite in gentibus, p. 482

Gospel, Luke 23. AT that time: One of those robbers that were hanging, blasphemed Jesus, saying, If thou be Christ, save thyself and us. But the other, answering, rebuked him, saying, Neither dost thou fear God, seeing thou art under the same condemnation. And we indeed justly, for we receive the due reward of our deeds, but this man hath done no evil. And he said to Jesus, Lord, remember me, when Thou comest into Thy Kingdom. And Jesus said unto him, Amen I say unto thee, this day shalt thou be with me in paradise.

Offert. Dextera Domini fecit virtutem, dextera Domini exaltavit me, dextera Domini fecit virtutem: non moriar sed vivam, et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me, the right hand of the Lord hath wrought strength: I shall not die, but live, and declare the works of the Lord.

Secret. MAY this Oblation, we beseech Thee, O Lord, cleanse us from all our offences: that same Oblation, which, on the altar of the Cross, took away the offence of the whole world. Through the same *&c.*

Preface, No. 6, page 16.

Comm. and P. Com., as on Sept. 14, page 512.

April 30.—St. Catherine of Sienna.

In Dominican Churches.

Introit. MIHI adhærere Deo bonum est, ponere in Domino Deo spem meam: defecit caro mea et cor meum, Deus cordis mei et pars mea, Deus, in æternum. (Alleluia, alleluia.) *Ps.* Quam bonus Israel Deus: his qui recto sunt corde!

IT is good for me to hold fast by God, to put my trust in the Lord God: my flesh, and my heart hath fainted away, Thou art the God of my heart, O God, and my portion for ever. (Alleluia, alleluia.) *Ps.* How good is God unto Israel: unto them that are of a right heart!

Collect. O GOD, Who adorning blessed Catherine in a special manner with the gifts of virginity and patience, didst enable her to defeat the assaults of evil spirits, and to continue unshaken in the love of Thy Name: vouchsafe unto us, we beseech Thee, that having, in imitation of her, trodden under foot the wickedness of the world,

and eluded the snares of all our enemies, we may securely pass into Thy glory. Through *&c.*

Epistle, Gal. 6, Brethren : God forbid, page 528.

Alleluia, allel. Sideribus cunctis fulgentior est Catharina: et decus æternum est hæc quoque virginibus. Allel.—*Surrexit Dominus, et occurrens mulieribus, ait, Avete. Tunc accesserunt et tenuerunt pedes ejus. Allel. — *In Ascensiontide, for * substitute*: Ascendens Christus in altum captivam duxit captivitatem: dedit dona hominibus. Alleluia.

Alleluia, allel. Brighter than all the stars is Catherine; and an everlasting honour unto virgins. Alleluia.—*The Lord arose, and meeting the women, said, All hail. Then came they up and held His feet. Alleluia. — *In Ascensiontide, for * substitute:* Ascending on high, Christ led captivity captive: He gave gifts unto men. Alleluia.

Gospel, Matt. 13, *as on 6th Sunday after Epiphany*, page 53

Offert. Veritatem dico in Christo, non mentior, quoniam tristitia mihi magna est, et continuus dolor cordi meo: optabam enim ego ipse anathema esse a Christo pro fratribus meis.

I speak the truth in Christ, I lie not, that I have a great sadness, and continual sorrow in my heart: for I wished myself to be an anathema from Christ for my brethren.

Secret. THE Gifts which we offer unto Thee, O Lord, in honour of blessed Catherine Thy Virgin, do Thou, we beseech Thee, O Lord, graciously accept: and by her merits and intercession, mercifully make us to come unto Thy gladness. Through *&c.*

Comm. Benedicta es tu, filia, a Domino Deo excelso præ omnibus mulieribus super terram: quia hodie nomen tuum ita magnificavit, ut non recedat laus tua de ore hominum.

Blessed art thou, O daughter, by the Lord the most high God above all women upon the earth: because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men.

P. Com. HAVING received the Sacraments of divine grace, we beseech Thee, O Lord, that by the intercession of blessed Catherine, that Virgin most acceptable unto Thee, we may overcome the assaults of our foes, and ever advancing towards the rewards of eternal Redemption be always pleasing in Thine eyes. Through *&c.*

May 11.—The Conversion of St. Augustine, Bishop of Hippo, and a Doctor of the Church.

Introit, Offert. and Comm. from the Mass In medio, page 327.

Collect. O GOD, Who hast adorned this present day by the wondrous conversion of blessed Augustine, Thy Confessor and Pontiff, grant, we beseech Thee, that as by laying bare the errors of heresy, he hath become a bulwark to Thy Church, so, through his prayers, he may with the dew of Thy grace, defend our hearts against the malignant spirits. Through *&c.*

Lesson, Ecclus. 50. BEHOLD a great Priest, who in his life propped up the house, and in his days fortified the temple. By him also the height of the temple was founded, the double building, and the lofty walls of the temple. In his days the wells of water flowed out, and they were filled as the sea above measure. He took thought for his nation, and delivered it from destruction. He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court. As shineth the morning star in the midst of a cloud, and as the moon at her full, and as the sun in his splendour, so shone he in the temple of God. And as the rainbow giving light in the bright clouds, and as a flower of roses in the days of the spring, and as the lilies that stand on the brink of the water, and as the sweet smelling frankincense in the time of summer. As a bright fire, and as frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive-tree budding forth, and a cypress-tree rearing itself on high, when he put on the stole of glory and was clothed with the perfection of power. When he went up to the holy altar, he honoured the vesture of holiness. And when he received the portions out of the priests' hands, he himself stood by the altar. And about him the ring of his brethren: like a plantation of cedar on Mount Libanus. So stood they round about him as branches of palm-trees, and all the sons of Aaron in their glory.

Alleluia, alleluia. Amavit eum Dominus et ornavit eum, stolam gloriæ induit eum. Alleluia. — *Augustina, lux Doctorum firma-

Allel., allel. The Lord loved him and adorned him: with a stole of glory hath He invested him. Allel.— *Augustine, thou light of

mentum Ecclesiæ, malleus hæreticorum, summum vas scientiæ, pro tuis filiis roga Deum, quæsumus. Alleluia.

Teachers, bulwark of the Church, hammer of heretics, great vessel of knowledge, we ask of thee, pray thou to God for thy children. Allel.

On August 28, instead of the above, is said the following:

Gradual. Os Justi meditabitur sapientiam, et lingua ejus loquetur judicium.—Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, alleluia.—Augustine *as above at.**

The mouth of the Just shall meditate wisdom, and his tongue shall speak judgment.—The law of his God is in his heart: and his steps shall not be supplanted. Allel., allel. Augustine *as above at.**

Gospel, Matt. 19, page 338.

Secret. MAY our observance of the yearly festival of the Conversion of blessed Augustine, Thy Confessor and Pontiff, render us, we beseech Thee, O Lord, acceptable unto Thy loving kindness; that by means of this service of pious atonement a blessed reward may remain with him, and he may obtain for us the gifts of Thy grace. Through *&c.*

Preface of St. Augustine, page 596 v

P. Com. O GOD, Who with ineffable providence, didst draw forth blessed Augustine from the gloom of error to the light of the Gospel truth: grant, we beseech Thee, that we who this day celebrate his Conversion may through his prayers feel in us the gifts of Thy grace. Through *&c.*

May 15.—St. Isidore, the Husbandman, ('Agricola'):—Patron Saint of Madrid, A.D. 1170.

Mass, Justus, page 336, the following excepted.

Collect. GRANT, we beseech Thee, O merciful God, that through the intercession of blessed Isidore, the Husbandman, Thy Confessor, we may learn to put away all pride of mind: and through his merits and after his example, ever serve Thee with that humility which is pleasing unto Thee. Through *&c.*

Epistle, James 5. BRETHREN: Be ye patient until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth: patiently bearing till he receive the early and later rain. Be ye therefore also

patient, and strengthen your hearts: for the coming of the Lord is at hand. Behold we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate. Confess ye therefore your sins one to another; and pray one for another, that ye may be saved, for the continual prayer of a just man availeth much. Elias was a man passible like unto ourselves; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. And again he prayed: and the heaven gave rain, and the earth brought forth her fruit.

Gospel, John 15, page 307.

Secret. MAY our supplications find favour with Thee, O Lord, and do Thou graciously receive the Oblations of Thy people: that by the intercession of blessed Isidore, Thy Confessor, we may efficaciously obtain that which we ask for with faith. Through *&c.*

P. Com. MAY this heavenly Mystery, O Lord, be unto us the renewal of soul and body; and that honouring blessed Isidore Thy Confessor, we may feel the effect of his prayers. Through *&c.*

May 16.—St. John of Nepomuc, Pr. and Mr

Mass: in Easter, Protexisti, page 306; *out of Easter*, Lætabitur, page 304;—*the Prayers and Gospel excepted.*

Collect. O GOD, Who through blessed John's unconquered sacramental silence didst adorn Thy Church with a fresh Martyr's crown: by his intercession, grant, we beseech Thee, that we, following his example, may keep a careful watch on our tongues, and rather suffer all evils in this world, than the loss of our souls. Through *&c.*

Gospel, Matt. 10, page 305.

Secret. BY these Thy sacred Mysteries, may we, O Lord, be kindled with that fire of charity, wherewith the noble Martyr John was inflamed when celebrating the same. Through *&c.*

P. Com. GRANT, O Lord, that from this heavenly Table a spirit of fortitude may be imparted to us: that Table from which Thy blessed Martyr John, when his constancy was tried for the honour of the Sacrament, derived the strength of victory. Through *&c.*

May 21.—St. Felix of Cantalice,

A Capuchin Lay Brother.

Introit. DOMINUS pauperem facit et ditat, humiliat et sublevat, suscitat de pulvere egenum, et de stercore elevat pauperem: ut sedeat cum principibus, et solium gloriæ teneat. [Alleluia, alleluia.] *Ps.* Videant pauperes et lætentur, quærite Deum, et vivet anima vestra: quoniam exaudivit pauperes Dominus.

THE Lord maketh poor and He maketh rich: He humbleth and exalteth, He raiseth the needy from the dust and lifteth up the poor from the dunghill that he may sit with princes and hold the throne of glory. [Alleluia, alleluia.] *Ps.* Let the poor see and rejoice. Seek ye God, and your soul shall live, for the Lord hath heard the poor.

Collect. MAKE us, O Lord Jesus, to walk in that simplicity and innocency of heart for love of which Thou camedst down from Thy Mother's bosom into the arms of blessed Felix Thy Confessor. Thou that livest *&c.*

Epistle, Col. 3, page 82.

Gradual. 1. *Out of Easter.* Misit de summo, et accepit me; et assumpsit me de aquis multis.—Et retribuet mihi Dominus secundum justitiam meam: et secundum puritatem manuum mearum in conspectu oculorum ejus. Alleluia, allel.—Benedictus Dominus, quoniam mirificavit misericordiam suam mihi in civitate munita. All.

He sent forth from on high: and took me up out of many waters.—And the Lord will requite unto me according to my justice: and according to the cleanness of my hands in the sight of His eyes. Alleluia, alleluia.—Blessed be the Lord, for He hath shown me His wondrous mercy in a city of strength. Alleluia.

2. *In Easter-time.* Alleluia, alleluia. Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitæ meæ, ut videam voluptatem Domini. Alleluia.—Parasti in dulcedine tua pauperi, Deus. Alleluia.

Allel., allel. One thing have I asked of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, that I may see the delight of the Lord. Alleluia.—In Thy sweetness, O God, Thou hast provided for the poor. Allel.

Gospel. Matt. 11, p. 320.

Offert. Honestavit illum in laboribus, et complevit labores illius. [Alleluia.]

She made him honourable in his labours, and completed his labours. [Alleluia.]

Secret. GIVE ear unto our prayers, O most merciful God, that this salutary Oblation which we make in honour of blessed Felix may ascend as an odour of sweetness to obtain the forgiveness of our sins. Through *&c.*

Communion. Dilectus meus mihi, et ego illi: tenui eum nec dimittam. [Alleluia.]

My beloved unto me, and I unto him: I have hold of him, and will not let him go. [Alleluia.]

P. Com. MAY the grace of the Sacrament of which we have partaken bring forth an abundant fruit in our hearts, we beseech Thee, O Lord; and may we, by imitating blessed Felix Thy Confessor, and through his intercession, attain to greater purity and strength. Through *&c.*

May 23.—St. John Baptist de Rossi, Priest.

Mass, Os justi, page 331, *the Prayers excepted.*

Collect. O GOD, Who didst adorn blessed John Baptist Thy Confessor with charity and patience in the preaching of the gospel to the poor: grant, we beseech Thee, that we, who venerate his pious merits, may also imitate the example of his virtues. Through *&c.*

Secret. MAY our offered Gift, we beseech Thee, O Lord, ascend as an odour of sweetness: and blessed John Baptist Thy Confessor interceding, purify us in mind and body. Through *&c.*

P. Com. MAY this partaking of the heavenly Sacrament, O Lord, through the helping merits of blessed John Baptist Thy Confessor, cleanse and protect Thy faithful people, and make them to be ever intent upon good works. Through *&c.*

May 30.—St. Ferdinand III., King of Castille and Leon, A.D. 1252.

Mass, Justus, page 335, *the Collect excepted.*

Collect. O GOD, Who wast pleased that blessed Ferdinand should fight Thy battles and overcome the enemies of the Faith: grant, that protected by his intercession we may be delivered from the enemies of mind and body. Through *&c.*—*Comm. of* St. Felix, Pope and Martyr, *from the Mass* Statuit, p. 298

June 13.—St. Antony of Padua.

(*In Franciscan Churches.*)

Introit, In medio, p. 827.—*Collect*, Let the prayerful, p. 450

Lesson, I desired, page 328; *adding at the end*, And God hath given me to speak as I would, and to conceive thoughts worthy of those things that are given me: because He is the guide of wisdom, and the director of the wise.

Gradual In medio populi sui exaltabitur: et in plenitudine sancta admirabitur. —In multitudine electorum habebit laudem: et inter benedictos benedicetur.—Alleluia, alleluia. In vita sua fecit monstra, et in morte mirabilia operatus est. Alleluia.

In the midst of his people he shall be exalted: and be admired in the holy assembly. —In the multitude of the elect he shall have praise: and among the blessed, himself be blessed.—Alleluia, alleluia. In his life he did great wonders: and in death wrought miracles. Alleluia.

Gospel, *Matt.* 5, page 350.

Offert. Memoria ejus in compositionem odoris: in omni ore quasi mel indulcabitur memoria ejus.

The remembrance of him is like a choice perfume: in every mouth his memory shall taste like honey.

Secret. WE, O Lord, who offer unto Thee this Sacrifice on the festival of blessed Antony Thy Confessor, supplantly beseech Thee, that even as Thou hast enriched him with the gifts of heaven, so Thou wouldest make us fervent in the love of Thee. Through *&c.*

Comm. Dedit mihi Dominus linguam mercedem meam: et in ipsa laudabo eum.

The Lord hath given me a tongue for my reward: and with it I will praise Him.

P. Com. FILLED with these divine Gifts, we beseech Thee, O Lord, that by the glorious merits of Blessed Antony Thy Confessor, we may feel the wished-for effect of this salutary Sacrifice. Through *&c.*

June 29.

Commemoration of All the Holy Apostles.

To be made in the Mass of St. Peter and St. Paul.

Collect. HEAR us, O God of our salvation: and grant the joint protection of all Thy holy Apostles unto

us, who, by Thy grace, are faithful to their teaching. O Thou that livest *&c.*

Secret. VOUCHSAFE, O Lord, that we, who celebrate the eternal glory of Thy holy Apostles, may, by being cleansed through these sacred Mysteries, more worthily celebrate that glory. Through *&c.*

P. Com. WE beseech Thee, Almighty God, that Thy faithful people may, by earnestly celebrating the venerated sufferings of Thy holy Apostles, obtain both an increase of abundant and persevering devotion, and greater help towards their eternal salvation. Through *&c.*

July 4.—St. Irenæus, Bishop of Lyons, Mart.,

Introit. LEX veritatis fuit in ore ejus, et iniquitas non est inventa in labiis ejus: in pace et æquitate ambulavit mecum, et multos avertit ab iniquitate. *Ps.* Cum his qui oderunt pacem eram pacificus, cum loquebar illis impugnabant me gratis.

THE law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and in equity, and turned away many from iniquity. *Ps.* With them that hated peace was I peaceable, when I spoke to them they fought against me without cause.

Collect. O GOD, of Whose gift it was that blessed Irenæus should both fight against heresy with the weapon of true doctrine, and also establish peace in Thy Church: give unto Thy people, we beseech Thee, constancy in their holy Religion, and grant us Thy peace in our days. Through *&c.*

Commem. of the Octave of Sts. Peter and Paul, page 461.

Epistle 2 *Tim.* 3, 4. DEARLY beloved, Continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned them; and because from thine infancy thou hast known the holy Scriptures, which can instruct thee to salvation, through the faith which is in Christ Jesus. All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work. I charge thee before God and Jesus Christ, Who shall judge the living and the dead, by His coming, and His kingdom: preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doc-

trine. For there shall come a time when they will not endure sound doctrine: but according to their own desires shall heap up to themselves teachers, having itching ears, and from the truth indeed will turn away their hearing and be turned unto fables. But do thou watch; in all things labour; do the work of an evangelist; fulfil thy ministry.

Gradual. Propter fratres meos et proximos meos loquebar pacem de te.—Custodi innocentiam, et vide æquitatem quoniam sunt reliquiæ homini pacifico. Alleluia, alleluia.—In multitudine presbyterorum prudentium sta, et sapientiæ illorum ex corde conjungere: ut omnem narrationem Dei possis audire. Alleluia.

For my brethren and my neighbours' sake I spoke peace of thee.—Keep innocency and take heed of righteousness, for to a peace-loving man there are remnants. Alleluia, alleluia.—Stand in the multitude of the Elders, and from thy heart join thyself to their wisdom, that thou mayest hear every discourse of God. Alleluia.

Gospel, John 10, page 190.

Offertory. Doctrinam quasi antelucanum illumino omnibus, et enarabo illam usque ad longinquum.

My doctrine I make to shine for all like the dawn at morn, and will declare it afar off.

Secret, No. 12, page 14, O God, Who suffered not. *Preface, O during the Apostles' Octave*, No. 11, page 18.

Communion. Videte quoniam non soli mihi laboravi, sed omnibus exquirentibus veritatem.

See that I have not laboured for myself only, but for all that seek out the truth.

P. Com. O GOD, the author and the lover of peace, to know Whom is to live, and to serve Whom is to reign; protect Thy suppliants from all hostile attacks; that we who put our trust in Thy defence, may not have to fear the onslaught of any enemy. Through &c.

All Holy Popes.

Introit. CONGREGATE illi Sanctos ejus, qui ordinaverunt testamentum ejus super sacrificia. Et annuntiabunt cœli justitiam ejus: quia Deus tuus ego sum. *Ps.* Deus deorum Dominus locutus est: et vocavit terram.

GATHER ye together His Saints to Him, who have set His Covenant before sacrifices. And the heavens shall declare His justice: because I am thy God. *Ps.* The God of gods, the Lord, hath spoken: and hath called the earth.

Collect. O GOD, Who bountifully providest for Thy people, and lovingly rulest over them: do Thou, through the interceding merits of the Chief-Bishops of Thy Church, give the Spirit of Wisdom to those unto whom Thou hast given the control of its discipline: that the good advance of their holy flocks, may be to the Shepherds a source of everlasting joy. Through *&c.*

Epistle, Heb. 13, page 382.—*Gradual*, Sacerdotes, page 326.

Gospel, Matt. 16, page 462.—*Offert.*, Inveni, page 325.

Secret. MAY the spotless Sacrifice of Thine only-begotten Son which we offer unto Thee, O God, the Father Almighty, in honour of the holy Pontiffs, help us to obtain the spiritual Remedy. Through *&c.*

Comm., same as Offert., Veritas mea, page 327.

P. Com. GRANT, we beseech Thee, O Lord, that Thy faithful people may ever find joy in the veneration of Thy holy Pontiffs: and be protected by their unceasing prayer. Through *&c.*

July 7.—Bd. Benedict XI., Pope.

Mass, Statuit, page 328.

Collect. O GOD, Who by Thy gracious blessing, didst lift up into heaven blessed Benedict Thy Pontiff; sanctify Thy people, we beseech Thee, by a fresh blessing; and through his merits and prayers, do Thou, in Thy might, defend them from all impending dangers. Through *&c.*

July 9.—St. Veronica Giuliani, Virgin.

Mass, Dilexisti, page 344, *the Prayers excepted.*

Collect. O LORD JESUS CHRIST, Who by imprinting upon her the signs of Thy Passion, didst render the holy virgin Veronica worthy of our admiration; grant graciously that we, by crucifying our flesh, may become worthy to attain unto the everlasting joys. O Thou, *etc.*

Secret. RECEIVE, O merciful God, the Sacrifice of praise which we humbly offer unto Thee: and by the intercession of blessed Veronica Thy Virgin, grant that it may avail unto our perpetual help. Through, *etc.*

P. Com. GRANT, we beseech Thee, O Lord our God, that we, who have been strengthened by this heavenly Gift, may form ourselves upon the pattern of blessed Veronica Thy Virgin, and be helped by her patronage. Through, *etc.*

Translation of St. Vincent of Paul.

*Mass as at page 590, except the Prayers, the second portion of which varies in places, as shown at * and † below.*

Collect. O GOD, Who, that blessed Vincent, [*Thy Confessor] [†the Priest], might come to the aid of the many miseries of mankind, didst give him a heart full of compassion—[*do Thou, on this feast of his Translation, graciously grant that, with a happy rivalry, we may seek to obtain that charity which his sacred ashes still breathe, and so deserve to partake more fully of its fruits. Through]—[†do Thou, on this the Translation-day of his body, stir up that charity which his sacred ashes still breathe, and through his prayers graciously pour down the same into our hearts. Through.]

Secret. WE beseech Thee, O Lord, graciously to look down upon the Gifts which we offer on the Translation of blessed Vincent—[*Thy Confessor, that, by his merits and prayers, we may feel an increase of that spirit of Thy love which unceasingly burnt within him. Through] [†, and, through the constant prayer of that holy Priest, make us to thrill with that spirit of charity which Thou didst pour down into him. Through.]

P. Com. BE propitious unto Thy people, O Lord, and, by the intercession of blessed Vincent—[*Thy Confessor, grant that we may ever pursue with eager steps that path of perfection into which he so

sweetly set himself. Through]—[†, the Priest, do Thou, unto all that are afflicted, impart the help of Thine unceasing mercy. Through.]

July 15.—THE DIVISION OF THE APOSTLES.

As in the Tuesday Votive Mass of the Apostles, page 353 A, *but Epistle, Rom.* 10, page 379.—*Gospel, Mark* 16, page 381.

July 19.—St. Vincent of Paul.

The same Mass is said on Sept. 27, his birthday: and, with the Collects, page 589A, *on the 2nd Sunday after Easter, the Feast of his Translation.—In Churches of the Vincentian Fathers, etc.*

Introit. PAUPERES Sion saturabo panibus: Sacerdotes ejus induam salutari, et Sancti ejus exultatione, exultabunt. *Ps.* Memento, Domine, David: et omnis mansuetudinis ejus.

THE poor of Sion I will satisfy with bread: her Priests I will clothe with salvation, and her Saints shall exult with joy. *Ps.* O Lord, remember David: and all his meekness.

Collect. O GOD, Who for the benefit of the poor, and the better discipline of the clergy, didst by means of blessed Vincent gather together a new family in Thy Church: grant, we beseech Thee, that we, likewise burning with the same spirit, may both love that which he cherished, and also put into practice that which he taught. Through.

Epistle, 1 *Cor.* 1. See your vocation *Feb.* 5, p. 407, *adding*: And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ. For I judged not myself to know anything among you, but Jesus Christ, and Him crucified.

Gradual. Evangelizare pauperibus misit me: sanare contritos corde.—Parasti in dulcedine tua pauperi, Deus: Dominus dabit verbum evangelizantibus, virtute multa.—*Alleluia, alleluia. Quam pulchri super montes pedes annuntiantis et prædicantis pacem: annuntiantis bonum, prædicantis salutem. Alleluia.

He hath sent me to preach the Gospel to the poor: to heal the bruised of heart.—In Thy sweetness, O God, Thou hast provided for the poor: the Lord shall give the word unto them that preach good tidings, with great power.—*Allel., all. How beautiful upon the mountains are the feet of him that bringeth good tidings, and preacheth peace: of him that sheweth forth good, that preacheth salvation. Alleluia.

*In Easter-time, the Gradual is said from *, and then,*

Exite de medio Babylonis : mundamini qui fertis vasa Domini. Alleluia.

Go ye out from the midst of Babylon : be clean, ye that carry the vessels of the Lord. Allel.

Gospel, Matt. 9. AT that time : Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every disease and every infirmity. And seeing the multitudes, He had compassion on them : because they were distressed, and lying like sheep that have no shepherd. Then saith He to His disciples, The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.

Offert. Inclinet Dominus Deus noster corda nostra ad se, ut ambulemus in universis viis ejus : et custodiamus mandata ejus, et caeremonias ejus, et judicia quaecumque mandavit patribus nostris.

May the Lord our God incline our hearts unto Himself, that we may walk in all His ways : and that we may keep His commandments, and His ceremonies, and all the judgments which He commanded our fathers.

Secret. O GOD, Who upon blessed Vincent didst bestow the grace of putting into practice the lessons of those Mysteries which he daily celebrated in the Sacrifice of the Mass : grant us by his prayers, that when offering the Victim without spot, we may ourselves be transformed into a Sacrifice pleasing unto Thee. Through *&c.*

Comm. Confiteantur Domino misericordiae ejus et mirabilia ejus filiis hominum : quia satiavit animam inanem, et animam esurientem satiavit bonis.

Let the mercies of the Lord give glory to Him, and His wondrous works to the children of men : for He hath satisfied the empty soul, and the hungry soul He hath filled with good things.

P. Com. REFRESHED by these heavenly Sacraments, we beseech Thee, O Lord, that, stirred up as we are by the example of blessed Vincent to imitate Thy Son in His preaching of the Gospel to the poor, so also we may be helped by his patronage. Through the same *&c.*

July 20.—St. Elias the Prophet.

In Carmelite Churches and elsewhere.

Introit. ECCE ego mittam vobis Eliam

BEHOLD, I will send you Elias the Prophet, before

Prophetam, antequam veniat dies Domini magnus et horribilis: et convertet cor patrum ad filios, et cor filiorum ad patres eorum. *Ps.* Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.

the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. *Ps.* God be merciful unto us and bless us: may He cause the light of His countenance to shine upon us, and be merciful to us.

Collect. GRANT, we beseech Thee, Almighty God, that we, who believe that blessed Elias Thy Prophet our Father was marvellously taken up in a fiery chariot, may, by his intercession, ourselves also be uplifted to the heavenly realms, and rejoice in the fellowship of Thy Saints. Through *&c.*

Lesson, Ecclus. 48. ELIAS the Prophet stood up, as a fire, and his word burnt like a torch. He brought a famine upon them, and they that provoked him in their envy were reduced to a small number: for they could not endure the commandments of the Lord. By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice. Thus was Elias magnified in his wondrous works. And who can glory like unto thee? Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God. Who broughtest down kings to destruction, and brokedst easily their power in pieces, and the glorious from their bed. Who hearest judgment in Sina, and in Horeb the judgments of vengeance. Who anointest kings to penance, and makest prophets successors after thee. Who wast taken up in a whirlwind of fire, in a chariot of fiery horses. Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob.

Gradual. Prope est Dominus omnibus invocantibus eum: omnibus invocantibus eum in veritate.—Voluntatem timentium se faciet: et deprecationem eorum exaudiet, et salvos faciet eos.—Alleluia, allel. Domine Deus, ostende hodie quia tu es Deus Israel, et ego servus tuus. Et

The Lord is nigh unto all that call upon Him: to all that call upon Him in truth. —He will do the will of them that fear Him: and will hear their prayers, and save them. —Allel., allel. O Lord God, shew this day that Thou art the God of Israel, and that I am Thy servant. And the fire

cecidit ignis Domini, et voravit holocaustum. Alleluia.

of the Lord fell, and consumed the holocaust. Alleluia.

Gospel, Matt. 17, At that time, Jesus took Peter, page 116.

Offert. Elias homo erat similis nobis passibilis, et oratione oravit ut non pluveret super terram, et non pluit annos tres et menses sex: et rursum oravit, et cœlum dedit pluviam, et terra dedit fructum suum. Alleluia.

Elias was a man passible like unto ourselves, and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months: and again he prayed, and the heaven gave rain, and the earth brought forth her fruit. Alleluia.

Secret. WE offer unto Thee, O Lord, the Sacrifice of Praise in honour of blessed Elias Thy Prophet our Father; and even as Thou wert present at his burnt-offering, so vouchsafe to receive our Sacrifice: that we may thereby attain unto everlasting gladness. Through *&c.*

Preface, No. 10, page 17.

Comm. Comedit Elias et bibit; et ambulavit in fortitudine cibi illius usque ad montem Dei. Alleluia.

Elias eat and drank: and walked in the strength of that food unto the mount of God. Alleluia.

P. Com. O GOD, Who by Thy holy Angel didst supply blessed Elias Thy Prophet our Father with meat and drink: by his intercession grant, that what we have received from this heavenly Table, we may with sincere minds keep undefiled. Through *&c.*

Aug. 4.—St. Dominic

In Dominican and Franciscan Churches

Introit, In medio, page 327.

Collect, Secret, and P. Com., as at page 490, *but the words,* 'Our holy Father,' *are inserted before* 'blessed Dominic Thy Confessor.'

Epistle, No. 3, page 328, Dearly beloved, I charge thee.

Gradual. Os justi meditabitur sapientiam: et lingua ejus loquetur judicium.—Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.—Alleluia, alleluia. Pie Pater Dominice, tuorum memor ope-

The mouth of the just man shall meditate wisdom: and his tongue shall speak judgment.—The law of his God is in his heart: and his steps shall not be supplanted.—Alleluia, alleluia. O loving Father, Saint Dominic, be mindful of thy

rum: sta coram summo Judice pro tuo cœtu pauperum. (Alleluia.)

works: and, standing before the Great Judge, plead for thy poor clients. (Alleluia.)

Sequence—omitted in Votive Masses.

IN cœlesti Hierarchia
Nova sonet harmonia:
Novo ducta cantico.
Cui concordet in hac via
Nostri chori melodia,
Congaudens Dominico.

Ex Ægypto vastitatis
Virum suæ voluntatis
Vocat Auctor sæculi.
In fiscella paupertatis
Flumen transit vanitatis,
Pro salute populi.

In figura catuli
Prædicator sæculi
Matri præmonstratur.
Portans ore faculam,
Ad amoris regulam
Populos hortatur.

Hic est novus Legislator,
Hic Elias æmulator,
Et detestans crimina.
Vulpes dissipat Samsonis,
Et in tuba Gedeonis,
Hostis fugat agmina.

A defunctis revocatum
Matri vivum reddit natum,
Vivens adhuc corpore.
Signo crucis imber cedit,
Turba Fratrum panem edit,
Missum Dei munere.

Felix, per quem gaudia,
Tota jam Ecclesia
Sumens, exaltatur.
Orbem replet semine,
In cœlorum agmine
Tandem collocatur.

Jacet granum occultatum,
Sidus latet obumbratum,
Sed Plasmator omnium,
Ossa Joseph pullulare,
Sidus jubet radiare,
In salutem gentium.

NOW new canticles ascending,
And new strains harmonious blending,
'Mid the hierarchies of heaven,
With our earthly choirs according,
Join this festival in lauding
To our holy Father given.

For the welfare of the nations,
Called from Egypt's desolations
By their God and Maker, he
Was the chosen one and glorious,
Passing o'er the wave victorious
In the ark of poverty.

Ere his birth the Preacher-Brother
Is prefigured to his mother
By a hound with torch of fire:
So her son his torch-light bearing
Midst the nations dark appearing
Leads them on with full desire.

He, another Moses, teacheth—
And Elias-like he preacheth,
Sin denouncing with his might.
Samson-like his foxes sending,
And the foe his trumpet rending,
Gideon-like he puts to flight.

From death's sleep a child he waketh
Whom alive his mother taketh.
When the holy Sign he makes,
Cease the floods, and bread from heaven
For his fainting Sons is given,
Which into their hands he breaks.

Happy he, whose elevation
Is our Mother's exaltation,
Is her joy and weal indeed:
To his home by Saints attended
Hath his soul for aye ascended,
Having filled the earth with seed.

Like the hidden grain he bideth,
Like the clouded star he hideth:
But the Maker of the spheres,
Joseph's dry bones readorning,
Will reveal the Star of Morning,
Till earth's darkness disappears.

O quam probat carnis florem,
Omnem superans odorem,
Tumuli fragrantia!
Ægri currunt, et curantur
Cæci, claudi reparantur,
Virtutum frequentia.

Laudes ergo Dominico
Personemus mirifico
Voce plena.
Clama petens suffragia,
Ejus sequens vestigia,
Plebs egena.

Et tu, Pater pie, bone
Pastor gregis, et patrone,
Prece semper sedula
Apud curiam summi Regis
Derelicti vices gregis
Commenda per sæcula.
Amen. Alleluia.

O surpassing fragrance, telling
Of the virtues of that dwelling
Which within the tomb doth lie.
Thither flock the sick for healing,
Blind and lame the grace revealing
That his body blooms for aye.

Wherefore now with jubilation
Bless and praise him every nation,
Cry aloud and crave his care:
Sing Saint Dominic the glorious,
Sing Saint Dominic victorious,
Claim his help and promised prayer.

And thou, Father, kind and loving
Shepherd, Patron, unreproving,
Kneeling heaven's high throne before,
Lift for us thy voice prevailing,
To our King with prayers availing
Evermore and evermore.
Amen. Alleluia.

Gospel, *Matt.* 5, page 330. – *Offert.*, Desiderium, and *Comm.*, Fidelis, page 338.

Aug. 9.—St. Emygdius, Martyr;
Bishop of Ascoli, in Southern Italy.

Introit. COMMOTA est et contremuit terra, fundamenta montium conturbata sunt, quoniam iratus est eis. *Ps.* Invoca me in die tribulationis: eruam te et honorificabis me.

THE earth was shaken and trembled, the foundations of the mountains were troubled because He was wrath with them. *Ps.* Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Collect. O GOD, Who didst adorn blessed Emygdius, Thy Martyr and Pontiff, with victory over idols and the glory of miracles: mercifully grant, through his intercession, that we may deserve to defeat the guiles of evil spirits, and to shine forth with virtues. Through *&c.*

Commem. of the Vigil of St. Laurence *and of* St. Romanus, *as on* page 494.

Lesson. *Apoc.* 11. AT that hour there was made a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake the names of men seven thousand; and the rest were cast into fear, and gave glory unto the God of Heaven. The second woe is past; and

behold the third woe will come quickly. And the seventh Angel sounded the trumpet, and there were great voices in heaven saying, The kingdom of this world is become our Lord's and His Christ's, and He shall reign for ever and ever. Amen. And the four-and-twenty Elders who sit on their seats in the sight of God, fell upon their faces, and adored God, saying, We give Thee thanks, Lord God Almighty, Who art, and Who wast, and Who art to come, for that Thou hast taken unto Thee Thy great power, and hast reigned.

Gradual. Dedisti metuentibus te significationem, ut fugiant a facie arcus. Ut liberentur dilecti tui: salvum fac dextera tua, et exaudi me. Alleluia, alleluia.—Manus mea auxiliabitur ei: et brachium meum confortabit eum. Alleluia.

Thou hast given warning unto them that fear Thee, that they may flee from before the bow. That Thy beloved may be delivered: save me with Thy right hand, and hear me. Alleluia., alleluia.—My hand shall help him: and mine arm shall strengthen him.—Alleluia.

Gospel, Luke 21, page 311.

Offert. Commovisti terram et conturbasti eam, sana contritiones ejus, quia commota est.

Thou hast moved the earth and troubled it, heal Thou the breaches thereof, for it has been moved.

Secret. DO Thou, O Lord, sanctify the Gifts which we offer unto Thee: that by means of them we may, through the intercession of blessed Emygdius, Thy Martyr and Pontiff, be defended from all dangers of soul and body. Through *&c.*

Comm. Timeat Dominum omnis terra: ab eo autem commoveantur omnes inhabitantes orbem.

Let all the earth fear the Lord, and all that dwell in the world stand in awe of Him.

P. Com. MAY the Sacrament which we have received be unto us, O Lord, through the intercession of blessed Emygdius, Thy Martyr and Pontiff, a safeguard to mind and body, and a means of efficaciously obtaining Thy mercy. Through *&c.*

Last Gospel of the Vigil of St. Lawrence *Matt.* 16, page 202.

Aug. 12.—St. Clare.

In Franciscan Churches.

Introit. AUDI, filia, et vide, et inclina aurem tuam: et obliviscere populum tuum, et domum patris tui. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

HEARKEN, O daughter, and see, and incline thine ear: and forget thy people and thy father's house. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. WE Thy servants, who celebrate the heavenly birthday of blessed Clare Thy Virgin, beseech Thee, O Lord, to make us, by her intercession, partakers of the heavenly joys and fellow-heirs of Thine only-begotten Son: Who with Thee liveth *&c.*

Lesson, Cant. 2, page 467: *but only from the* *, Behold my beloved speaketh to me *&c.*

Gradual. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi.—Afferentur in lætitia, et exultatione: adducentur in templum Regis.—Alleluia, alleluia. Benedixit te Dominus in virtute sua: quia per te ad nihilum redegit inimicos. Alleluia.

After her shall virgins be brought to the King: her neighbours shall be brought to thee.—They shall be brought with joy and gladness: they shall be brought into the temple of the King.—All, all. The Lord hath blessed thee by His power: because by thee He hath brought our enemies to nought. Allel.

Gospel, Matt. 25, page 340.—*Offert.*, Afferentur Regi, page 341, *but altering the word* Afferentur *to* Adducentur Regi *&c.*

Secret. DO Thou, we beseech Thee, O Lord, sanctify the Gifts offered unto Thee: and may the revered intercession of blessed Clare Thy Virgin render them acceptable to Thy Majesty. Through *&c.*

Comm., Quinque prudentes, page 345.

P. Com. MAY the help of Thy glorious Virgin Clare continue to protect Thy people, we beseech Thee, O Lord: as also the Sacraments of Thy sacred Body and precious Blood, which we have received in her honour. O Thou that livest *&c.*

Aug. 16.—St. Roch; see page 601D.

Aug. 18.—St. Helena, Roman Empress: Widow.

In England and elsewhere.

Introit. MIHI autem absit gloriari nisi in Cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *Ps.* Virga tua et baculus tuus: ipsa me consolata sunt.

GOD forbid that I should glory, save in the Cross of our Lord Jesus Christ: by Whom the world is crucified unto me, and I unto the world. *Ps.* Thy rod and Thy staff: they have comforted me.

Collect. O LORD JESUS CHRIST, Who unto blessed Helena didst reveal the place where Thy Cross lay hid: thus choosing her as the means to enrich Thy Church with that precious treasure: do Thou, at her intercession, grant that by the price of the Tree of Life, we may attain unto the rewards of everlasting life. O Thou that livest *&c.*—*Commem. of the Oct. of Assumpt.*, page 498, *and of St. Agapitus*, page 502.

Epistle, Prov. 31, page 348, Who shall find.

Gradual. Vultum tuum deprecabuntur omnes divites plebis: filiæ regum in honore tuo.—Adducentur Regi virgines post eam, proximæ ejus afferentur tibi: afferentur in lætitia et exultatione, adducentur in templum Regis. — * Alleluia, alleluia. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. Alleluia.

Thy countenance shall all the rich among the people entreat: the daughters of kings are in thine honour.—After her shall virgins be brought to the King, her neighbours shall be brought to thee: they shall be brought with joy and gladness, they shall be brought into the temple of the King.—* Allel., allel. She hath dispersed, she hath given to the poor: her justice abideth for ever and ever. Allel.

Gospel, Matt. 13, page 342.

Offert. Non enim judicavi me scire aliud: nisi Jesum Christum, et hunc crucifixum.

For I judged not myself to know anything: save Jesus Christ, and Him crucified.

Secret. DO Thou, O Lord, by these sacred Mysteries, grant us the grace which Thou didst mercifully vouchsafe unto blessed Helena: namely, always to bear Thy crucified Son in our hearts: He Who with Thee liveth *&c.*—*Commems.*, pages 499 *and* 502.

Comm. Ascendam in palmam: et apprehendam fructus ejus.

I will go up into the palm-tree: and lay hold of the fruits thereof.

P. Com. GRANT, O merciful God, that we who on earth have been refreshed by the fruit of Thy salvation-bringing Cross, may, by the intercession of blessed Helena, deserve to enjoy that fruit for ever in heaven. O Thou that livest *&c.*—*Commems.*, pages 499 and 502.

Aug. 18.—St. Clare ('of the Cross') of Montefalco, Virgin.

Introit. VIVO autem jam non ego: vivit vero in me Christus, qui dilexit me, et tradidit semetipsum pro me. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

I LIVE, yet now not I: but Christ liveth in me, Who loved me, and delivered Himself for me. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. O GOD, Who, to glorify Thy holy Virgin Clare, didst by wondrous signs renew in her body the mysteries of Thy Passion and of the Trinity; grant, we beseech Thee, that through her prayers, and by imitation of her, we may now so call back to mind the bitterness of Thy Passion, as one day to become worthy to rejoice in the blessedness of the Trinity: O Thou Who, with the Father and the Holy Ghost, dost, in the Trinity, live and reign God, world without end. *Commem. of the* Assumption, page 498 [*and, when St. Clare is kept on the* 18*th Aug.*, *of* St. Agapitus, page 502].

Lesson. *Cant.* 8. PUT me as a seal upon thy heart, as a seal upon thine arm; for love is strong as death: jealousy is hard as hell: the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, nor shall the floods drown it; if a man have given all the substance of his house for love, he shall despise it as nothing.

Gradual. Mihi autem absit gloriari nisi in cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo.—Mihi vivere Christus est et mori lucrum.—Alleluia, alleluia. Jesus Christus heri et hodie: ipse et in secula. Alleluia.

Far be it from me to glory, save in the Cross of our Lord Jesus Christ: through Whom the world is crucified unto me, and I unto the world.—To me, to live is Christ: and to die is gain.—Alleluia, alleluia. Jesus Christ yesterday and to-day: and the same for ever. Alleluia.

Gospel, Matt. 25, page 349.

Offert. Concupiscit et deficit anima mea in atris Domini: cor meum et caro mea exsultaverunt in Deum vivum.

My soul longeth and fainteth for the courts of the Lord: my heart and my flesh have rejoiced in the living God.

Secret. MAY the pious, humble, and devout prayers of blessed Clare help us, we beseech Thee, O Lord Jesus Christ: she in whose heart, by a marvellous privilege, Thou didst renew the mysteries of Thy Passion; and grant that, by virtue of this Oblation, we may ever feel around us the benefits of Thy Passion. O Thou that livest *&c.*

During the Assumption Octave, Preface of B. V. M., No. 10, p. 17.

Comm. Prævenisti eam, Domine, in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso.

Thou hast prevented her, O Lord, with the blessings of sweetness: Thou hast set on her head a crown of precious stones.

P. Com. ALMIGHTY and everlasting God, Who, when the world was growing cold, didst, to inflame our hearts, renew in the heart of blessed Clare the mysteries of Thy Passion: grant, graciously, that by her merits and prayers we may bring forth worthy fruits of repentance. O Thou *&c.*

August 21.

St. Jane Frances Fremiot de Chantal,

WIDOW. FOUNDRESS OF THE VISITATION NUNS.

Introit. EGREDERE de terra tua, et de cognatione tua, et de domo patris tui, et veni in terram quam monstrabo tibi: faciamque te in gentem magnam, et benedicam tibi, et magnificabo nomen tuum. *Ps.* Quam dilecta tabernacula tua, Domine virtutum! Concupiscit, et deficit anima mea in atria Domini.

GO forth out of thy country, and from thy kindred, and from thy father's house, and come into the land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and magnify thy name. *Ps.* How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord.

Collect as on page 508.

Lesson, Ecclus. 26. A WISE and silent woman: and nothing is so much worth as a well instructed soul. A holy and shamefaced woman, is grace upon grace: and no price is worthy of a continent soul. As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house. As the lamp that shineth upon the holy candlestick, so is the beauty of the face in ripe age. As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman. As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.

Gradual. Et deprecabatur Dominum Deum Israel, dicens: Domine mi, qui Rex noster es solus, adjuva me solitariam, et cujus, præter te, nullus est auxiliator.—Intrans in domum meam conquiescam cum illa; non enim habet amaritudinem conversatio illius, nec tædium convictus illius, sed lætitiam et gaudium.—* Alleluia, alleluia. Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitæ meæ. Alleluia.

And she prayed unto the Lord, the God of Israel, saying, O my Lord, Who alone art our King, help me who am desolate, and who have no other helper but Thee.—When I go into my house, I will rest with her: for her conversation hath no bitterness, nor her company tediousness: but mirth and gladness.—* Alleluia, alleluia. One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord, all the days of my life. Alleluia.

2. *In Votive Masses from Septuagesima to Easter, the above Gradual is said up to *, and then the Tract,* Veni sponsa Christi, page 340, *omitting the words* 'pro cujus amore sanguinem tuum fudisti,' 'for Whose love thou didst shed thy blood.'

3. *In Easter time, as at No.* 3, page 349.

Gospel, Matt. 13, page 342.

Offertory. Quia fecisti viriliter, et confortatum est cor tuum, eo quod castitatem amaveris, et post virum tuum alterum noscieris: ideo et manus Do-

Because thou hast done manfully, and thy heart hath been strengthened; because thou hast loved chastity, and after thy husband hast not known another: therefore

mini confortavit te, et ideo eris benedicta in æternum.

also hath the hand of the Lord strengthened thee, and therefore shalt thou be blessed for ever.

Secret. MAY this health-giving Sacrifice inflame us, we beseech Thee, O Lord, with that same fire of love, which it vehemently kindled in the heart of blessed Jane Frances, consuming it in the flames of eternal charity.—Through *&c.*

Preface, No. 10, page 17.

Comm. Erat etiam virtuti castitas adjuncta, ita ut non cognosceret virum omnibus diebus vitæ suæ, ex quo defunctus est vir ejus.

And chastity was joined to her virtue, so that she knew no husband all the days of her life, after the death of her husband.

P. Com. POUR down upon us, O Lord, the spirit of Thy charity: that by the intercession of blessed Jane Frances, Thou wouldest make to despise earthly things, and with pure minds to seek after Thee, the one God, those whom Thou hast satisfied with the strength of this heavenly Bread. Through *&c.*

Aug. 28.—St. Augustine,

Bishop of Hippo and a Doctor of the Church.

(*In Augustinian and Servite Churches.*)

Introit, Gospel, Offert. and Comm. from the Mass, In medio, p. 327.

Collect. O GOD, Who unto blessed Augustine didst unveil some of the deeper mysteries of Thy wisdom, and in his heart didst kindle the fire of divine love: do Thou graciously, through his intercession, grant, that we, seeing clearly by the grace of Thy light, and burning with the fire of a chaste love, may be able to fulfil Thy precepts. Through *&c.*

Lesson, Eccles. 50, *and Gradual,* Os justi, page 587 A.

Sequence. DE profundis tenebrarum
Lumen mundi exit clarum,
Et scintillat hodie.
Olim quidem vas erroris

LO, from out the depths of darkness
Bursts a flame the world pervading,
Shines Augustine's glorious light.
He, of error once the vessel,

Augustinus, vas honoris
Datus est Ecclesiæ.

Verbo Dei dum obedit,
Credit errans, et accedit
Ad Baptismi gratiam.
Quam in primis tuebatur
Verbis scriptis execratur
Erroris fallaciam.

Firmans fidem, formans mores,
Legis sacræ perversores
Verbi necat gladio.
Obmutescit Fortunatus,
Cedunt Manes et Donatus
Tantæ lucis radio.

Mundus marcens, et inanis,
Et doctrinis tumens vanis,
Per pestem hæreticam,
Multum cœpit fructum ferre,
Dum in fines orbis terræ
Fidem sparsit unicam.

Monachalis vitæ formam
Conquadravit juxta normam
Cœtus Apostolici.
Sui quippe nil habebant
Tanquam suum, sed vivebant
In commune Clerici.

Sic multorum pro salute,
Diu vivens in virtute,
Tandem bona senectute,
Dormivit cum patribus.
In extremis nil legavit
Qui nil suum æstimavit,
Immo totum reputavit
Commune cum fratribus.

Salve gemma Confessorum;
Lumen Christi, Vox cœlorum,
Tuba vitæ, Lux Doctorum,
Præsul beatissime.
Qui te Patrem venerantur,
Te ductore consequantur
Vitam in qua gaudentur
Beatorum animæ.
Amen. Alleluia.

Now unto the Church is given
As a vessel fraught with honour

For the word of God obeying,
He who strayed, a firm believer,
Hath of Baptism sought the grace.
Then with eager word and writing
Doth he war against the errors
Which he once himself had taught.

Faith confirming, manners forming,
He of God's Law the perverters
Slayeth with the sword of truth.
Then is Fortunatus silent;
Nor can Manes or Donatus
Stand against his piercing shafts.

So the world, decayed and barren,
Full of vain and empty doctrines,
Heresy's polluted offspring,
Soon a goodly harvest yielded
From the seed cast by Augustine,
As he preached the one true Faith.

Life monastic he so ordered
That its work and manner followed
What the Lord's disciples taught.
For his Clergy lived in common:
What they had, together sharing,
No one claiming aught his own.

Thus Augustine, rich in virtues,
For the welfare toiled of many:
Till at length, his course completed,
With his fathers lay at rest.
Nought did he bequeath when dying
Who thought nothing his when living;
What he had had been his brethren's.
Shared with them as common store.

Hail! thou glory of Confessors;
Light of Christ & voice from heaven;
High among the Church's Teachers;
Saintly Pontiff, Guide to Life!
Oh that we, who call thee Father,
May, by following thee as leader,
Reach at last that home of promise
Where in glory reign the Blessed!
Amen. Alleluia.

Gospel, *Matt.* 5, page 830.—Credo; *and during the Octave*

Offert., Justus ut palma, page 331.

Secret. ALMIGHTY and everlasting God, Who didst endow the mind of blessed Augustine with great wisdom of discernment, and pierce his heart with the shafts of holy love; grant that we Thy servants may attain to participate alike in that wisdom and in that charity. Through *&c.*

Preface. IT is truly meet and just, right and salutary, that we should at all times and in all places, give thanks unto Thee, Holy Lord, Father Almighty, Everlasting God: because that vessel of Thine election, that most eminent Teacher, mellifluous Augustine, filled the world with a light of wondrous brightness, and did truly cause Thy holy Church to shine with the orthodoxy of Faith; thrusting back error, overthrowing heresy, and inculcating a manner of life that would adorn every Christian state; giving instruction to the clergy and admonishment to the laity, and bringing back into the way of truth them that had gone astray; and because by making wise provision for the requirements of all, he did prudently govern Thy bark across the seas of this life. And therefore, with Angels and Archangels, with Thrones and Dominations, and with all the host of heaven, we sing the hymn of Thy glory, saying without end: Holy, Holy, Holy, is the Lord God of hosts *&c*

Comm. Fidelis servus et prudens, quem constituit Dominus super familiam suam: ut det illis in tempore tritici mensuram. [Alleluia.]

A servant, faithful and prudent, whom the Lord hath set over his family: that he may give them in due season the measure of wheat. [Allel.]

P. Com DO Thou, O Lord, Who hast refreshed us Thy servants with this heavenly Food, give us the fostering help of Thy sacred Gifts; and, in order that we may devoutly celebrate this solemn feast of Saint Augustine, pour down upon us the light of heavenly wisdom and the fire of everlasting charity. Through *&c.*

Sept. 4.—OCTAVE-DAY OF ST. AUGUSTINE.

(*In Augustinian Churches.*)

Mass as on Aug. 28, page 596D, *the Prayers excepted*

Collect. O GOD, Who in blessed Augustine didst endow Thy Church with a distinguished Prelate, and a preacher excellent in the elucidation of Holy Writ:

grant, we beseech Thee, that we may ever seek instruction from his teaching, and be helped by his prayers. Through *&c.*

Secret. GRANT, we beseech Thee, O Lord, that we may ever give the ready service of our minds to this Heavenly Gift; that so, the Offerings which we present, may, through the intercession of blessed Augustine, Thy Confessor and Pontiff, act both as a remedy and as a means of obtaining everlasting glory. Through *&c.*

P. Com. WE, who are refreshed by this heavenly Food, beseech Thee, O Lord, that through the intercession of blessed Augustine, Thy Confessor and Pontiff, we may deserve to obtain the grace of Thy mercy Through *&c.*

Sept. 4.—St. Rose of Viterbo, Virgin;

Of the Third Order of St. Francis.

Mass, Dilexisti, page 344, *the Collect excepted.*

Collect. O GOD, Who didst deign to bring blessed Rose into the company of Thy holy Virgins; grant, we beseech Thee, that through her merits and prayers we may be purged from all our offences, and attain to everlasting happiness with Thee in Thy Majesty. Through *&c.*

Oct. 4.—St. Francis.

In Franciscan and Dominican Churches.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beati Francisci: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. *Ps.* Exultate, justi, in Domino: rectos decet collaudatio.

LET us all rejoice in the Lord, whilst celebrating this feast in honour of blessed Francis: on whose solemnity the Angels rejoice, and praise the Son of God. *Ps.* Exult, ye just, in the Lord praise becometh the upright

Collect, Secret, and P. Com., as on Oct. 4, page 597, but for 'blessed Francis,' *substitute* 'our holy Father blessed Francis.'

Epistle, Gal. 6. Brethren, God forbid, page 528.

Gradual. Quasi stella matutina in medio nebulæ, et quasi luna plena in diebus suis lucet.—Et quasi sol

As the morning star in the midst of a cloud doth he shine: and as the moon at her full.—And as the sun in his brilliancy:

refulgens, sic ille effulsit in templo Dei.— * Alleluia, alleluia. O Patriarcha pauperum, Francisce, tuis precibus auge tuorum numerum in charitate Christi: quos cancellatis manibus, cæcutiens ut moriens Jacob, benedixisti. (Allel.)

so shone he in the temple of God.— * Alleluia, alleluia. O Francis, Patriarch of the poor, do thou by thy prayers increase in the charity of Christ the number of thy children: whom, thine eyes dimmed like those of the dying Jacob, thou didst bless with out-stretched hands. (All.)

Sequence: omitted ... votive Masses.

SANCTITATIS nova signa
Prodierunt laude digna,
Mira valde et benigna
In Francisco credita.
Regulatis novi gregis
Jura dantur novæ legis.
Renovantur jussa Regis
Per Franciscum tradita.

Novus ordo, nova vita
Mundo surgit inaudita,
Restauravit lex sancita
Statum evangelicum.
Legi Christi paris formæ
Reformatur jus conforme,
Tenet ritus datæ normæ
Culmen Apostolicum.

Chorda rudis, vestis dura
Cingit, tegit sine cura,
Panis datur in mensura,
Calceus abjicitur.
Paupertatem tantum quærit,
De terrenis nihil gerit,
Hic Franciscus cuncta terit,
Loculus despicitur.

Quærit loca lacrymarum,
Promit voces cor amarum,
Gemit mœstus tempus carum
Perditum in sæculo.
Montis antro sequestratus,
Plorat, orat humi stratus,
Tandem mente serenatus
Latitat ergastulo.

Ibi vacat rupe tectus,
Ad divina sursum vectus,
Spernit ima judex rectus,
Eligit cœlestia.
Carnem frenat sub censura
Transformatam in figura,
Cibum capit de Scriptura,
Abigit terrestria.

LET us recount with praise those signs of holiness so sweet and wondrous displayed by blessed Francis: he who to those that enrolled themselves in his flock gave a new Rule, re-enjoining Christ the King's commandments.

Then is seen in the world a new manner of life unheard of before: apostolic virtues revive, the Gospel flourishes, right and justice are remodelled on the Law of Christ.

Their habit is coarse, their girdle harsh, feet are unshod, food is scanty, purse and goods are cast aside: for Francis disdains earthly riches, poverty is all he craves for.

He seeks a place of tears, where, in bitterness of heart, he weeps over all the precious time lost in the world. In the loneliness of a mountain cave he weeps prostrate on the earth; till at length he is comforted.

There, whilst a rock shelters his body, his mind soars to things divine; with true judgment he discards as dross the glory of things below, and puts his trust in the treasures above. He bridles his flesh with cruel severity: his soul he feeds with Holy Scripture.

Then to him from on high there descends the Royal Seraph; and while Francis gazes in sad

Tunc ab alto vir hierarcha,
Venit ecce rex monarcha,
Pavet iste patriarcha
Visione territus.
Defert ille signa Christi,
Cicatrices confert isti,
Dum miratur corde tristi
Passionem tacitus.

Sacrum corpus consignatur,
Manu pede vulneratur,
Dextrum latus perforatur,
Cruentatur sanguine.
Verba miscent, arcanorum
Multa clarent futurorum,
Videt Sanctus vim dictorum
Mystico spiramine.

Patent statim miri clavi
Foris nigri, intus flavi,
Pungit dolor, poena gravi
Cruciant aculei.
Cessat artis armatura
In membrorum apertura,
Non impressit nos natura,
Non tortura mallei.

Signis crucis, quas portasti, [ti;
Per quem mundum triumphas-
Carnem, hostem superasti
Inclyta victoria:
Nos, Francisce, tueamur,
In adversis protegamur,
Ut mercede potiamur
In cœlesti gloria.

Pater pie, Pater sancte,
Plebs devota, te juvante,
Turba fratrum comitante,
Mereatur præmia.
Fac consortes superiorum,
Quos informas vita morum,
Consequatur grex Minorum
Sempiterna gaudia.

Amen. Alleluia.

and trembling amazement, on his flesh are imprinted the blistering marks of Christ's Passion.

He is wounded in hand and foot, his side is pierced, he is stained with blood. They two blend in converse: Francis sees into the hidden future, he fathoms the mystery of inspired words.

Then are seen the wondrous nails, outwardly dark but inwardly bright: their points sting with grievous pain. Those wounds are not the work of art: nor nature, nor the mallet's blow have imprinted them.

O thrice-happy Francis, Father most loving, let those marks of the Cross, which thou hast borne, let Christ, through Whom thou hast triumphantly overcome the world, the flesh, and the devil, shelter us from danger, and protect us in adversity: that we too may, in company with our Brethren, some day enjoy the promised Reward in the glory of our heavenly home.

O do thou make us, thy devoted flock, whose manner of life thou hast ordered, make us to be the fellow-citizens of the Saints.

O may all thy Franciscan Children attain to the everlasting joys.

Amen. Alleluia.

Gospel, *Matt.* 11, At that time, Jesus answering, page 320.

Offert. Magnificabitur Christus in corpore meo sive per vitam, sive per mortem. Mihi enim vivere Christus est, et mori lucrum.

Christ shall be magnified in my body, whether it be by life or by death. For to me, to live is Christ, and to die is gain.

Preface, Vere dignum, *No.* 3, page 16, *as far as the* *, *then*,

Who, in Thine exceeding goodness and mercy, didst to the merits and virtues of Thy Saints uplift that venerable Con-

fessor blessed Francis Thy servant. Whom, inwardly in mind, by the operation of the Holy Ghost, a seraphic love did most ardently inflame: impressing outwardly on his body the sacred Marks, the sign of Christ Jesus Crucified, our Lord. Through Whom, *as on* page 18.

Comm. Non sunt condignæ passiones hujus temporis ad futuram gloriam: quæ revelabitur in nobis.

The sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us

Oct. 15.—St. Theresa.

In Carmelite Churches.

Introit. DEDIT ei Dominus sapientiam et prudentiam multam nimis: et latitudinem cordis, quasi arenam quæ est in littore maris. *Ps.* Cantate Domino canticum novum: quia mirabilia fecit.

THE Lord gave her wisdom and understanding exceeding much: and largeness of heart, as the sand that is on the seashore. *Ps.* O sing unto the Lord a new song: for He hath done marvellous things.

Collect. HEAR us, O God of our salvation: that we who rejoice on the festival of blessed Theresa Thy Virgin our Mother, may also feed upon her heavenly doctrine, and be instructed by the affection of her pious devotion. Through *&c.*—*Lesson, Wisdom* 7, *No.* 2, page 328.

Gradual. Danti mihi sapientiam, dabo gloriam: zelata sum bonum, et non confundar. — Colluctata est anima mea in illa: et in faciendo eam confirmata sum. —Alleluia, alleluia. Declaratio sermonum tuorum, Domine, illuminat: et intellectum dat parvulis. Allel.

Unto Him that giveth me wisdom, will I give glory: I have had a zeal for good, and shall not be confounded.—My soul hath wrestled for her: and in doing it I have been confirmed.—Allel., allel. The declaration of Thy words, O Lord, giveth light: and understanding unto little ones. All.

Gospel, Matt. 11, At that time, Jesus answering, page 320.

Offert. Factus est in corde meo quasi ignis exæstuans claususque in ossibus meis: et defeci, ferre non sustinens.

There came into my heart as it were a burning fire, shut up in my bones: and I was wearied, not able to bear it.

Secret. WE beseech Thee, O Lord, that our devotion may

be acceptable unto Thy Majesty, through the prayers of blessed Theresa: the whole burnt-offering of whose inmost heart was so pleasing unto Thee. Through *&c.*

Preface, Vere dignum *&c.*, *as in No.* 8, page 16, *to the* *, *then*,

Through Christ our Lord: Who was pleased to gift blessed Theresa with the knowledge of the Saints and the ardour of a divine charity: and also to inflame her yet more ardently, while, under the appearance of an Angel, He pierceth her heart with a fiery dart, and giveth her His right hand in token of her spiritual union to Him. And whilst blessed Theresa's body is consumed by this fire of charity, her spirit, escaping under the form of a dove, soareth to the lofty heights of heavenly glory. And therefore, *as in the Preface, No.* 11, page 18.

Comm. Misericordias Domini in æternum cantabo. All. The mercies of the Lord I will sing for ever. Alleluia.

P. Com. WE beseech Thee, O Lord our God, that Thy subject household, which Thou hast satisfied with a heavenly Bread, may, by the intercession and example of blessed Theresa, attain to sing Thy mercies for ever. Through *&c.*

Nov. 13.—St. Stanislas Kostka.

Introit. CONSUMMATUS in brevi explevit tempora multa, placita enim erat Deo anima illius: propter hoc properavit educere illum de medio iniquitatum. *Ps.* Laudate, pueri, Dominum: laudate nomen Domini.

BEING made perfect in a short while, he fulfilled a long time, for his soul pleased God: therefore hastened He to bring him from out of the midst of iniquities. *Ps.* O praise the Lord, ye children: praise ye the Name of the Lord.

Collect. O GOD, Who among the wonders of Thy wisdom, dost vouchsafe the grace of a matured sanctity even to such as are still of a tender age: grant, we beseech Thee, that we, following the example of blessed Stanislas, and redeeming the time by earnest work, may make haste to enter into everlasting rest. Through *&c.*

Lesson, Wisd. 4, page 444, The just man *&c.*, *with the addition proper to this feast.*

Gradual. Desiderium cordis ejus tribuisti ei: et vo-

His heart's desire hast Thou given him: and hast not with-

luntate labiorum ejus non fraudasti eum. — Quoniam prævenisti eum: in benedictionibus dulcedinis. — *Allel., all. Initio cognovi de testimoniis tuis: quia in æternum fundasti ea. Alleluia.

holden from him the will of his lips.—For Thou hast prevented him: with the blessings of sweetness.—*Allel., all I have known from the beginning concerning Thy testimonies: that Thou hast founded them for ever. Alleluia.

Gospel, Matt. 19, page 478.

Offert. Introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

I will go in to the altar of God: to God Who giveth joy to my youth.

Secret. WE beseech Thee, O Lord, that we may be rendered worthy of the Bread of Angels by the intercession of blessed Stanislas: he to whom it was given to be refreshed therewith by the hand of an Angel. Through.

Comm. Cibavit illum Dominus pane vitæ et intellectus: et aqua sapientiæ salutaris potavit illum.

The Lord fed him with the bread of life and of understanding: and gave him to drink of the water of salutary wisdom.

P. Com. WE beseech Thee, O Lord, that by the intercession of blessed Stanislas, the Bread of Heaven which we have received, may be unto us also the Bread of Life and of Understanding: and the Cup which we have drunk, the Water of Salutary Wisdom. Through *&c.*

NOV. 19.—ST. ELIZABETH OF HUNGARY.

Daughter of Andrew II., King of Hungary, and widow of Louis, Landgrave of Hesse and Thuringia.—Member of the Third Order of St. Francis.

In Franciscan Churches.

Introit. ERAT hæc in omnibus famosissima, quoniam timebat Do-

OF highest renown was she among all, because she greatly feared the Lord: nor

minum valde: nec erat qui loqueretur de illa verbum malum. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

was there one that spoke an ill word of her. *Ps.* My heart hath uttered a good word: I speak of my works to the King.

Collect. DO Thou, in Thy mercy, O God, enlighten the hearts of Thy faithful people; and by the glorious prayers of blessed Elizabeth, teach us to despise the prosperity of the world, and ever to rejoice in Thy heavenly comfort. Through *&c.*

In Private Masses, Commemoration of St. Pontian, Pope and Martyr, *from the Mass* Statuit, page 298.

Epistle, 1 *Tim.* 5, page 850.

Gradual. Fecit sibi secretum cubiculum: in quo cum puellis suis clausa morabatur.—Et habens super lumbos suos cilicium: jejunabat omnibus diebus vitæ suæ.—Alleluia, alleluia. Foris non mansit peregrinus: ostium meum viatori patuit. Alleluia.

She made for herself a private chamber: in which she abode shut up with her maids. —And, having a hair-cloth upon her loins: she fasted all the days of her life.—Allel., allel. The stranger hath not been made to stay outside: my door hath been open to the traveller. Alleluia.

Gospel, *Matt.* 13, page 842.

Offert. Orationes tuæ et eleemosynæ tuæ: ascenderunt in memoriam in conspectu Dei.

Thy prayers and thine alms have gone up for a remembrance before God.

Secret. WE offer, O Lord, these Gifts of our devotion; that, through the pious supplications of blessed Elizabeth, they may become pleasing unto Thee and salutary unto ourselves. Through *&c.*

Comm. Sicut sol oriens mundo in altissimis Dei, sic mulieris bonæ species in ornamentum domus ejus: lucerna splendens super candelabrum sanctum.

Like the sun when it riseth to the world in the high places of God, so is the beauty of a good woman for the ornament of her house: a lamp shining on the holy candlestick.

P. Comm. DO Thou, we beseech Thee, O Lord, through the intercession of blessed Elizabeth, ever feed with heavenly nourishment, those whom Thou hast been pleased to refresh with this Mystery of salvation. Through *&c.*

Nov. 26.—St. Leonard of Porto-Maurizio,

In Liguria; A Franciscan Priest.

Introit. DOMINUS implebit splendoribus animam tuam, et ossa tua liberabit: et eris quasi hortus irriguus, et sicut fons aquarum cujus non deficiunt aquæ. *Ps.* Exultate Deo adjutori nostro: jubilate Deo Jacob.

THE Lord will fill thy soul with brightness, and deliver thy bones: and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. *Ps.* Rejoice unto God our helper: sing aloud unto the God of Jacob.

Collect. O GOD, Who didst render blessed Leonard Thy Confessor mighty in word and in deed to bend unto repentance the obstinate hearts of sinners: grant, we beseech Thee, that through his prayers and merits, we may be able to call up out of our hearts the tears of contrition. Through *&c.*

Epistle, Eph. 1. BLESSED be the God and Father of our Lord Jesus Christ, Who hath blessed us with every spiritual blessing in heavenly places in Christ: as He chose us in Him before the foundation of the world, that we should be holy and unspotted in His sight in charity. Who hath predestinated us unto the adoption of children, through Jesus Christ unto Himself, according to the purpose of His will, unto the praise of the glory of His grace, in which He hath graced us in His beloved Son. In Whom we have redemption through His Blood, the remission of sins, according to the riches of His grace, which hath superabounded in us in all wisdom and prudence: that He might make known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Him: in the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth in Him: in Whom we also are called by lot, being predestinated according to the purpose of Him Who worketh all things according to the counsel of His will: that we may be unto the praise of His glory, we who before hoped in Christ. In Whom ye also after ye had heard the word of truth (the Gospel of your salvation), in Whom also believing, ye were signed with the holy Spirit of promise: Who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of His glory.

Gradual. Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini.—Ad annunciandum mane misericordiam tuam, et veritatem tuam per noctem.—*Alleluia, alleluia. Quam pulchri super montes pedes annuntiantis et prædicantis pacem: annuntiantis bonum, prædicantis salutem. Alleluia.

The just man shall flourish like a palm-tree: as a cedar of Libanus shall he be multiplied in the house of the Lord.—To shew forth Thy mercy in the morning, and Thy truth through the night.—*Allel., allel. How beautiful upon the hills are the feet of him that bringeth good tidings and preacheth peace: of him that showeth forth good, that preacheth salvation. Alleluia.

Gospel, Luke 10, page 297.

Offert. Non sumus sufficientes cogitare aliquid a nobis, quasi ex nobis: sed sufficientia nostra ex Deo est, qui et idoneos nos fecit ministros novi testamenti.

We are not sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God, Who also hath made us fit ministers of the New Testament.

Secret. WE offer unto Thee, O Lord, the spotless Sacrifice: praying, that through the helpful intercession of the holy Confessor Leonard, the memory and the fruit of the Passion of Thy beloved Son may ever steadfastly endure in us. Through the same *&c.*

Comm. Pro Christo legatione fungimur, tamquam Deo exhortante per nos. Obsecramus pro Christo, reconciliamini Deo.

We are ambassadors for Christ, God as it were exhorting by us. For Christ, we beseech you, be ye reconciled unto God.

P. Comm. MAY Thy tender mercies speedily prevent us, we beseech Thee, O Lord, through the intercession of Thy holy Confessor Leonard: that cleansed from our offences, we may be made worthy to be numbered among the elect. Through *&c.*

Aug. 16.—St. Roch.

Invoked for protection against sickness and plague.

Mass, Justus, page 836, the Collect excepted.

Collect. OVER Thy people, do Thou, we beseech Thee, O Lord, watch with unceasing love; and, through the helpful merits of blessed Roch, grant them security against every contagion of soul and body. Through *&c.*

November 29.

All Saints of the Three Orders of St. Francis.

(*In Franciscan Churches.*)

Introit, Gradual, Secret, and P. Comm., as on Nov. 1, page 541; *but in Introit and P. Comm.*, after 'Sanctorum omnium,' 'all the Saints,' *insert* 'Ordinis Minorum,' 'of the Order of Friars Minor.'

Collect. ALMIGHTY and everlasting God, Who by the varied splendours of Thy Saints art ever adding lustre, protection, and preservation unto Thy Church: mercifully grant that through the prayers of blessed Francis and of his saintly Sons, the merits of all of whom Thou hast granted us to venerate under one solemnity, we may on earth be cleansed from all offences, and in the life to come enjoy everlasting glory. Through *&c.* *Commem. of the* Vigil of St. Andrew, page 378, (of Advent), *and in low Masses of* St. Saturninus, page 378.

Lesson, Eccles. 44, page 319.—*Gradual,* Timete, page 542.—*Gospel, Luke* 12, page 386.

Offert., No. 4, Exultabunt, page 322.—*Secret,* We offer, page 543.—*Preface of St. Francis*, page 599.

Comm., Lætamini, *Offert.*, No. 2, page 312.—*P. Comm.* Grant, page 542.

Feast of Holy Relics.

A Commemoration of the Saints whose Relics are preserved in Churches.

Introit, No. 2, page 316, Multæ tribulationes.

Collect. DO Thou, O Lord, increase our faith in the Resurrection, Thou that workest wonders in the Relics of Thy Saints: and make us partakers of that immortal glory, a pledge of which we venerate in their ashes. Through *&c.*

Lesson, No. 8, *Eccles.* 44, page 319.—*Gradual, No.* 4, page 320, Exultabunt, *the V. at* † *being changed to* Justi.—*Gospel, Luke* 6, page 313.—*Offert.*, Mirabilis, page 311.

Secret. WE implore Thy clemency, O Lord: that by the interceding merits of Thy Saints whose Relics

we venerate, this Sacrifice which we offer may be an expiation of our sins. Through *&c.*

Comm. Gaudete, justi, in Domino: rectos decet collaudatio.

Rejoice, in the Lord, ye just: praise becometh the upright.

P. Com. MULTIPLY upon us Thy mercy, we beseech Thee, O Lord, through the Sacraments which we have received: that even as with a pious devotion we rejoice in the solemnity of Thy Saints whose Relics we venerate, so also by Thy bountiful goodness, we may enjoy their everlasting fellowship. Through *&c.*

For the Propagation of the Faith.

This Votive Mass may be said in all Dioceses in which the Society for the Propagation of the Faith is established. And on the Feasts of the Society, the Collects of this Mass may be added to the Prayers of the Mass proper to the Feast.

Introit. DEUS misereatur nostri et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Ut cognoscamus in terra viam tuam: in omnibus gentibus salutare tuum. *Ps.* Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

GOD be merciful unto us, and bless us: may He cause the light of His countenance to shine upon us: and be merciful to us. That we may know Thy way upon earth: Thy salvation in all nations. *Ps.* Let the people praise Thee, O God: let all people give praise to Thee.

Collect. O GOD, Who desirest that all men should be saved, and that all should come to the knowledge of the truth: send forth, we beseech Thee, labourers into Thy harvest, and give them to speak Thy word with all trust; that Thy words may run and be glorified; and that all nations may know Thee, the one true God, and Him Whom Thou hast sent, Jesus Christ Thy Son our Lord: Who with Thee liveth and reigneth *&c.*

Lesson, Ecclus. 36, page 113, *to which the following is added.*

Give testimony to them that are Thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in Thy Name. Reward them that patiently wait for Thee, that Thy prophets may be found faithful: and hear the prayers of Thy servants according to the blessing of Aaron over Thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that Thou art God, the beholder of all ages

An alternative Epistle will be found on p. 368*a*.

Gradual. From Trinity to Septuagesima, No. 1.—*From Septuagesima to Holy Week, No.* 1, *as far as the* *, *followed by the Tract, No.* 2.—*During Easter-Time, No.* 1, *from the* *, *with the addition of the Verse No.* 3.

1. Confiteantur tibi populi Deus, confiteantur tibi populi omnes: terra dedit fructum suum.—Benedicat nos Deus, Deus noster, benedicat nos Deus: et metuant eum omnes fines terræ. — * Alleluia, allel. Jubilate Deo, omnis terra, servite Domino in lætitia: introite in conspectu ejus in exultatione. Alleluia.

Let the people praise Thee, O God, let all people give praise to Thee: the earth hath yielded her fruit.—May God, our God, bless us, may God bless us: and all the ends of the earth fear Him. — * Alleluia, alleluia. O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into His presence with exceeding joy. Allel.

2. *Tract.* Annuntiate inter gentes gloriam Domini; in omnibus populis mirabilia ejus.—Quoniam magnus Dominus, et laudabilis nimis: terribilis est super omnes deos.—Quoniam omnes dii gentium dæmonia: Dominus autem cœlos fecit.

Tell forth the glory of the Lord among the Gentiles: His wonders among all peoples.—For great is the Lord, and exceedingly to be praised: He is to be feared above all gods.—For all the gods of the heathen are devils: but the Lord made the heavens.

3. Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos. Alleluia.

Know ye, that the Lord He is God: He made us, and not we ourselves. Alleluia.

Gospel, Matt. 9, page 591.

Offert. Afferte Domino, patriæ gentium, afferte Domino gloriam et honorem, afferte Domino gloriam nomini ejus: tollite hostias et introite in atria ejus, adorate Dominum in atrio sancto ejus.

Bring unto the Lord, O ye kindred of the Gentiles, bring unto the Lord glory and honour bring unto the Lord glory unto His Name: bring sacrifices and come into His courts, adore ye the Lord in His holy court.

Secret. BEHOLD, O God, our protector, and look upon the face of Thine Anointed, Who gave Himself a redemption for all: and bring about, that from the rising of the sun even unto the setting thereof Thy Name may be glorified among the Gentiles, and that in every place a clean Offering be sacrificed and offered unto Thy Name. Through the Same *&c.*

Comm., Ps. 116, Laudate, page 178, *but without* Gloria Patri.

P. Com. REFRESHED by this Gift of our redemption, we beseech Thee, O Lord, that by means of this help to everlasting salvation, true faith may ever advance Through *&c.*

Appendix for England
and the Principality of Wales.

Subject to the exceptions shown in the subjoined Calendar, the Secular Clergy follow the General ('Universal') Calendar, p. xix; so that the General Calendar holds good for any day to which no feast is assigned in the subjoined English Calendar. When both in the English Calendar and in the General Calendar feasts are assigned to the same day—denoted in the English Calendar by the letters *c* or *cc*—the English feast will generally take precedence, the other feast, or feasts, being commemorated. As to this, and to a certain liberty of choice left to the Priest in Low or Private Masses on such days, as also on Vigils, in Lent, &c., see Note VII., Cl. 8, p. xvi*a*, Note VI., Cl. 2, p. xv; and as to the precedence of the Sunday, Note V., p. xii.

In the subjoined Calendar, and in the body of the Appendix, the feasts are shown as now observed in England, by the Secular Clergy, consequent on the carrying out of the general revision of diocesan calendars—prescribed by the Holy See in 1911, but, in one or two of the English Dioceses, not fully completed in September of 1916. Among the changes made are: The omission of some of the feasts previously observed, or their restriction to particular dioceses, and changes of rite.

In churches served by the Regular Clergy, the calendar followed will often be that of the particular Order or Congregation; and in such calendars, national or local feasts, as a rule, only find place in so far as they are related to the Order or Congregation. But the Dedication and Titular feasts of the Diocesan Cathedral, and the feasts of the Principal Patrons of the diocese, town, country, &c., must be observed as doubles of the 1st class, though generally without Octaves.

Days of Obligation.—All Sundays, the Circumcision, Epiphany, Ascension, Sts. Peter and Paul, the Assumption BVM, All Saints, Christmas Day.

Days of Devotion (formerly of Obligation).—Easter Monday and Tuesday, Whitsun Monday and Tuesday; the Finding of the Cross; Corpus Christi; the Purification, Annunciation, Nativity and Immaculate Conception BVM; St. Michael's; St. John the Baptist's Nativity; St. Joseph (March 19); Sts. Matthias, Philip and James, James the Greater, Bartholomew,

Matthew, Simon and Jude, Andrew, Thomas, John the Evangelist: Sts. Gregory the Great, George, Augustine of Canterbury, Anne, Laurence, Stephen, Holy Innocents, Thomas of Canterbury, Silvester.

Abbreviations.

c, *cc*, denote: (*a*) a greater-, lesser-, or semi-double, or simple feast to be found in the General Calendar, p. xix, as falling on the same day as the English feast; or (*b*) in either Calendar, a feast or feasts to be commemorated.

DC: Anniversary of Dedication; viz., DC *or* DFC, of the diocesan cathedral; DCChs, of the consecrated churches of the diocese.

Pn, PF: Patron, Patronal feast; viz., PD, PFD, Patronal feast of the diocese: 2nd PD, Secondary Patron of the diocese.

TC *or* TFC: Titular feast of the diocesan cathedral.

O: Octave; Of O., Of Oct. = Of the Octave; O.-day, Oct.-day = the last day of an Octave: (O), an Octave not observed in Lent, etc. Note IX., Cl. 4, 5, p. xviia.

§: A feast, octave, &c., observed only within the municipal boundaries of the city or borough in which the diocesan cathedral is situate.

¶: A feast observed in the diocese, but only outside the above boundaries.

‖: A feast, etc., observed in the diocese, but not in its cathedral.

GC: *As in GC* = the feast for that day is the same as in the General Calendar, p. xix. Cant., Canterbury.

When a feast is special to particular Dioceses, or where the rank assigned to it differs, the following abbreviated names of such Dioceses are inserted in italics before the feast:

West.	Westminster.	*Le.*	Leeds.	*Not.*	Nottingham.
Bir.	Birmingham.	*Liv.*	Liverpool.	*Ply.*	Plymouth.
Car.	Cardiff.	*Me.*	Menevia (Wales).	*Por.*	Portsmouth.
Cli.	Clifton.	*Mid.*	Middlesbrough.	*Sal.*	Salford.
HNe.	Hexham & Newcastle.	*Newc.*	Newcastle.	*Sh.*	Shrewsbury.
		Nor.	Northampton.	*Sou.*	Southwark.

Bel. Belmont Cathedral, OSB.

For other Abbreviations, see page xix.

CALENDAR.

January.

2 | *Nor.* Of Oct. St. Thomas Canterbury, *sd. c.* Oct.-day St. Stephen.
Por.§ Of Oct. St. John, *sd. c.* Oct. St. Thos. Cant.; *c.* Oct.-day St. Stephen.
Por.¶; *Sal.* Of Oct. St. John, *sd. c.* O.-day St. Stephen.

3 | *Nor.* Of Oct. St. Thos. Cant., *sd. c.* O.-day St. John.
Por. Sal. Oct.-day St. John, *gd. Por.*§ *add c.* Oct. St. Thos. Cant.

4 | *Nor. Por.*§ Of Oct. St. Thos. Cant., *sd. c.* O.-day H. Innocents.

JANUARY (*continued*).

5 *Nor. Por.* ‡ Vigil of Epiphany, *sd. c.* Oct.-day St. Thos. Cant.; *c.* Telesphorus PM.
12 *Sou.* Of Oct. Epiph., *sd. c.* Benedict Biscop, Ab.
14 *Liv., gd.; HNe. Me. Sal., d.;* Kentigern B. *cc.*
16 *Nor.* Fursey Ab., *d. c.*
19 *Bir Cli. Nor.* Wolstan B, *d cc.*
HNe. Benet Biscop and Aelred Abb., *d. cc.*
Liv. Benet Biscop Ab., *d. cc.*
29 *Le.* Francis Sales BD, 2nd PD, *gd.*

FEBRUARY (LY.=date in Leap Years).

1 *Bir.* Brigid V, *d. c.*
Por. As in GC. c. Brigid V.
3 *West. Sou.* Laurence B, *d. c.*
Bir. Werburg V, *d. c.*
4 *Bir. As in GC. c.* Gilbert Ab.
HNe. Thomas Plumtree, etc., MM., *d. c.*
9 *Car.* Teilo B, *d. cc.*
16 *Nor.* Gilbert Ab., *d.*
17 *HNe.* Finan B, *d.*
23 *Sh.* Milburge V, *d. cc.*
25 LY. 26. *West. Sou.* Ethelbert K. *d.*
Ply. Walburge V, *d.*
26 LY. 27. *Nor.* Ethelbert K, *d.*
28 LY. 29. *Bir.* Oswald B, *d.*

MARCH.

1 *Car.; in Wales.* David S: PN. of Wales, TC, *d1.* (O); *in Herefordshire, gd.*
Me. gd.; West. Bir. Por., d.
2 *Bir.* Chad B, TC, *d1* (O)—*Liv. HNe. Le. Mid. Sal. Sh.* Chad, *d.*
3 *Liv. Mid.* Aelred Ab., *d.*
8 *Nor.* Felix B, *gd. c.*
12 Gregory I, Pope D, *gd. Nor. Not. Ply., d.*
13 *Bir.* Agnello of Pisa, *d.*
17 Patrick B, *d.*—*West. Bir. Por., gd.*
18 *Ply.* Edward KM, *d. c.*
20 *HNe.* Cuthbert B, PND, *d1. Bir. Liv., d.*
28 *Ply.* Stephen Ab., *sd. c.*
29 *Por.* Ded. Cath., *d1* (O).
30 *Bir.* Osburge V, *d.*

APRIL.

2 *Nor.* John Payne M, *d. c.*
3 *West. Bir. Sou.* Richard B, *d.*
17 *West.* Stephen Ab., *sd. c.*
19 *West. Bir. Cli. Por. Sou.* Elphege BM, *d.*
21 *Me.* Beuno, *d. c.*
23 George M, PN. of England, *d1o.*—*Sou.* TC.
Car., gd. (*but in Herefordshire, d1o*); *Me., gd.*
24 *West., gd.; Sou., d.;* Mellitus B, *cc.*
27 Of Oct. St. George, *sd.* (*also in Herefordshire*).
Car. (*exc. Heref.*) *Me.* Vacant.
Liv. Maughold B, *d. c.* Oct.
30 Oct.-day St. George, *gd. c.*
Car (*exc. Heref.*), *Me.* Catherine of Siena, V, *d.*—*Heref.* O.-day St. George, *gd. c.*

Wed. after 2nd Sun. aft. Easter, St Joseph, *West. Liv. Sal.*, PFD *Bir.* Tues. after 4th Sun. after Easter, Transl. St. Chad, *d2.*

MAY.

4 *West. Bir. Liv. Cli. Nor. Por. Sh, gd. Le. HNe. Sou., d.*; English MM. *c.*
Me. Mid. Car. Ply. Monica W, *d.*
HNe. John of Beverley B, *d. c.*
7
11 *West.* Carthusian MM. (J. Houghton, &c.), *d.*
Le. Mid. John Rochester, &c., MM, *d.*
Sou. Erkenwald B, *sd.*
Me. Asaph B, *d.*
13 *West.* Erkenwald B, *d.*
14 *West.* Richard Reynolds M, *d. c.*
16 *Bir. Sou. Nor.* Simon Stock, *d. c.*
19 *West. Bir., gd.*; *Cli. Sou., d.*; Dunstan B. *cc*
20 *Car. Nor.* Ethelbert KM, *d. c.*
21 *Sh.* Ded. Cath., *dlo.*
22 23. *Sh.* Of Oct. DC, *sd.*
24 *Car.* Ded. Cath., *dlo.*
Me., PFD; *Sh.*, TC, PFD; BVM Help of Christians, *dlo.*
25 *Cli. Ply.* Aldhelm B, *d. cc.*
26 AUGUSTINE B; Ap. of England, *d2. cc.*
West. Por.: *omit c.* Eleutherius.
27 Bede D, *gd. c.*—*HNe., d2*; *Car. Cli., d. c.*
28 *West. Bir. Cli. Por.* Margaret Pole M W, *d.*
Sh. Oct.-day DC, *gd. c.* of Oct. TC, PD.
Car. Of Oct. DC (24*th*), *sd.*
Me. Of Oct. TC (24*th*), *sd*
Sou. Aldhelm B, *sd.*
30 *West. Por.* Eleutherius PM, *d. c.*
Car. Me. Sh. Of Oct. (*May* 24), *sd. c.*
31 *Car.* DC; *Me.* PD; *Sh.* TC, PD; Oct.-day, *gd. cc.*

JUNE.

5 *Ply* Boniface BM; TC, PD, *dlo.*
7 *HNe.* Robert of Newminster Ab., *d.*
Ply. Willibald B, *d. c.* Oct. of TC, PD.
8 *Liv. Le. Mid. Sal., d.*; *HNe., sd.* William of York B.
8 9. *Ply.* Of Oct. TC, PD, *sd.* (*c*).
9 *Bir.* Columb Ab., *d. c.*
Por. Tr. St Edmund B, *gd. c.*
10 Margaret QW, *d.*—*Sou., sd.*
11 *Not.* Barnabas TC, *dlo.*
12 *Ply.* Oct.-day TC, PD, *gd. cc.*
14 *Sal.* Ded. Cath., *dlo. c.*
15 16. *Not.* Of Oct. TC, *sd.* (*c*).
15 16, 17, 18. *Sal.* Of Oct. DC, *sd. c.*
17 *Nor. Not.* Botolph Ab., *d.*
18 *Not.* Oct.-day TC, *gd. c.*
19 *Bir.* Sebastian Newdigate, &c., MM, *d. c.*
20 *Sal.* Of Oct. DC, *sd. c.*
21 *Bir.* Ded. Cath, *dlo., c.*
Sal. Oct.-day DC, *gd. c.*
22 Alban, 1st Engl. M., *gd. c.*
23 *West. Bir. Liv. HNe. Nor.* Etheldreda QV, *d. c.*
Le. Mid. Sou. John Fisher BM, *d. c.*
27 *West.* John Fisher BM, *d. c.*
Le. PFD; *Mid.* TC, PFD; BVM Perp. Succour, *dlo.*
28 *West.* Ded. Cath., *dlo. c.*
Bir. Oct.-day DC, *gd. ccc.*
29 Peter and Paul, *dlo.*—*Cli.* TC, PD.—Peter, PN. City of West., *and* 2nd PFD.

JULY.

1 *West.* Precious Blood, TC. *dlo.*
3 *Bir.* Swithun B, *d. c.*
Car. Julius and Aaron MM, *d. c.*
4 *Le. Mid.* Oct.-day TC, &c., (*June* 27), *gd. c.*
5 *West.* Oct.-day DC, *gd. cc.*
7 *Bir.* *As in GC; add c.* Hedda B. [*gd. c.*
Por.§ Tr. St. Thos. Cant.,
8 *West.* Oct.-day TC (*July* 1), *gd. c.*
9 *West.*, *gd.*; *Sou.*, *d.*; Thomas More M.
Bir. Adrian Fortescue M, *d.*
15 *Por.*, *d.*; *Sou.*, *sd.*; Swithun B, *c.*
16 *Sal.* BVM Carmel PD, *dlo.*
Por. *As in GC*; *c.* Heller, M.
17 *As in GC*; *Bir. Cli.*, *c.* Kenelm KM.
21 *Sal.* Of Oct. PD, *sd. c.*
23 *Sal.* Oct.-day PD, *gd. cc.*
26 ANNE, *d2.*—*Le* TC, *dlo.*
27 *Le.* Of Oct. TC, *sd. c.*
28 *Car.* Sampson B, *d. c.*
30 *Le.* Of Oct. TC, *sd. c.*
Nor. Everard Hanse M, *d. c.*
31 *West. Bir. Car. Me. Ply. Por.* German B, *d. c.*

AUGUST.

2 *Le.* Oct.-day TC, *gd. cc.*
9 *West. Liv. HNe. Mid. Sh.* Oswald KM, *d. cc.*
15 Assumpt. BVM, *dlo.*—*HNe.* TC.
18 *Liv.*, *sd.*; *Sal.*, *d.*; Helena Emp. W, *cc.*
21 *HNe.* Ded. Cath., *dlo. c.*
26 *HNe.*, *gd.*; *Le. Mid.*, *d.*; Thomas Percy M, *c.*
27 *Nor.* Ded. Cath., *dlo c.*
28 *HNe.* Oct.-day DC, *gd. cc.*
31 *Liv. Mid. HNe. Nor. Por.* Aidan B, *d. c.*; *HNe. add c.* Cuthburge V.

SEPTEMBER.

1 *Bir.* Giles Ab., *d. c.*
Not. Of Oct. DC, *sd. cc.*
3 *Not.* Oct.-day DC, *gd.*
4 *HNe.* Tr. Cuthbert B, *gd.*
Bel. Ded. Cath., *dlo.*
6 *Mid.* Ded. Cath., *dlo.*
Bel. Of Oct DC, *sd.*
7 *v. Mid. Bel.* Of Oct DC, *sd* (*c.*)
11 *Mid.* Of Oct. DC, *sd.*
Bel. Oct.-day DC, *gd.*
13 *Mid.* Oct.-day DC, *gd*
Por.§ DCCha, *dlo.*
15 VII SORROWS BVM, *d2. c.*
Me., TC, *dlo.*
16 *As in GC.*—*Cli. add c* Edith V.
Bir. Edith V, *d. cc.*
HNe. Ninian B, *d. cc.*
19 *West. Bir. Sal. Sou.* Theodore B, *d. c.*
HNe. *As in GC*; *c.* Theodore B.
20 *Por.*§ Oct.-day DCCha, *gd*
22 *Me.* Oct.-day TC, *gd. cc.*
Ply. Ded. Cath., *dlo. c.*
25 *Car. Me.* Cadoc BM, *d.*
26 *26. Ply.* Of Oct. DC, *sd.* (*c.*)
29 ST MICHAEL, *d2.*—*Bel.*, TC, *dlo.*—*Ply add c* Oct.-day DC.

OCTOBER.

1 *Bel.* Of Oct. TC (*Sept.* 29), *sd. c.*
3 *West. Bir. Sal. Sh., d.; Car., gd.* Thomas of Hereford B.
5 *Bel.* Of Oct. TC, *sd. c.*
6 *Bel* Oct.-day TC (*Sept.* 29), *gd. c.*
8 *Cli. As in GC. c.* Keyna V.
10 *Liv. HNe. Le. Mid. Sou.* Paulinus B of York, *d. c.*
11 *Mid.* John of Bridlington, *d.*
12 *Por. Le.; Mid.* 2nd PD, *gd.; Liv. HNe. Nor. Sou., d.;* Wilfrid B.
13 EDWARD CONF. K, *d2.* — *West.*§PF, *d1o.* — *West.*¶ 2nd PD, *gd.*
16 *West.*§ Of Oct PF, *sd.* *Cli.* DCChs, *d1o.*
19 *Bir.* Frideswide V, *gd. c.* *Sh.* Peter of Alcantara, ConTC, *d1o.*
20 *West.*§ Oct.-day PF (*Oct.* 13), *gd. c.*
21 *Cli. Sh.* Of Oct. (*Oct.* 16, 19), *sd. cc.*
22 *Cli. Sh.* Of Oct. (*Oct.* 16, 19), *sd.*
23 *Cli.* Oct.-day DCChs, *gd.* *Sh.* Of Oct. (*Oct.* 19), *sd.*
24 *Por.* Maglorius B, *s.*
24 25. *Sh.* Of Oct. TC (*Oct.* 19), *sd.* (*c.*).
25 *Liv. Le., d.; Mid.* 2nd PD, *gd.;* John of Beverley B, *c.*
26 *Sh.* Oct.-day ConTC, *gd. c.*
29 *West.* Douay MM, *d.*

NOVEMBER.

3 *Me. Sh.* Winefride VM, 2nd PD, *gd. c.*
5 *West. Bir. Liv. HNe. Por.* H. Relics, *gd. c.*
6 *Car.* Iltutus ('Illtyd') Ab., *gd. c.*
7 *HNe.* Willibrord B, *sd. c.* *Me. Sou.* Ded. Cath., *d1o.*
10 *Sou.* Justus B, *d. cc.*
14 *Me. Sou.* Oct.-day DC, *gd. c.* *Car.* Dubritius B, *d. c.* *Por. As in GC; add c.* Hugh Cook, &c., MM.
15 *Cli.* Richard Whiting, &c., MM, *d. c.*
16 Edmund B, *gd.*—*Por.* PD, *d1o.*—*St. Edm. Coll.* PF, *d1o.*
17 *Not.* 2nd PD, *gd.; West. Bir. Cli. Nor., d.;* Hugh B, *c.*—*Mid.* Hilda V, *d. c.*
20 *Nor. gd.; West. Bir., d.;* Edmund KM, *c.*
23 *Por.* Oct.-day PFD, *gd. cc.* —*St. Edm. Coll.* Oct.-day PD, *gd. cc.*
27 *Cli.* Cumgar Ab., *s.*
29 *West. Liv. Ply. Nor.* Cuthbert Mayne M, *d. cc.*

DECEMBER.

1 *West.* Richd. Whiting, &c., MM, *d.* *Bir.* Oxford MM, *d.* *Nor., d.; Por., sd.;* Edmund Campion, &c., MM. *Me.* Deiniol B, *d.*
4 *West. Cli. Ply.* Osmund B, *d. cc.*
5 *Bir. Por.* Birinus B, *d. c.* *Car.* Lucius KM, *d. c.*
6 *Liv.* Nicolas B, TC, *d1o.* *Por.*§ 2nd P, *gd.*
8 Immac. Concept. BVM, *d1o.* —*West. Bir. Liv. Car. Cli. HNe. Nor. Not. Por. Sou.*, PD.—*Nor. Ply.*, TC.
13 *Liv.* Oct.-day, TC, *gd. cc.*
27 *Por. Sal.* JOHN AP., TC, *d1o. c.*
29 THOMAS OF CANT. BM; PM of Secular Clergy of England, *d2. c.*—*Nor.* TC, PD, *d1o. c.*—*Por.*§ PF, *d1o. c.* —*Sou.* 2nd PD.—*Me., d. c.*
30 *Bir.* Egwin B, *d. c.*

On the following pages, the feasts of the several Dioceses and their respective Masses are given for each Diocese separately—viz., (1) *for the three Metropolitan Sees of England ;* (2) *for their Suffragan Sees ;* (3) *for the Metropolitan and Suffragan Sees of Wales.*

The rank (ritus) *of the feasts is shown in the Calendar,* p. 605*a*, &c.

Westminster.

County of London North of the Thames ; Middlesex, Essex, Hertford.

Nov. 29.—Bd. Cuthbert Maine,

Priest and Mart.

Born near Barnstaple. Hanged at Launceston, Nov. 29, 1577.

Mass, In virtute, page 302, *the Collect and Epistle excepted.*

Collect. O GOD, Who didst grant unto blessed Cuthbert that, for the salvation of souls, he should, from among the Seminary Students, be the first to run the way of torture; grant graciously, that we also may be inflamed by the same zeal for souls, and be ready to lay down our lives for the good of others. Through *&c.*

Commemorations: *In Advent*, of Advent, page 33 ; *of* Vigil of St. Andrew, *and of* St. Saturninus, p. 378 ; *with last Gospel of the Vigil.—Epistle, James* 1, p. 317, *No.* 5.

Dec. 1.—Bd. Richard Whiting and other Martyrs.

Mass, p. 648.

Dec. 4.—St. Osmund, *see below.—Commem. of* St. Peter Chrysologus *and* St. Barbara, p. 382, *and of* Advent.

St. Osmund, Bp. of Salisbury.

Mass, Statuit, page 323, *the Prayers excepted.*

Collect. ALMIGHTY and everlasting God, Who dost gladden us by this day's festival of blessed Osmund Thy Confessor and Pontiff : we suppliantly implore Thy mercy, that we, who with devout service celebrate his memory, may, by his loving intercession, be helped to attain the glory of everlasting life. Through *&c.*

Secret. DO Thou, through the merits and prayers of Thy munificent Confessor Osmund, sanctify our Gifts, we beseech Thee, O Lord : that they may be changed into the Body and Blood of Thy Son Jesus Christ our Lord, and profit us unto the salvation of our souls. Through the same *&c.*

P. Com. HAVING partaken of the sacred Gifts, we suppliantly beseech Thee, O Lord, that strengthened by their virtue, we may follow the example of blessed Osmund Thy Confessor and Pontiff, and attain unto the joys of everlasting life. Through *&c.*

Dec. 8.—The Immac. Concep. of B.V.M., PFD; p. 384.

Dec. 29.—St. Thomas of Canterbury, Patron of the Secular Clergy of England; *see* p. 63.

Feb. 3.—St. Laurence, Bp. of Canterbury.—*Mass*, Sacerdotes tui, page 325. *Commem.* of St. Blase, Bp and Mart., *from Mass*, Sacerdotes Dei, page 301.

Feb. 25 (L.Y. 26).—St. Ethelbert, King of Kent.

Mass, Os justi, page 331, *the Collect excepted.*

Collect. O GOD, Who didst crown the blessed King Ethelbert Thy Confessor with the glory of everlasting life: make us, we beseech Thee, so to venerate him upon earth, as hereafter to reign with him in heaven. Through *&c.—In Lent, Commemoration thereof.*

March 1.—St. David, Bishop of Menevia, Patron of Wales.

Mass, Statuit, page 323, *the Collect excepted.*

Collect. GRANT us, O Almighty God, the protection of the loving prayers of blessed David Thy Confessor and Pontiff: that we who celebrate his festival, may imitate his firmness in the defence of the Catholic Faith. Through *&c.—In Lent, Commem. thereof.*

March 12.—St. Gregory I., Apostle of England; *see March* 12, p. 414.

March 17.—St. Patrick, Apostle of Ireland; *gd*, p. 415

March 20.—St. Cuthbert; *Mass*, p. 620.

April 3.—St. Richard, Bp. of Chichester.

Mass, Statuit, page 823, *the Prayers excepted.*

Collect. O GOD, Who by the merits of blessed Richard Thy Confessor and Pontiff, hast shed upon Thy Church the lustre of glorious miracles: grant, that through his intercession, we Thy servants may reach the glory of everlasting blessedness. Through *&c.*—*In Lent, Commem*

Secret. GRANT, we beseech Thee, O merciful God, that the gift we offer in the sight of Thy Majesty, may, blessed Richard Thy Confessor and Pontiff interceding, obtain for us both the grace to live a good life now, and hereafter glory everlasting. Through *&c.*

P. Com. MAY the most holy Mysteries which we have received, and of which blessed Richard Thy Confessor and Pontiff was a devout dispenser, confer upon us, O Lord, a salutary effect. Through *&c.*

Wednesday after 2nd Sunday after Easter, St. Joseph, PFD.

April 17.—St. Stephen Harding.

Abbot of Citeaux in France.

Mass, Os justi, p. 587, *the Collect excepted.*

Collect. O GOD, by Whose gift the blessed Abbot Stephen left all things that he might become perfect: do Thou, unto all who have entered upon the path of evangelical perfection, vouchsafe the grace neither to look back, nor to falter in the way; that pressing on towards Thee without stumbling, they may lay hold of that everlasting life unto which they have been called. Through.

In Lent, Commem. thereof.—Commem. of St. Anicetus, Pope and Mart., *from Mass*, Sacerdotes, page 501.

April 19.—St. Elphege, Bp. of Canterbury, Martyr.

Mass, Protexisti, page 306, *the Collect and Epistle excepted.*

Collect. O GOD, Who didst adorn that most devoted Confessor of Thy Name, blessed Elphege, with the dignity of the Priesthood and the palm of martyrdom: mercifully grant that by his intercession with Thee, we may receive such effectual help as will enable us to rejoice with him in everlasting bliss. Through *&c.*

Epistle, Brethren, Every high-priest, page 68.—*Secret and P. Com., Nos 1, for Mart.-Bishop.*

April 23 to 30.—Feast and Octave of St. George the Martyr, Patron of England.

See page 424. Credo *is said throughout the Octave.*

During the Octave, April 24, 27, *as below;* April 26, 28, 29, *as on* pp. 425 to 428, *with commem. of* St. George, p. 424.

April 24.—St. Mellitus, Bishop of London, and afterwards of Canterbury.—*Mass*, Sacerdotes, p. 325.—*Commem. of* St Fidelis of Sigmaringen, p. 424, *and of* Oct. of St. George, p. 424.

April 27.—Of the Octave of St. George. *Mass*, p. 424.

April 30.—Octave-day of St. George. *Mass*, p. 424.—*Commemoration of* St. Catherine of Siena, p. 428.

May 4.—'The English Martyrs'

Viz.:—Bd. John Fisher, Thomas More, and Fifty-two other English Martyrs,

FROM A.D. 1535 TO 1588.

Those specially referred to in the Matins of the Feast are—in order of date—John Houghton, Prior of the London Charterhouse (Carthusians), May 4, 1535 [Tyburn]; John Fisher, Cardinal, Bishop of Rochester, June 22, 1535 [Tower Hill]; Thomas More, Chancellor of England, July 6, 1535 [Tower Hill]; John Stone, an Augustinian Priest, May 12, 1538 [Canterbury]; John Forest, Priest, Provincial of the Franciscans, May 22, 1538 [Smithfield]; Thomas Woodhouse, a Priest, June 16, 1573 [Tyburn]; Cuthbert Mayne, the first Martyr of the 'Seminary Priests,' Nov. 29, 1577 [Launceston]; Edmund Campion, a Jesuit Priest, Dec. 1, 1581 [Tyburn].

The Alleluias within brackets are said only in Easter-time.

Introit. DEUS, venerunt gentes in hereditatem tuam, polluerunt templum sanctum tuum: posuerunt Jerusalem in pomorum custodiam. [Alleluia, alleluia.] *Ps.* Posuerunt morticina servorum tuorum escas volatilibus cœli: carnes Sanctorum tuorum bestiis terræ.

O GOD, the Heathen are come into Thine inheritance, they have defiled Thy holy temple: they have made Jerusalem as a garner of fruit. [Allel., allel.] *Ps.* The dead bodies of Thy servants have they given to be meat for the fowls of the air: the flesh of Thy Saints for the beasts of the earth.

Collect. O GOD, Who from among all orders of the English people didst raise up Thy blessed Martyrs, the Pontiff John, Thomas, and their Companions to fight manfully for the maintenance of the true Faith and of the primacy of the Roman See: do Thou, through their merits and prayers, grant that, by the profession of that same Faith, we may all become and remain one, in accordance with the prayer of Thy Son, Who with Thee, *&c.*

Second Collect. O GOD, Who from the very birth of our English Church didst make us the dowry of the blessed Virgin Mary, and the subjects of Peter the Prince of the Apostles: grant graciously, that, staunch in the profession of the Catholic Faith, we may ever both cherish that most blessed Virgin, and remain in obedience unto Peter. Through *&c.*

Commem. of St. Monica, p. 434.

Epistle, Heb. 12. HAVING so great a cloud of witnesses over our head, let us, laying aside every weight and sin which surrounds us, run by patience to the fight proposed to us: looking on Jesus the author and finisher of faith. Who having joy set before Him, endured the Cross, despising its shame, and sitteth on the right hand of the throne of God. For think diligently upon Him that endured such opposition from sinners against Himself: that ye be not wearied, fainting in your minds. And ye have forgotten the consolation which speaketh to you, as unto children, saying, 'My son, neglect not the discipline of the Lord, neither be thou wearied whilst thou art rebuked by Him. For whom the Lord loveth, He chastiseth: and He scourgeth every son whom He receiveth.' Persevere under discipline. God dealeth with you as with His sons: for what son is there, whom the father doth not correct? But if ye be without chastisement, whereof all are made partakers, then are ye bastards, and not sons. Moreover, we have had fathers of our flesh for instructors, and we reverenced them: shall we not much more obey the Father of Spirits, and live? And they indeed for a few days, according to their own pleasure, instructed us; but He, for our profit, that we might receive His sanctification.

If the feast is transferred to after Trinity Sunday, the Gradual No. 2 is substituted for the Verses at No. 1.

1. Alleluia, alleluia. Sancti tui, Domine, florebunt sicut lilium: et sicut odor balsami erunt ante te. Alleluia.—Pretiosa in conspectu Domini, mors Sanctorum ejus. Alleluia.

Alleluia, alleluia. Thy Saints, O Lord, shall flourish like the lily: and be like the odour of balsam before Thee. Alleluia.—Precious in the sight of the Lord is the death of His Saints. Alleluia.

2. *Gradual.* Effuderunt sanguinem eorum tamquam aquam in circuitu Jerusalem: et non erat qui sepeliret. Facti sumus opprobrium vicinis nostris: subsannatio et illusio his qui in circuitu nostro sunt.—Ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiæ tuæ.—Alleluia, alleluia. Nos autem populus tuus et oves pascuæ tuæ: confitebimur tibi in sæculum. Alleluia.

They have poured out their blood like water round about Jerusalem: and there was none to bury them. We are become a reproach to our neighbours: a scorn and derision unto them that are round about us.—Remember not our old iniquities: let Thy mercies speedily prevent us.—Alleluia, alleluia. But we Thy people and the sheep of Thy pasture: shall give thanks unto Thee for ever. Alleluia.

Gospel, *John* 10. AT that time: Jesus walked in the Temple, in Solomon's porch. The Jews, therefore, came round about Him, and said to Him, How long holdest Thou our souls in suspense? If Thou be the Christ, tell us plainly. Jesus answered them, I speak unto you, and ye believe not, because ye are not of my sheep. My sheep hear my voice: and I know them, and they follow me; and I give them life everlasting, and they shall not perish for ever; and no man shall snatch them out of the hand of my Father. I and the Father are one.

Offert. Noli meminisse iniquitatum patrum nostrorum, sed memento manus tuæ et nominis tui in tempore isto: quia tu es Dominus Deus noster, et laudabimus te, Domine. (Alleluia.)

Remember not the iniquities of our fathers, but be mindful of Thy hand and of Thy Name at this time: for Thou art the Lord our God, and we will praise Thee, O Lord. (Alleluia.)

Secret. HEARKEN, O Lord, unto the voices of Thy blessed Martyrs that cry from beneath Thine Altar: and with mercy regard our Offerings. Through *&c.*

Second Secret. O MOST merciful God, of Whose mercies there is no number, do Thou, appeased by the Oblation of this Spotless Sacrifice, and at the intercession of the blessed Virgin Mary, and of Peter, the Prince of the Apostles, so enlighten the minds of this people, and so inflame their hearts, that they may with constancy persevere in that Faith which worketh charity. Through, *&c.*

Comm. Sub altare Dei audivi vocem occisorum dicentium, Quare non defendis sanguinem nostrum? Et acceperunt divinum responsum, Adhuc sustinete modicum tempus, donec impleatur numerus fratrum vestrorum. (Alleluia.)

Beneath the Altar of God I heard the voice of the slain saying, Wherefore dost Thou not defend our blood? And they received a divine answer, Bear ye yet a little time, until the number of your brethren be fulfilled. (Alleluia.).

P. Com. REFRESHED by this Heavenly Banquet, we beseech Thee, O Lord our God, that by the intercession of these Thy blessed Martyrs, we may be made worthy to attain unto their fellowship. Through *&c.*

Second P. Com. O GOD, Who wast pleased that this nation of ours, the dowry of the blessed Virgin Mary, should stand out conspicuous for its immemorial fidelity to Peter the Apostle: do Thou, by virtue of this Sacrifice, confirm us both in our affection for that same blessed Virgin Mary, and in our obedience to the Apostolic See. Through, *&c.*

May 11.—THE CARTHUSIAN MARTYRS:

Viz., the three Priors, John Houghton, of the London Charterhouse; Robert Laurence, of Beauvale, Notts; and Augustine Webster, of Axholme, Lincs (together with Richard Reynolds, a Brigittine Priest, of Syon Abbey, Isleworth, and John Hayle, a Secular Priest, Vicar of Isleworth), hanged and drawn at Tyburn, May 4, 1535; John Rochester and James Walworth, Priests of the London Charterhouse, hanged and drawn at York, May 11, 1537. Also eight other Carthusian Priests, Martyrs.

Mass, Sancti tui, p. 808, *the following Prayers and Gospel excepted.*

Collect. MAY this holy and solemn festival of blessed John, and of his fellow Martyrs, magnify Thee, O Lord: Thou Who with unspeakable providence didst both give unto them endless glory, and unto us the help of their prayers. Through *&c.*

Epistle, page 318, *No.* 6. *Gospel*, *Matt.* 10, page 303.

Secret. ON this festival of the precious death of these Thy just Servants, we offer, O Lord, that Sacrifice from which all martyrdom drew its source. Through *&c.*

P. Com. MAY this, Thy Sacrament, O Lord, be unto us a pledge of everlasting blessedness: which we ask may be vouchsafed to us through the merits of Thy blessed Martyrs John and his Companions. Through *&c.*

May 13.—St. Erkenwald, Bp. of London.

Mass, Sacerdotes tui, p. 325, *excepting*

Collect. ALMIGHTY and everlasting God, Who dost gladden us by this day's solemnity of blessed Erconwald, Thy Confessor and Pontiff: we supplicantly entreat Thy clemency, that we, who devoutly keep his festival, may, by his loving help, obtain the remedies of everlasting life. Through *&c.*

Secret. DE propitious unto our supplications, we beseech Thee, O Lord: and, blessed Erconwald Thy Confessor and Pontiff interceding, grant, that we who serve the Altar of Thy heavenly Sacraments may be free from all fault: that, by Thy purifying grace, we may be cleansed by the very Mysteries which we minister. Through *&c.*

P. Com. GRANT, we beseech Thee, O Lord our God, that purified by these Divine Mysteries, we may, by the intercession of blessed Erconwald Thy Confessor and Pontiff, advance to the heavenly fulness of that Sacrament of which we have partaken in this holy Communion. Through *&c.*

May 14.—Bd. Richard Reynolds, Martyr.

Priest of the Order of St. Bridget, Mart., 1535. [Hanged, Tyburn.]

Mass, Lætabitur, p. 304, *the Collect, Epistle, and Gospel excepted.*

Collect. O GOD, Who didst graciously place blessed Richard among the Martyrs who laid down their lives for the Apostolic See: grant, that we, by his intercession and after his example, may most lovingly live and most devotedly die in faithful obedience to that same Holy See. Through *&c.*—*Com. of* St. Boniface, p. 437.

Epistle, page 318, *No.* 6. *Gospel*, John 12, page 496.

May 19.—St. Dunstan, Bp. of Canterbury.

Mass, Sacerdotes, page 325, *the Prayers excepted.*

Collect. O GOD, Who didst transfer blessed Dunstan Thy Confessor and Pontiff to the heavenly realms: grant that by his glorious merits, we also may pass to the joys that never end. Through *&c.*

Commem. of St. Peter Celestine, *May* 19, p. 438; *and of* St. Pudentiana, Virgin, *from the Mass* Dilexisti, p. 344.

Secret. RECEIVE, we beseech Thee, O Lord, the Gifts which we, Thy suppliant household, lay before Thee on the festival of blessed Dunstan Thy Confessor and Pontiff: whilst we pray that by the help of his venerated patronage, we may deserve to be defended from the snares of all our enemies. Through *&c.*

P. Com. HELP us, we beseech Thee, O Lord, at the prayer of blessed Dunstan Thy Confessor and Pontiff: in whose honour we have received Thy Sacraments. Through *&c.*

May 26.—St. Augustine,

Apostle of England; First Bishop of Canterbury.

Mass, Sacerdotes, p. 325, *the Prayers, Epistle, Gospel excepted.*

Collect. O GOD, Who wert pleased that the blessed Pontiff Augustine should be the first Teacher of the people of England: grant we beseech Thee, that we who on earth celebrate his merits, may be benefited by his intercession in heaven. Through *&c.*

Commem. of St. Philip Neri, p. 440.—*In dioceses other than Westminster and Portsmouth there is added, in Low Masses, a Commem. of* St. Eleutherius, Pope and Mart., *from the Mass*, Statuit, p. 298.

Epistle, 1 *Thess.* 2, p. 441.—*Gospel*, *Luke* 10, p. 297.

Gospel, Luke 10, page 297.

Secret. WE beseech Thee, O Lord, to be pleased with the Gifts which we offer: by which we both reverence the merits of blessed Augustine Thy Confessor and Pontiff, and likewise commemorate our glorious birth unto freedom and life. Through *&c.*

P. Com. MAY Thy holy Mysteries of which we have partaken on the festival of blessed Augustine Thy Confessor and Pontiff, preserve us, we beseech Thee, O Lord; and grant that by them we may both be duly nourished, and ever desire to be satisfied. Through *&c.*

May 27.—St. Bede, p. 441.

May 28.

Bd. Margaret Pole, Countess of Salisbury,

Martyr. Beheaded in the Tower, May 28, 1541.

Mass, Loquebar, page 859, *excepting what follows.*

Collect. O GOD, Who when blessed Margaret had led a life distinguished for its virtue, didst adorn her with the Crown of Martyrdom: do Thou, by her merits and intercession, grant, that no adversities may ever deter us from dedicating both life and death to Thy service. Through *&c.*

1. *Gradual. Out of Easter.*—Dilexisti justitiam et odisti iniquitatem. — Propterea unxit te Deus, Deus tuus, oleo lætitiæ. —*Alleluia, alleluia. Specie tua et pulchritudine tua, intende, prospere procede, et regna. Alleluia.

Thou hast loved justice and hated iniquity. —Wherefore God, thy God, hath anointed thee with the oil of gladness. —*Alleluia, alleluia. With thy beauty and comeliness, set out, proceed prosperously, and reign. Alleluia.

2. *In Easter-time, the Gradual No.* 1 *is said from* *, *and then*

Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluia.

Because of truth, and gentleness, and justice: and thy right hand shall lead thee marvellously. Alleluia.

Gospel, Matt. 13, page 342; with *the Offertory* Diffusa, page 343.

In the Secret and P. Com., page 341, *substitute* 'Thy Martyr' *for* 'Thy Virgin and Martyr.'—*Com.* Principes, page 341

May 30.—St. Eleutherius, Pope and Mart.—*In Easter: Mass*, Protexisti, p. 306; *Prayers, No.* 1. *Out of Easter: Mass*, Statuit, p. 298.—*Commem. of* St. Felix, Pope and Mart.; *Prayers, No.* 2 *of Mass*, Protexisti, p. 306.

June 10.—St. Margaret of Scotland, *d.*; p. 448.

June 22.—St. Alban, First Martyr of England.

Mass, In virtute, page 302, *the Prayers and Gospel excepted.*

Collect. O GOD, Who hast hallowed this day by the martyrdom of blessed Alban: grant, we beseech Thee, that we who year by year joyfully celebrate his festival, may be supported by his continual help. Through *&c.*

Commem. of St. Paulinus, Bp. of Nola, p. 552A. *Gospel, Matt.* 16, p. 302.

Secret. WE beseech Thee, O Lord, that as by our veneration of blessed Alban Thy Martyr, we proclaim Thy wondrous power: so it may please Thee, through this Sacrifice of loving atonement, to let him approach Thy merciful kindness as a loving intercessor on our behalf. Through *&c.*

P. Com. WE pray, O Lord, that blessed Alban Thy Martyr may continually beg of Thy holy Majesty, that these Thy Sacraments may cleanse us from guilt, and keep us in the fervour of Thy charity. Through *&c.*

June 23.—St. Etheldreda, Queen and Virgin.

Mass Dilexisti, page 344, *the Collect excepted.*

Collect. O GOD, Who year by year dost gladden us by the festival of blessed Etheldreda Thy Virgin: mercifully grant that we who admire the splendid examples of her chastity, may be helped by her merits. Through *&c.*

Commem., Vigil, p. 454.

June 27.

Bd. John Fisher, Cardinal, Bp. of Rochester, Martyr. Beheaded on Tower Hill, June 22, 1535.

Mass as on Nov. 14, p. 547, *the Collect and Gradual excepted; but in the Introit &c. for* Josaphat *substitute* Joannis, *or* John.

Collect. O GOD, Who unto Thy Pontiff John didst grant that he should with a stout heart lay down his life for truth and justice: do Thou vouchsafe that we, by his intercession, may, after his example, lose our life in this world for Christ, that we may attain to find it in heaven. Through *&c.*

Commem. of the Oct. of St. John the Baptist, p. 456.

Epistle, Heb. 5, *and Gospel, John* 10, pp. 63 *and* 64.

Gradual. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.—Nihil proficiet inimicus in eo, et filius iniquitatis non nocebit ei.—Alleluia, alleluia. Hic est Sacerdos quem coronavit Dominus. Alleluia.

I have found David my servant, with my holy oil have I anointed him: for my hand shall help him, and mine arm shall strengthen him.—The enemy shall not prevail against him, nor the son of iniquity hurt him.—Alleluia, alleluia. This is a Priest whom the Lord hath crowned. Alleluia.

In the Secret and P. Com. substitute John *for* Josaphat.

June 28.—Dedication of the Metropolitan Cathedral. *Mass*, Terribilis, p. 351. *In Low Masses, Commem. of* St. Leo II., p. 459.

During the Octave, June 30, July 3, 4, *Mass as on* pp. 463, 470. *with Commem. of* the Oct. of DC, *from Mass*, p. 351.

June 29.—St. Peter and St. Paul; *see* page 461.

West. City.—St. Peter, Principal Patron of the City.
West. Dioc.—St. Peter, Secondary Patron of the Diocese.

July 1.—*West.*—The Precious Blood; Titular feast of the Metropolitan Cathedral, *dlo;* p. 465.

During the Octave of the TC.—July 3, 4, *Mass of* the Oct. of Sts. Peter and Paul, p. 470; *with Commems. of* the Oct. of DC, *from Mass*, p. 351; *and of* the Oct. of TC, *from Mass*, p. 465.

July 5.—Oct.-day of Ded. Cath., *Mass*, p. 351.—*Commem. of* St. Antony Zaccaria, p. 470; *and of* Octaves of Sts. Peter and Paul, p. 470; *and of* TC, p. 465.

July 6, 7.—*As on* pp. 470B, 471, *but with Commem. of* Oct. of TC, p. 465.

July 8.—Oct.-day of TC.—*Mass*, p. 465. *Commem. of* St. Elizabeth of Portugal, p. 472.

July 9.—Bd. Thomas More, Martyr,

Chancellor of England. Beheaded on Tower Hill, July 6, 1535.

Mass, In virtute, p. 302, *the Collect excepted.*

Collect. O GOD, Who unto blessed Thomas Thy Martyr didst grant that both amid the allurements of the world and the pains of prison and death, he should hold to Thy Cross with a stout and cheerful heart: grant, we beseech Thee, that by his intercession, we may, after his example, be quick to fight for Faith and Justice, and so deserve to come happily to the joys of everlasting life. Through *&c.*

Commem. of St. Pius I., Pope and Mart., *from the Mass*, Statuit, p. 298.

July 31.—St. German, Bp. of Auxerre, in France. Deputed by Pope Celestine, St. German, with the help of St. Loup, Bp. of Troyes, and of St. Severus, Bp. of Treves, successfully fought against the Pelagian heresy, which from about the beginning of the fifth century had spread over England.

Mass, Sacerdotes tui, p. 325.—*Commemoration of* St. Ignatius of Loyola, p. 486.

August 9.

St. Oswald, Mart., King of Northumbria.

Mass. In virtute, page 302, *the Collect and Gospel excepted.*

Collect. ALMIGHTY and everlasting God, Who by the martyrdom of the blessed King Oswald, hast hallowed this day with a holy joy and gladness: do Thou grant unto our hearts an increase of Thy love: that we who admire his glorious contest for the Faith, may imitate his constancy even unto death. Through *&c.*—*Gospel, Matt.* 16, p. 302.

Commem. of the Vigil of St. Laurence *and of* St. Romanus, see page 194.—*Last Gospel, John* 1, p. 31.

Sept. 19.—St. Theodore, Bishop of Canterbury.

Mass, Statuit, p. 323.—*Commem. of* Sts. Januarius, Bp. of Benevento, and his fellow Martyrs; *from the Mass,* Salus, p. 313.

Oct. 3.—St. Thomas, Bp. of Herreford.

Mass, Sacerdotes tui, page 325, *the Collect excepted.*

Collect. O GOD, Who didst adorn Thy Church with the angelic purity and the glorious virtues of the blessed Pontiff Thomas; grant that by his helping merits, we Thy servants may be made worthy to join him among the choir of the Angels. Through *&c.*

Oct. 13.—St. Edward: *see* page 531. *West. City.* Principal Patron; *with Octave.*
West. Dioc. Secondary Patron of the Diocese.

Oct 16.—*West. City.* Of the Octave of St. Edward; *as on Oct.* 13, page 531.

Oct. 20.—*West. City.* Oct.-day of St. Edward: *Oct.* 13, p. 531.

October 30.

The Bd. Martyrs of Douay College,

of which St. Cuthbert's College, Ushaw, and St. Edmund's College, Ware, are the present representatives.

The Douay College was for a time removed to Rheims.

The Martyrs named in the Office are: Cuthbert Mayne (First Martyr of the Seminarists), John Nelson, Everard Hanse, Edmund Campion, Ralph Sherwin, Alexander Briant, John Paine, Thomas

Ford, John Shert, Robert Johnson, William Filby, Luke Kirby, Laurence Richardson, and Thomas Cottam, Priests: and Thomas Sherwood, a layman and would-be student; martyred, Cuthbert Mayne at Launceston, the others in or near London, between 1577 and 1582. Also, William Lacy, Richard Kirkman, James Thompson, William Hart, and Richard Thirkill, Priests, martyred at York in 1582 and 1583.

Mass, as for the English Martyrs, *May* 4, p. 608, *the Collect and Gospel excepted.*

Collect. STIR up in us, O Lord, that Spirit which Thy blessed Martyrs of Douay served; that we, filled with the same spirit, may set ourselves to love that which they cherished, and to put into practice that which they taught. Through . . . in the unity of the same, *&c.*

Gospel, Luke 12, p. 321, *No.* 4.

Nov. 5.—Feast of the Holy Relics enshrined in the Churches of the Diocese. *Mass*, p. 602. *Commemoration of* the Octave of All Saints, p. 541.

Nov. 16.—St. Edmund, Bp. of Canterbury.

Edmund Rich, born at Abingdon, in Berkshire, was distinguished for his scholarly love of learning, but still more for the saintliness and austerity of his life. Consecrated Archbishop in 1234, he withstood the misrule of King Henry III., and enforced ecclesiastical discipline; but, finding that his presence aggravated rather than diminished the evils, he, in 1240, retired to the Abbey of Pontigny, near Provins, in Champagne, and died at Soissy in 1242. His body lies at Pontigny, but relics of the Saint are preserved in Westminster and Portsmouth Cathedrals, and at St. Edmund's College, Ware, of which latter he is the Patron Saint, as also of the Portsmouth Diocese.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beati Edmundi: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. *Ps.* Exsultate, justi, in Domino: rectos decet collaudatio.

LET us all rejoice in the Lord, whilst celebrating this feast in honour of blessed Edmund: on whose festival the Angels rejoice, and praise the Son of God. *Ps.* Exult, ye just, in the Lord: praise becometh the upright.

Collect. O GOD, Who of Thine exceeding goodness hast adorned Thy Church with the eminent merits and life of blessed Edmund Thy Confessor and Pontiff, and hast gladdened her by his glorious miracles: mercifully grant that we Thy servants may by his example be reformed for the better, and by his patronage be protected from all adversities. Through *&c.*

Lesson, Ecclus. 50. BEHOLD a great Priest, who in his life propped up the house, and in his days fortified the temple. Who took care of his nation, and delivered it from destruction. Who prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court. As the morning star shineth in the midst of a cloud, and as the full moon shining in her days, and as the resplendent sun, so shone he in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive-tree budding forth, and a cypress-tree rearing itself on high: when he put on the robe of glory, and was clothed with the perfection of power.

Gradual. Domine, prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus, coronam de lapide pretioso.—Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum sæculi.* Allel., allel. Hic Edmundus, pauper et modicus, cœlum dives ingreditur: hymnis cœlestibus honoratur. Alleluia.

Lord, Thou hast prevented him with the blessings of sweetness: Thou hast set on his head a crown of precious stones.—Life he asked of Thee, and Thou hast given him length of days for ever and ever.* Alleluia, alleluia. Edmund, poor and lowly, entereth heaven rich: he is honoured with heavenly songs. Alleluia.

2. *In Easter-time, Gradual,* No. 3, p. 324.

Gospel, Matt. 25, p. 324.

Offert. Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus. [Alleluia.]

My truth and my mercy are with him: and in my Name shall his horn be exalted. [Alleluia.]

Secret. WE beseech Thee, O Lord, that the Gifts which we are about to offer, may be pleasing unto Thee through the prayers of blessed Edmund Thy Confessor and Pontiff; and that when offered, they may profit us unto salvation. Through *&c.*

Comm. Beatus servus quem cum venerit Dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum. [Alleluia.]

Blessed is that servant, whom, when the Lord shall come, He shall find watching; Amen I say unto you, He shall set him over all His goods. [Alleluia.]

P. Com. DO Thou, we beseech Thee, O Lord, strengthen our minds by means of the Sacrament which we have received: that even as Thou hast been pleased to encourage our faith by the miracles of blessed Edmund Thy Confessor and Pontiff, so also Thou wouldest help us by his prayers, and guide us by his examples. Through *&c.*

NOV. 17.—ST. HUGH, BISHOP OF LINCOLN.

Hugh of Avalon, in Burgundy, a Carthusian monk of eminent sanctity, became, by the wish of King Henry II., Prior of Witham, in Somersetshire. An exemplary Prelate, and a resolute upholder of Church rights. He rebuilt Lincoln Cathedral.

Mass, Sacerdotes tui, page 325, *the Prayers excepted.*

Collect. O GOD, Who didst signally adorn blessed Hugh Thy Confessor and Pontiff with eminent virtues and the splendour of miracles: mercifully grant that we may be stirred by his example, and enlightened by his virtues. Through *&c.*

Commemoration of St. Gregory the Wonderworker ('Thaumaturgus'), Bp. of Neo-Cæsarea, in Pontus; *from the Mass*, Statuit, p. 323.

Secret. WE beseech Thee, O Lord, that blessed Hugh Thy Confessor and Pontiff may commend the Gifts which we offer; that helped by his merits, we may obtain both grace and glory. Through *&c.*

P. Com. MAY blessed Hugh Thy Confessor and Pontiff, we beseech Thee, O Lord, render the homage of our service pleasing unto Thee: that our own guilt may not shut us off from the effect of this heavenly Sacrament. Through *&c.*

Nov. 20.

St. Edmund, King of England, Martyr.

Mass, In virtute, p. 302, *the Prayers excepted.*

Collect. O GOD of unspeakable mercy, Who didst graciously enable that most blessed King Edmund to overcome his enemy by dying for Thy Name: mercifully grant that we Thy servants, may, by his intercession, overcome and extinguish in ourselves the temptations of our ancient foe. Through *&c.*

Commemoration of St. Felix of Valois, p. 549.

Secret. DO Thou, we beseech Thee, Almighty God, mercifully regard this Sacrifice of our Redemption; and blessed Edmund Thy King and Martyr interceding, graciously accept It on behalf of this Thy household. Through *&c.*

P. Com. LET the homage of our service be pleasing unto Thee, Almighty God; that the Sacrament of which we have partaken, may, blessed Edmund Thy King and Martyr interceding, profit us unto the obtaining of the rewards of everlasting life. Through *&c.*

Nov. 29 to Dec. 31, page 607.

Birmingham.

Warwickshire, Oxfordshire, Worcestershire, Staffordshire.

Dec. 1.—The Oxford Martyrs. *Mass*, ? Intret, p. 309, *with Collect and Epistle as on the feast of Bd. Edmund Campion and his Companions*, p. 624.

Dec. 5.—St. Birinus ('Berin'), a Roman Missionary and first Bishop of Dorchester in Oxfordshire. Of the Sees (Winchester, Sherbourne, &c.) gradually formed out of St. Birinus's original bishopric, Lichfield, now in the diocese of Birmingham, came to be one.—*Mass*, Statuit, p. 323. *Commem. of* Advent, *and of* St. Sabbas, Abbot, *from the Mass*, p. 337.

Dec. 8.—The Immac. Concep. of BVM, PFD, p. 384.

Dec. 29.—St. Thomas of Canterbury: Patron of the Secular Clergy of England, p. 63.

Dec. 30.—St. Egwin, Bp.—*Mass*, ? Statuit, p. 323.

Jan. 19.—St. Wolstan, Bp. of Worcester.

Mass, Sacerdotes, page 325, *the Prayer excepted.*

Collect. POUR forth upon us, we beseech Thee, O Lord, the spirit of Thy love, that by the intercession of blessed Wolstan Thy Confessor and Pontiff, we may attain to taste Thy sweetness in everlasting gladness. Through *&c.—Commem. of Sts. Marius &c.*, p. 392.

Secret. RECEIVE, we beseech Thee, O Lord, this Sacrifice offered by Thy suppliant household; and, in Thy mercy, do Thou, through the intercession of blessed Wolstan, grant unto us the things for which our guilty conscience presumeth not to hope. Through, *&c.*

P. Com. REFRESHED, O Lord, by this Mystery of Thy salvation, we suppliantly implore Thy clemency, that there may not fail us the prayer of him under whose patronage Thou hast graciously placed us. Through *&c.*

Feb. 1.—ST. BRIDGID ('BRIDE') OF KILDARE, VIRGIN.

Mass, Dilexisti, p. 344, *the Collect excepted.*

Collect. O GOD, Who dost this day gladden us by the yearly festival of blessed Bridgid Thy Virgin: grant graciously that we may be helped by the merits of her whose example of chastity shines upon us with such lustre. Through *&c.*

Commem. of St. Ignatius, p. 400.

Feb. 3.—St. Werburg, Virgin. *Mass*, Dilexisti, p. 344. —*Commem. of* St. Blase, Bp. of Sebaste, in Armenia, Martyr; *from the Mass*, Sacerdotes Dei, p. 301.

Feb. 4.—St. Andrew Corsini, p. 406.—*Commemoration of* St. Gilbert of Sempringham, Ab.; *from the Mass*, Os justi, p. 337.

Feb. 28 (L.Y. 29).—St. Oswald, Bp. of Worcester, and then of York.—*Mass*, Statuit, p. 323.

March 1.—St. David; *Mass*, p. 607a.

March 2.—ST. CHAD, BP. OF LICHFIELD.

(*Birmingham: Titular of the Cathedral: with Octave, if out of Lent.*)

Mass, Sacerdotes tui, page 325, *the Prayers excepted.*

Collect. ALMIGHTY and everlasting God, Who dost gladden us by this day's solemnity of blessed Chad Thy Confessor and Pontiff, we suppliantly implore Thy clemency: that we, who with devout offices venerate his festival, may, by his loving help, obtain the remedies of everlasting life. Through *&c.*—(*In Lent, commem. thereof.*)

Secret. BE propitious unto our supplications, we beseech Thee, O Lord: and blessed Chad Thy Confessor and Pontiff interceding for us, grant that we who minister Thy heavenly Sacraments, may be free from all sin: that by Thy purifying grace, we may be cleansed by the very Mysteries which we serve. Through *&c.*

P. Com. GRANT, we beseech Thee, O Lord our God, that being cleansed by these divine Mysteries, we may, by the intercession of blessed Chad Thy Confessor and Pontiff, advance towards the full enjoyment of that heavenly Sacrament of which we have partaken in this holy Communion. Through *&c.*

During the Octave of TC (*when out of Lent*): March 3, 5, *Mass as on* p. 616*a*.—March 4, 6, 7, 8, *as on* pp. 412, 413, *with Commem. of Oct. from Mass*, p. 616*a*.

March 9.—Oct.-day of TC, *gd.* *Mass as on 2nd, with Commem. of* St. Frances, p. 413.

March 13.—Bd. Agnello of Pisa. *Mass*, ? Os justi, p. 331; *or* Justus, p. 335.

March 30.—St. Osburge, Virgin. *Mass*, ? Dilexisti, p. 344; *or* Vultum, p. 346.

Tuesday after the 4th Sunday after Easter. Translation of St. Chad; *Mass as on March* 2, p. 616*a*.

April 19.—St. Elphege, p. 607*b*.

April 23 to 30.—Feast and Octave of St. George, Patron of England, *dlo.* *Mass*, p. 424.—Credo *is said* during the Octave of St. George. April 24, 25, 26, 28, 29, *as on* pp. 424-428, *with* (*except on* 25th) *Commem. of* St. George, p. 424.—April 27, *Mass* of the Octave, p. 424.

April 30.—Oct.-day of St. George. *Mass as on* p. 424. *Commem. of* St. Catherine of Siena, p. 428.

May 4.—The English Martyrs; *as on May* 4, p. 608.

May 16.—St. Simon Stock; *see Southwark*, p. 627.

May 19.—St. Dunstan, p. 611.

May 26.—St. Augustine of Canterbury, *d2*; p. 611.

May 27.—St. Bede, *gd.*; p. 441.

May 28.—Bd. Margaret Pole, p. 612.

June 9.—St. Columb, Abbot; *Mass*, p. 337.

June 19.—Bd. Sebastian Newdigate, William Exmew, Humphrey Middlemore, Carthusian Priests, hanged at Tyburn, June 19, 1535. *Mass*, ? Intret, p. 309, *with the Prayers* (*altering the names* to Sebastian and his fellow Martyrs) *and Epistle, as for the Carthusian Martyrs*, p. 609. *Commem. of* St. Juliana, *and of* St. Gervasius, &c., p. 452.

June 21.—Dedicat. of Metropolitan Cathedral; *Mass*, Terribilis, p. 351.—*In Low Masses, Commem. of* St. Aloysius, p. 452.

During the Oct. of DC: June 22, 23, *as in Westminster*, p. 612, 613, *but with Commems. of* Oct. *from Mass*, p. 351.—June 24, *no Commem. of* Oct. DFC.—June 25, 26, 27, *as on* pp. 458, 459, *with Commem. of* Oct. DC, p. 351.

June 28.—Oct.-day of DC. *Mass*, p. 351, *with Commem. of* St. Leo. St. John Baptist, *and* Vigil, p. 459.

July 3.—St. Swithun, Bp. of Winchester: of which See the diocese of Birmingham in early times formed part. *As on* July 15, p. 625; *substitute Commem. of Oct. of* Sts. Peter and Paul, p. 470, *for that of* St. Henry.

July 7.—Sts. Cyril, &c., *as on* p. 471.—*Commem. of* St. Hedda, Bp. of the West Saxons (Winchester), *from Mass*, Statuit, p. 323.

July 9.—Bd. Adrian Fortescue: a Knight of St. John, beheaded on Tower Hill, July 10, 1539. *Mass*, In virtute, p. 302; *or* Lætabitur, p. 304.

July 17.—St. Alexius, p. 475,—*Add Commem. of* St Kenelm, King and Mart., *from the Mass*, In virtute, p. 302; *or* Lætabitur, p. 304.

July 31.—St. German. *As in Westminster*, p. 613a.

Sept. 1.—St. Giles, Ab., p. 510. (*The feast is observed as a double.*)

SEPT. 16.—ST. EDITH, VIRGIN.

Mass, Dilexisti, page, 344, *the Collect excepted.*

Collect. O GOD, Who dost establish Thy dwelling in a chaste heart, grant that we who with humble homage venerate the purity of Thy faithful Spouse Edith, may follow the example of her pious life. Through *&c.*

Commem. of Sts. Cornelius, &c., p. 518, *and of* Sts. Euphemia, &c., p. 518.

Sept. 19.—St. Theodore, Bp. of Canterbury. *Mass*, Statuit, p. 323.—*Commem. of* Sts. Januarius, Bp. of Benevento, &c., MM; *from the Mass*, Salus, p. 318.

Oct. 3.—St. Thomas of Hereford, p. 613*b*.

Oct. 13.—St. Edward, *d2*, p. 531.

Oct. 19.—St. Frideswide, Virgin.

Prioress of an Oxford Nunnery founded by her father. The Oxford Church in which she was buried took her name—changed, when Henry VIII. made the Church a Cathedral, to 'Christ Church.'—*Mass*, Dilexisti, p. 344.

Nov. 5.—Holy Relics, p. 602.

Nov. 16.—St. Edmund of Canterbury.—*Mass*, Statuit, p. 323, *but Collect, Secret, and P. Com. as on Nov.* 16, p. 614.

Nov. 17.—St. Hugh, p. 614*b*.

For December see p. 616.

Liverpool.

The Hundreds of West Derby, Leyland, Amounderness and Lonsdale in Lancashire; and the Isle of Man.

Nov. 29.—Bd. Cuthbert Maine, p. 607.

Dec. 6.—St. Nicolas, Titular of the Metropolitan Pro-Cathedral, *d1o*; p. 382.

During the Octave of TC. *Commem. of* St. Nicolas, *on* Dec. 7, *and* (*following Commem. of* Oct. of Immac. Concept.) *from* Dec. 9 *to* 12, p. 382.

Dec. 13.—Oct.-day of St. Nicolas TC. *Mass*, p. 382.—*Commem. of* St. Lucy, Virg. and Mart., *from the Mass*, Dilexisti, p. 344 (*in the Collect add* Martyr); *of* Oct. of Immac. Concept., p. 384; *and of* Advent.

Dec. 29.—St. Thomas of Canterbury, Patron of the Secular Clergy of England, *d2*; p. 63.

Jan. 14.—*Feast of the Secondary Patron.*

St. Kentigern, First Bishop of Glasgow.

Known in Scotland as St. Mungo.

Mass, Statuit, page 323, *the Prayers excepted.*

Collect. O GOD, Who wert pleased that by means of blessed Kentigern Thy Confessor and Pontiff, the light of the true Faith should shine forth brightly upon a savage people: grant, we beseech thee, that, by earnestly following out that which he preached and taught, we may attain unto the glory of everlasting life. Through *&c.*

Commem. of St. Hilary *and* St. Felix, p. 388.

Secret. DO Thou, we beseech Thee, O Lord, sanctify this Gift offered unto Thy Majesty in honour of the holy Pontiff Kentigern: that it may be acceptable unto Thee, and salutary unto ourselves. Through *&c.*

P. Com. REFRESHED by the divine Mysteries which we have offered unto Thy Majesty on this Solemnity of the blessed Pontiff Kentigern, we suppliantly beseech Thee, O Lord, that by his help we may come to share with him the joys that never end. Through *&c.*

Jan. 19.—St. Benedict Biscop, Ab. of Wearmouth

Mass, Os justi (*for Abbots*), p. 337, *the Collect excepted.*

Collect. O GOD, by Whose gift the blessed Abbot Benedict left all things that he might become perfect: do Thou, unto all who have entered upon the path of evangelical perfection, vouchsafe the grace neither to look back, nor to falter in the way: that, pressing on towards Thee without stumbling, they may lay hold of everlasting life. Through *&c.*

Commem. of Sts. Marius, &c., *and of* St. Canute, p. 392.

March 2.—St. Chad.—*Mass as on* p. 616*a*.

March 3.—St. Ælred, Abbot of Rikvaulx.

Mass, Os justi, page 337, *the Collect excepted.*

Colle ALMIGHTY and everlasting God, Who, whilst ever instructing the children of Thy Church, ceasest not at the same time always to help them: do Thou, through the intercession of the blessed Abbot Ælred, whom Thou hast given to them as a minister of salvation,

mercifully grant unto Thy faithful people, with the knowledge, so also the power, to accomplish that which is right. Through *&c.—Commem. of Lent.*

March 12.—St. Gregory I., *gd.*, p. 414.

March 20.—St. Cuthbert, *d.; see Hexham*, p. 620.

April 23.—St. George, Patron of England, *d1o;* p. 424.
During the Octave. April 24, 26, 28, 29: *as on* pp. 424 *to* 428; *with a Commem. of the* Oct. of St. George, p. 424.—April 25, *no Commem. of Octave.*

April 27.—St. Maughold, Bp. *Mass*, ? Statuit, p. 323. *Commem. of* St. George, p. 424.

April 30.—Oct.-day of St. George, p. 424. *Commem. of* St. Catherine of Siena, p. 428.

May 4.—The English Martyrs; *as on May* 4, p. 608.

May 26.—St. Augustine of Canterbury, *d2; see* p. 611.

May 27.—St. Bede, *gd.;* p. 441.

June 8.—St. William of York, p. 622.

June 22.—St. Alban, p. 612.

June 23.—St. Etheldreda, p. 613.

Aug. 9.—St. Oswald; *as on* p. 613*b*.

Aug. 18.—St. Helena; *Mass and Commems., as on* p. 596.

Aug. 31.—St. Aidan, 1st Bp. of Lindisfarne; *Mass*, Statuit, p. 323. *Commemoration of* St. Raymund, p. 510.

Oct. 10.—St. Paulinus of York; *Mass*, Statuit, p. 323.—*Commem. of* St. Francis Borgia, p. 531.

Oct. 13.—St. Edward, *d2;* p. 531.

Oct. 25.—St. John of Beverley; *as on* p. 623*a*.

Nov. 5.—Holy Relics, p. 602.—*Commem. of* Oct. of All Saints, p. 542.

Nov. 29 to Dec. 31, p. 616*d*.

Clifton.

Gloucestershire, Somerset, Wiltshire.

In the Dioceses of **Cardiff, Clifton and Plymouth,** *the principal Mass on the first Saturday of each Quarter (beginning 1st Jan., 1st April, 1st July, and 1st Oct.) is a Votive Mass of the B.V. Mary, for the preservation and propagation of the Faith. The Litany of Loretto is said, and, if possible, there is Exposition and Benediction of the Blessed Sacrament. If the first Saturday be one of the greater feasts, fasts, or vigils, or within the octave of one of the principal feasts, this Mass is said on the first free Saturday following.*

Dec. 4.—St. Osmund, *as on* p. 607.

Dec. 8.—Immac. Concept. BVM, PFD; p. 384.

Dec. 29.—St. Thomas of Canterbury, Patron of the Secular Clergy of England, *d2*; p. 63.

Jan. 19.—St. Wolstan, *as on* p. 616.

Mar. 12.—St. Gregory I., *gd.*; p. 414.

April 19.—St. Ælphege, p. 607b.

April 23 to 30.—St. George: *observed as in Birmingham*, p 616b.

May 4.—The English Martyrs; *as on May* 4, p. 608.

May 19.—St. Dunstan; *as on* p. 611.

May 25.—St. Aldhelm, Bp. of Sherborne.

Mass, Statuit, page 323, *the Prayers excepted.*

Collect. O GOD, Who on this day didst uplift Thy holy Pontiff Aldhelm to the joys of everlasting life: may Thy mercy, we beseech Thee, through his merits and prayers, thither likewise lead us ourselves. Through *&c.*

Commem. of St. Gregory VII., *and of* St. Urban, *as at* page 439.

Secret. WE beseech Thee, O Lord, that this our Oblation may be rendered pleasing unto Thee by the prayers of the Saint on occasion of whose festival It is offered. Through *&c.*

P. Com. WE, who celebrate the festival of the blessed Pontiff Aldhelm, entreat Thy gracious favour, O Lord: and by his merits grant us the joys of heaven. Through *&c.*

May 26.—St. Augustine of Canterbury, *d2*; p. 611.

May 27.—St. Bede, p. 441.

May 28.—Bd. Margaret Pole, *as on* p. 612.

June 22.—St. Alban, *as on* p. 612.

June 29.—Sts. Peter and Paul, TC and PFD; p. 461.

July 17.—St. Alexius, p. 475. *Commem. of* St. Kenelm, Mart., *from the Mass*, ? In virtute, p. 302.

Sept. 16.—Sts. Cornelius and Cyprian, p. 518.
Commems. of Sts. Euphemia, &c., p. 518; *and of* St. Edith, Virgin, *from the Mass*, Dilexisti, p. 344, *the Collect excepted*, Sept. 16, p. 616*c*.

Oct. 8.—St. Bridget, p. 529.—*Commem. of* St. Keyna, Virgin, *from the Mass*, Vultum, p. 346.

Oct. 13.—St. Edward, *d2*; p. 531.

Oct. 16.—Dedication of such of the Diocesan Churches as have been consecrated. *Mass*, p. 351.
During the Octave, Oct. 17, 19, 20, *as on* pp. 532, 533, 534, *with Commem.*, p. 351. Oct. 21 (*Commem.*, p. 535), 22, *and* Oct. 23 the Octave day. *Mass of the* Octave, p. 351.

Nov. 15.—Bd. Richard Whiting, etc.—*Mass*, p. 648.
Commem. of St. Gertrude, p. 548.

Nov. 17.—St. Hugh; *as in Westminster*, p. 614*b*.

Nov. 27.—St. Cumgar, Abbot. *Mass*, Os justi, p. 337.

For December, see p. 617*b*

Hexham and Newcastle.

Northumberland, Cumberland, Durham, Westmoreland.

Dec. 8.—Immac. Concept. BVM, PFD; p. 384.

Dec. 29.—St. Thomas of Canterbury, Patron of Secular Clergy of England, *d2*; p. 63.

Jan. 14.—St. Kentigern; *as in Liverpool*, p. 617.

Jan. 19.—Sts. Benedict Biscop & Ælred, Abb.

Mass, Os justi, *for Abbots*, p. 337, *the Prayers excepted.*

Collect. GRANT, we beseech Thee, Almighty God, that the examples set us by Thy blessed Confessors Benedict and Ælred may stir us to the leading of a better life; that so, we, who honour their memory, may also imitate them in their actions. Through *&c.*

Commem. of Sts. Marius, &c., *and* St. Canute, p. 392.

Secret. MAY the holy Abbots Benedict and Ælred, we beseech Thee, O Lord, by their prayers obtain that the offerings placed upon Thy sacred altar may be profitable to us unto salvation. Through *&c.*

P. Com. MAY we, O Lord, in the Receiving of Thy Sacrament, have the protection, which the intercession of Thy blessed Abbots Benedict and Ælred will give us; that so, while endeavouring to follow them in their lives of eminent virtue, we may have evidence of the support of their intercession. Through *&c.*

Feb. 4.—Bd. Thomas Plumtree, Luke Kirby, Richard Kirkman and Richard Thirkill,

Priests and Martyrs.

Hanged respectively at Durham, Jan. 4, 1570; Tyburn, May 30 1582; York, Aug. 22, 1582; and York, May 29, 1583.

Mass, Intret, page 309, *the Collect excepted.*

Collect. O GOD, Who year by year dost gladden us by this solemn festival of Thy blessed Martyrs Thomas and his companions: grant mercifully, that we who rejoice in their merits, may be enkindled by their example. Through *&c.*

Feb. 17.—St. Finan, 2nd Bp. of Lindisfarne, A.D. 661. *Mass*, Statuit, p. 323.

March 2.—St. Chad, *as on* p. 616*a*.

March 20.—St. Cuthbert, Bp. of Lindisfarne.

Principal Patron of the Diocese.

Mass, Sacerdotes, page 325, *the Prayers excepted.*

Collect. O GOD, Who, by means of the inestimable gift of Thy grace, dost make Thy Saints to be glorious: grant, we beseech Thee, that blessed Cuthbert Thy Confessor and Pontiff interceding, we may be enabled to reach the summit of virtue. Through *&c.*—*(Commem. of Lent.)*

Secret. ACCEPT, we beseech Thee, O Lord, the Sacrifice of man's redemption: and blessed Cuthbert Thy Confessor and Pontiff interceding, mercifully grant us health of mind and of body. Through *&c.*

P. Com. MAY Thy holy Sacraments, of which we have partaken, protect us by their power, we beseech Thee, O Lord; and by the intercession of blessed Cuthbert Thy Confessor and Pontiff, whose life shone forth gloriously, keep us in peace and holiness. Through *&c.*

April 23 to 30.—St. George; *observed as in Birmingham*, p. 616*b*.

May 4.—The English Martyrs; *as on* May 4, p. 608

May 7.—St. John of Beverley; *see* Oct. 25, p. 623*a*.

May 11.—*For the Junior House, St. Cuthbert's College, Ushaw.*

Sts. Bassus and Fabius, martyred at Rome under the Emperor Diocletian, and St. Lucina, a Roman matron, whose heads are preserved at the College.

Mass, Sancti tui, p. 308, *with the Prayers from the Mass* Salus, p. 314, *in which Prayers the form* 'of Thy holy Martyrs Bassus, Fabius, and Lucina' *is used.*

May 26.—St. Augustine of Canterbury; *see* May 26, p. 611.

May 27.—St. Bede; *the feast is observed as a d2*, p. 441.

June 7.—St. Robert, Abbot of Newminster. *Mass*, Os justi, p. 337.

June 8.—St. William of York; *see* p. 622.

June 10.—St. Margaret, *d.*; p. 448.

June 22.—St. Alban; *as on* p. 612.

June 23.—St. Etheldreda; *as on* p. 613.

Aug. 9.—St. Oswald; *as on* p. 613*b*.

Aug. 15.—The Assumption BVM, TFC; p. 498.

Aug. 21.—Dedication of the Cathedral. *Mass*, p. 351. *In Low Masses, Commem. of* St. Jane Frances, p. 503.

Aug. 22.—Oct.-day of Assumption BVM, TC; p. 503.—*Commem. of* the Oct. of DC, *from Mass*, p. 351; *before that of* Sts. Timothy, &c., p. 503.

Aug. 23, 25.—*As on* pp. 504, 505; *with Commem. of* Oct. of DC, p. 351.

August 26.

Bd. Thomas Percy, Earl of Northumberland, Martyr. Beheaded at York, August 22, 1572.

Introit. VENDITUM justum non dereliquit Dominus, sed a peccatoribus liberavit eum: et in vinculis non dereliquit illum, donec afferret illi sceptrum regni. *Ps.* Novit Dominus dies immaculatorum: et hereditas eorum in æternum erit.

THE Lord forsook not the just man when he was sold, but delivered him from sinners: and when in bonds, left him not, until He brought him the sceptre of a kingdom. *Ps.* The Lord knoweth the days of the undefiled: and their inheritance shall endure for ever.

Collect. POUR down upon us, we beseech Thee, O Lord, that spirit of courage and constancy wherewith Thou didst strengthen Thy blessed Martyr Thomas for the defence of the Catholic Faith: that, filled with the same spirit, we who on earth rejoice for his triumphant contest, may attain to fellowship with him in the glory of heaven. Through *&c.*

Commem. of the Octave DC p. 351; *and of* St. Zephyrinus, p. 506.

Epistle, James 1, p. 317, *No.* 5.

Gradual. Deus, venerunt gentes in hereditatem tuam, polluerunt templum sanctum tuum : posuerunt Jerusalem in pomorum custodiam.—Effuderunt sanguinem servorum tuorum tamquam aquam : et non erat qui sepeliret. — Alleluia, alleluia. Salus autem justorum a Domino et salvabit eos : quia speraverunt in eo. Alleluia.

O God, the heathen are come into Thine inheritance, they have defiled Thy holy temple: they have made Jerusalem as a garner of fruit.—They have poured out the blood of Thy servants like water and there was none to bury them,—Alleluia, alleluia. The salvation of the just cometh from the Lord, and He shall save them, because they trusted in Him. Alleluia.

Gospel, Matt. 10, p. 303.

Offert. Certamen forte dedit illi ut vinceret : dedit illi claritatem æternam.

He gave him a strong contest that he might overcome: He gave him everlasting glory.

Secret. MAY the Holy Ghost pour down His blessing upon our Gifts, O Lord; and make us altogether constant in the profession of our Faith; that Faith to which the blessed Martyr Thomas bore witness both by word of mouth, and by the shedding of his blood. Through . . . in the unity of the same Holy Ghost *&c.*

Com. Majorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis.

Greater love than this hath no man, that a man lay down his life for his friends.

P. Com. GRANT us, O Lord, by virtue of this Sacrament which we have received, to imitate the zeal and constancy of blessed Thomas: he who, by the example of his courage, kindleth in us the love of everlasting things, and by his martyrdom confirmeth us. Through *&c.*

Aug. 28.—Oct.-day of Dedicat. of Cathed.—*Mass*, p. 351. *Commem. of* St. Augustine, *and of* St. Hermes, p. 507.

Aug. 31.—St. Aidan, 1st Bp. of Lindisfarne. *Mass*, Statuit, p. 323.—*Commem. of* St. Raymund, p. 510; *and of* St. Cuthburge, Virgin-Queen of the Northumbrians; retired to the Monastery of Barking; founded that of Wimbourne, of which she was Abbess; *Prayers from Mass*, Dilexisti, p. 344.

Sept. 4.—Translation of St. Cuthbert, Bishop of Lindisfarne.

St. Cuthbert died in 687; his body, partly owing to Danish incursions, did not obtain a lasting resting-place until Sept. 4, 996, when it was enshrined in the new cathedral, Durham.

Mass, Sacerdotes tui, p. 325, *the prayers excepted.*

Collect. GRANT, we beseech Thee, almighty and merciful God, that we, who honour the day of the Translation of blessed Cuthbert, Thy Confessor and Pontiff, may, by his intercession, ever obtain the benefits of Thy loving-kindness. Through *&c.*

Secret. DO Thou, at the intercession of blessed Cuthbert Thy Confessor and Pontiff, sanctify these Gifts, we beseech Thee, O Lord; and mercifully cleanse us Thy servants from the stains of all our sins. Through *&c.*

P. Com. WE beseech Thee, O Lord, that blessed Cuthbert Thy Confessor and Pontiff, the day of whose Translation we now honour, may, by means of his intercession, obtain that this Communion may render us worthy of Thee. Through *&c.*

Sept. 16.—St. Ninian, 1st Bp of Whithorn (Galloway), preached in Northern Britain. *Mass*, Sacerdotes tui, p. 325. *Commem. of* Sts. Cornelius, &c., *and of* Sts. Euphemia, &c., p. 518.

Sept. 19.—Sts. Januarius, Bp. of Benevento, and his fellow Martyrs. *Mass*, Salus, p. 318.—*Commem. of* St. Theodore, Bp. of Canterbury, *from the Mass*, Statuit, p. 323.

Oct. 10.—St. Paulinus, 1st Bp. of York. *Mass*, Statuit, p. 323. *Commemoration of* St. Francis Borgia, p. 531.

Oct. 12.—St. Wilfrid; *see* Oct. 12, p. 623.

Oct. 13.—St. Edward, *d.*; p. 531.

Nov. 5.—Holy Relics, p. 6[illegible]2.

NOV. 7.—ST. WILLIBRORD, 1ST BP. OF UTRECHT.

A Northumbrian Monk and Missioner.

Mass, Statuit, page 323, *the Collect excepted.*

Collect. O GOD, Who for the preaching of Thy glory unto the Gentiles, wert pleased to send forth blessed Willibrord, Thy Confessor and Pontiff: do Thou by hi merits and intercession grant, that, through Thy mercy we may accomplish all that which Thou commandest u to do. Through *&c.*

For December, *see* p. 619.

Leeds.

West Riding of Yorkshire; and City of York, S. of Ouse.

Dec. 29.—St. Thomas of Canterbury, Patron of the Secular Clergy of England, *d2*; p. 63.

Jan. 29.—St. Francis of Sales, 2nd Patron of Dioc., *gd.*; p. 399.

March 2.—St. Chad, p. 616*a*.

April 23 to 30.—Feast and Octave of St. George, *d1o*; *as on* p. 616*b*.

May 4.—The English Martyrs; *as on* May 4, p. 608.

May 11.—Bd. John Rochester, *etc.*; *as on* p. 622.

May 26.—St. Augustine of Canterbury, *d2*, p 611.

May 27.—St. Bede, *gd.*; p. 441.

May 28.—*Vacant.*

June 8.—St. William of York; *as on* p. 622.

June 22.—St. Alban; *as on* p. 612.

June 23.—Bd. John Fisher; *as on* June 27, p. 613.

June 27.—BVM of Perpetual Succour, PFD, p. 572.

During Oct. of PFD. June 28, 30, July 3. *Commem. of* Oct. of BVM, PFD, *from Mass*, p. 572, *after Commems. of* St. John Bapt., p. 456, *or* St. Peter and St. Paul, pp. 463, 470.

July 4.—Oct.-day BVM of Perp Succour, PFD; p. 572.—*Commem. of* Oct. Sts. Peter and Paul, p. 470.

July 26.—St. Anne, TC; p. 484.

July 27.—Of Oct. TFC, p. 484.—*Commem. of* St. Pantaleon, *from Mass*, Lætabitur, p. 304.

July 28, 29.—*As on* p. 485.—*Commem. of* TC, p. 484; *which on 29th precedes that of* St. Felix, &c.

July 30.—Of Oct. of TC, p. 484.—*Commem. of* Sts. Abdon, etc., p. 486.

July 31, Aug. 1.—*As on* pp. 486, 487.—*Commem. of* TFC, p. 484; *which on Aug.* 1 *precedes that of the H. Machabees.*

Aug. 2.—Oct.-day of St Anne, TC, p. 484.—*Commem. of* St. Alphonsus, *and of* St. Stephen, p. 488.

Aug. 26.—Bd. Thomas Percy; *as on* p. 620a.

Oct. 10.—St. Paulinus of York; *Mass*, Statuit, p. 328. *Commem. of* St. Francis Borgia, p. 531.

Oct. 12.—St. Wilfrid, *as on* p. 623.

Oct. 13.—St. Edward, *ds*; p. 531.

For December, see p. 621a.

Middlesbrough.

N. and E. Ridings of Yorkshire; and City of York, N. of Ouse.

Dec 29.—St. Thomas of Canterbury, Patron of the Secular Clergy of England, *d2*; p. 63.

March 2.—St. Chad, *d; see* p. 616*a*.

March 3.—St. Ælred; *as on* p. 617.

April 23 to 30.—St. George; *as in Birmingham*, p. 616*b*.

May 4.—The English Martyrs; *as on* May 4, p. 608.

May 11.—*Leeds and Middlesbrough.*

BD. JOHN ROCHESTER AND JAMES WALWORTH, Carthusian Monks, May 11, 1537; William Lacy, Richard Kirkman, Aug. 22, 1582; James Thompson (or Hudson), Nov. 28, 1582; William Hart, March 15, 1583; Richard Thirkill, May 29, 1583; all Priests and Martyrs, hanged at York.

Mass as for 'The Carthusian Martyrs,' May 11, p. 609; *but in the Collect and P. Com. substitute* 'John and James and of their fellow Martyrs' *for* 'John and of his fellow Martyrs.'

May 26.—St. Augustine of Canterbury, *d2*; p. 611.

June 8.—ST. WILLIAM, BISHOP OF YORK.

Mass*, Sacerdotes, page 325, *the Prayers excepted.

Collect. O GOD, Who dost gladden us by the merits and intercession of blessed William Thy Confessor and Pontiff: grant graciously that we, who ask his benefits, may obtain them by the gift of Thy grace. Through *&c.*

Secret. SANCTIFY, O Lord, the Gifts which we offer; and blessed William Thy Confessor and Pontiff interceding, cleanse us by means of them from the stains of our sins. Through *&c.*

P. Com. DO Thou, we suppliantly beseech Thee, Almighty God, grant that they whom Thou dost refresh with Thy Sacraments, may, blessed William Thy Confessor and Pontiff interceding, serve Thee worthily by a manner of life pleasing unto Thee. Through *&c.*

June 22.—St. Alban; *as on* p. 612.

June 23.—Bd. John Fisher; *see June* 27, p. 618; *but the Commems., as on June* 23, p. 454.

June 27.—BVM of Perpetual Succour, TC and PFD, *dlo*; p. 572.

During Oct. of TC and PFD. June 28, 30, July 3, *as on* pp. 4[illegible], 463, 470; *but with Commem. of* TC, p. 572, *after other Commems., but before that of the Vigil.*

July 4.—Oct.-day of BVM, TC, PFD; *Mass*, p. 572; *Commem. of* Oct. of Sts. Peter and Paul, p. 470.

Aug. 9.—St. Oswald; *as on* p. 613*b*.

Aug. 26.—Bd. Thomas Percy; *see* p. 62[illegible]; *with Commem. of* St. Zephyrinus, *only*.

Aug. 31.—St. Aidan, 1st Bishop of Lindisfarne, *Mass*, Statuit, p. 323. *Commem. of* St. Raymund, p. 510.

Sept. 6.—Dedication of Cathedral, *dlo*. *Mass*, p. 351.

During Oct. DC: Sept. 7, 9, 11. Of Oct. DC, p. 351: Sept. 9. *Commem. of* St. Gorgonius, p. 511; Sept. 11 of Sts. Protus, &c., p. 511. Sept. 10, 12, *as on* pp. 511, 512; *with Commem. of* Oct. DC, p. 351.

Sept. 13.—Oct.-day of Ded. of Cathedral. *Mass*, p. 351.

Oct. 10.—St. Paulinus, 1st Bp. of York; *Mass*, Statuit, p. 323. *Commem. of* St. Francis Borgia, p. 531.

Oct. 11.—St. John of Bridlington. *Mass*, ? Os justi, p. 331.

Oct. 12.—St. Wilfrid, Bishop of York.

Leeds and Middlesbro': Secondary Patron of the Dioceses.

Mass, Sacerdotes tui, page 325, *the Prayers excepted.*

Collect. O GOD, by Whose favour the blessed Pontiff Wilfrid shone forth conspicuously with the tokens of an eminent virtue: mercifully grant, that we, who from his teaching learn to seek after the things of heaven, may ever be protected by his patronage. Through *&c.*

Secret. PURIFY, we beseech Thee, Almighty God, the minds of Thy household by the enlightening of Thy Holy Spirit: that by the intercession of blessed Wilfrid Thy Confessor and Pontiff, these Gifts of our devotion may be rendered worthy of Thine acceptance. Through . . . . in the unity of the same Holy Ghost, *&c.*

P. Com. FILLED with the Food of our everlasting salvation, we suppliantly entreat Thy clemency, O Lord, that by the interceding merits of blessed Wilfrid Thy Confessor and Pontiff we may receive the Gifts of everlasting salvation. Through *&c.*

Oct. 13.—St. Edward, *ds; Mass*, p. 531.

Oct. 25.—St. John of Beverley, Bp. of York

(*Middlesbro'*, Secondary Patron of the Diocese.)

Mass, Sacerdotes, page 325, *the Prayers excepted.*

Collect. O GOD, Who hast hallowed this day by the festival of blessed John Thy Confessor and Pontiff, grant that Thy Church may rejoice worthily on this his solemnity; that his examples and merits may be of help to us before Thy mercy. Through *&c.*—*Commem. of* Sts. Chrysanthus and Daria, page 538.

Secret. MAY Thy clemency, O God, accept from our hands this proffered Gift: and by the prayers of blessed John Thy Confessor and Pontiff, absolve us from all sin. Through *&c.*

P. Com. SANCTIFIED by the Mysteries of salvation, we beseech Thee, O Lord, that there may not fail us the prayer of blessed John Thy Confessor and Pontiff: whose patronage it hath pleased Thee to grant us. Through *&c.*

Nov. 17.—St. Hilda, Virgin; *Mass*, ? Dilexisti, p. 344; *or* Vultum, p. 346.

Commem. of St. Gregory, 'the Wonderworker,' Bp. of Neo-Cæsaria in Asia Minor; *from the Mass*, Statuit, p. 323.

For December, see p. 622.

Northampton.

Northamptonshire, Bedfordshire, Buckinghamshire, Cambridgeshire, Huntingdon, Norfolk, Suffolk.

Nov. 29.—Bd. Cuthbert Mayne; *as on* p. 607.

Dec. 1.—Bd. Edmund Campion, &c.; *as in Portsmouth*, p. 624.

Dec. 8.—Immac. Concept. BVM, TC, PFD, p. 384.

Dec. 29.—St. Thomas of Canterbury, TC, PFD, Patron of the Secular Clergy of England, *dto*, p. 68.

During the Octave of TC, &c.: December 30, 31. *Commem. of* Oct. St. Thomas, *after Comm. of* Xmas.

Jan. 2, 3, 4.—Of Octave of St. Thomas, p. 68; *Commem. respectively of* Oct.-days of St. Stephen, p. 69; St. John Evang., p. 56; Hy. Innocents, p. 59.

Jan. 5.—Vigil of Epiphany, p. 69. *Commem. of* Oct.-day of St Thomas, p. 56, and St. Telesphorus.

Jan. 16.—St. Fursey, an Irish Abbot (in Connaught), who founded a monastery at Burghcastle, near Yarmouth, and at Lagny, near Paris, and was buried at Péronne. *Mass*, Os justi, p. 337. *Commem. of* St. Marcellus, p. 389.

Jan. 19.—St. Wolstan; *as on* p. 616.

Feb. 16.—St. Gilbert of Sempringham, Priest and Founder of the 'Gilbertine' Orders for Men and Women, which greatly spread over England. *Mass*, Justus, p. 335.

Feb. 26 (L Y 27).—St. Ethelbert; *as on* p. 607a.

March 8.—St. Felix, 1st Bp. of Dunwich (*See moved to Norwich*) Apostle of the East Angles. *Mass*, Statuit, p. 323. *Commem. of* St. John of God, p. 413.

April 2.—Bd. John Payne (or Paine), a native of Norfolk, and a Douay College Priest, hanged at Tyburn, April, 1582. *Mass: Out of Easter* In virtute, p. 302; *in Easter*, Protexisti, p. 306, *with the Prayers No. 1 for Martyrs only.*

April 23 to 30.—St. George; *as in Birmingham*, p. 616b.

May 4.—The English Martyrs; *as on* p. 608.

May 16.—St. **Simon Stock**; *as on* p. 627.

May 20.—St. Ethelbert, King of East Anglia; treacherously slain in Herefordshire whilst yet a youth by King Offa, A.D. 792.—*Mass: in Easter*, Protexisti, p. 306, *with the Prayers No.* 1 *for Martyrs only; out of Easter*, In virtute, p. 302.

May 26.—St. Augustine, *d1*. *Mass*, p. 611.

June 17.—St. Botolph, Abbot. Where the monastery he founded, Ikanhoe, was situated is uncertain, but few English saints were more honoured, places being called after him (*e.g.*, Boston = Botolph's town, Bottlebridge), as also many churches, A.D. 655. His relics were divided between Ely, Thorney, and Westminster.—*Mass*, Os justi, p. 337.

June 22.—St. Alban; *as on* p. 612.

June 23.—St. Etheldreda; *as on* p. 613.

July 30.—Bd. Everard Hanse, Pr.M. A native of Northamptonshire. A distinguished Cambridge minister; he abjured the Anglican heresy, was ordained at Rheims, then came over to the English Mission, but was soon seized, and hanged at Tyburn, July 31, 1581.—*Mass*, Lætabitur, p. 304.

Aug. 31.—St. Aidan, 1st Bp. of Lindisfarne. *Mass*, Statuit, p. 323.—*Commem. of* St. Raymund, p. 510.

Oct. 12.—St. Wilfrid; as on p. 623.

Oct. 13.—St. Edward, *d2*; p. 531.

Nov. 17.—St. Hugh; *as on* p. 614*b*.

Nov. 20.—St. Edmund KM; *as on* p. 615.

Nov. 29 to Dec. 31, *see* p. 6 3*b*.

Nottingham.

Nottinghamshire, Derbyshire, Leicestershire, Lincolnshire, Rutland.

NOTE.—*The full Calendar had not been issued in September*, 1916.

Dec. 8.—Immac. Concept. BVM, PFD; p. 384.

Dec. 29.—St. Thomas of Canterbury, Patron of the Secular Clergy of England, *d2*; p. 63.

April 23 to 30. Feast and Octave of St. George, *observed as in Birmingham*, p. 616*b*.

May 26.—St. Augustine of Canterbury; *see* p. 611.

June 11.—St. Barnabas, Tit. of Cathedral, *d1o*; p. 448.

During the Octave TC June 12, 13, 14, *Mass as on* pp. 449, 450, *with Commem. of* TC, p. 448 June 15, 16, 17, of Oct. of TC, p. 448; *on 15th Commem of* Sts. Vitus, &c., p. 451.

June 18.—Oct.-day of St. Barnabas, TC; *gd.*, p 448. *Commem. of* Sts. Marcus, &c., p. 451.

June 22.—St. Alban; *as on* p. 612.

Aug. 27. Dedication of the Cathedral. *Mass*, p. 351. *In Low Masses, Commem. of* St. Joseph of Calasanz, p. 506.

During the Octave of DC—Aug. 28, 29, 30, 31—*Mass as on* pp. 507-510, *with Commem. of the Octave* DC; *from Mass*, p. 351.

Sept. 1, 2.—Of the Oct. DC. *Mass*, p. 351. *Commem. respectively* (*a*) of St. Giles, Ab., and of Holy Twelve Brothers, p. 510; (*b*) of St. Stephen, p. 510.

Sept. 3.—Oct.-day Ded. Cath., *gd.* *Mass*, p. 351.

Nov. 17.—St. Hugh, 2nd Patr. Dioc., *gd.* *Mass and Commem. as on* p. 614*b*.

Nov. 29 to Dec. 1 to 31 *above*.

Plymouth.

Devonshire, Dorsetshire, Cornwall, Scilly Islands.

See the Note under Clifton, p. 617b, *as to a Quarterly Votive Mass of* BVM.

Nov. 29.—Bd. Cuthbert Mayne; *as on* p. 607.

Dec. 4.—St. Osmund; *as on* p. 607.

Dec. 8.—Immaculate Conception BVM, TC; p. 384.

Dec. 29.—St. Thomas of Canterbury, Patron of the Secular Clergy of England, *d2*; p. 63.

Feb. 25 (L.Y. 26).—St. Walburge, Virgin.

The daughter of a King of Wessex, she was called from the Monastery of Wimborne, in Dorsetshire, by St. Boniface to Germany, where she became Abbess of Heidenheim, in what is now Würtemberg.

Mass, Dilexisti, p. 344, *the Collect excepted.*

Collect. O GOD, Who among the numberless gifts of Thy grace, dost also work Thy wonders in the weaker sex: do Thou graciously grant that we, to whom blessed Walburge, Thy Virgin, hath set so bright an example of chastity, and to whom the glory of her miracles is a source of joy, may feel that her patronage availeth us with Thy Mercy. Through *&c.*

March 18.—St. Edward I., King and Mart.

Slain in Wareham Forest, Dorsetshire.

Mass, Lætabitur, page 304, *the Collect and Gospel excepted.*

Collect. O GOD, the triumphant Ruler of an everlasting Kingdom, look down propitiously upon this Thy household that celebrateth the memory of blessed King Edward Thy Martyr: and, by his merits and prayers, grant that we, who glory in his triumph, may also attain to the same rewards. Through, *&c. Commem. of* St. Cyril of Jerusalem, p. 418. *In Lent, Commem. thereof.*

Gospel, Matt. 16, p. 302.

March 28.—St. Stephen Harding; *as on April* 17, p. 607b, *but Commem. of* St. John Capistran, p. 420B, *instead of St. Anicetus.*

April 23 to 30.—Feast and Octave of St. George; *observed as in* Birmingham, p. 616*b*.

May 25.—St. Aldhelm; *as on* p. 617*b*.

May 26.—St. Augustine; *see* p. 611.

June 5.—St. Boniface, TC and PFD; p. 445.

During the Octave of TC, PFD. June 6 to 12—*as follows:*

June 6.—St. Norbert, p. 447. *Commem. of* St. Boniface, TC, PFD; p. 445.

June 7.—St. Willibald; born in Wessex, he preached the Gospel in Germany, and was the 1st Bp. of Eichstadt. *Mass*, Sacerdotes tui, p. 325.—*Commem. of* St. Boniface, p. 445.

June 8, 9.—Of the Oct. of St. Boniface. *On 9th Com.* of Sts. Primus, &c., p. 447.

June 10, 11.—*As on* p. 448. *Commem. of* Oct. TC, PFD; p. 445.

June 12.—Oct.-day of TC, PFD, p. 445.—*Commem. of* St. John of S. Fagondez, *and of* Sts. Basilides, &c., pp. 449, 450.

June 22.—St. Alban; *as on* p. 612.

July 31.—St. German; *as in* Westminster, p. 613*a*.

Sept. 22.—Dedicat. of Cathedral. *Mass*, p. 351.—*In Low Masses, Commem. of* St. Thomas of Villanova, p. 521.

Sept. 23, 24, 27, 28. *as on* pp. 522, 523. *Commem. of* DC, p. 351.—*25th, 26th* Of Octave DC, p. 351; *on 26th Commem. of* Sts. Cyprian, &c., p. 522.

Sept. 29.—MICHAELMAS, p. 523.—*Commem. of* Oct.-day DC, p. 351.

Oct. 13.—St. Edward. *d2*; p. 531.

Nov. 29 to Dec. 31, p. 628*e*.

Portsmouth.

Hampshire, Berkshire, Isle of Wight, Channel Islands.

Dec. 1.—Bd. Edmund Campion, S.J.,

Alexander Briant, S.J., Ralph Sherwin, Dec. 1, 1581; Thomas Ford, John Shert, Robert Johnson, May 28, 1582; William Filby, Luke Kirby, Laurence Richardson, Thomas Cottam, S.J., May 30, 1582; all Priests and Martyrs, hanged at Tyburn.—Bd. Edm. Campion and Th. Ford were apprehended at Lyford, in Berkshire.

Mass, Intret, page 309, *the Collect and Epistle excepted.*

Collect. O LORD Jesus Christ, Who that Thy Priests blessed Edmund and his Companions might be likened unto Thee in Thine own Passion, didst bestow upon them the glory of being betrayed, tortured, and put to an ignominious death; grant, that by their merits and intercession, we may bear Thy Cross with constancy, and so come to the everlasting crown of glory. O Thou that livest and reignest *&c.—In Advent, Commem. thereof.*

Epistle, Heb. 11, page 316.

Dec. 5.—St. Birinus; *as on* p. 616.

Dec. 6.—St. Nicolas (*within the Borough boundaries, gd., as* 2nd Patron), p. 382.

Dec. 8.—Immaculate Conception BVM, PFD; p. 384.

Dec. 27.—St. John, Ap., TC, *dlo*; p. 59.

During the Octave of TC—Dec. 28, 30, 31—the *Commem. of* St. John's *Octave follows that of Christmas.*

Dec. 29.—St. Thomas of Canterbury, Patron of the Secular Clergy of England, *d2.* (*within Portsmouth Borough boundaries*, Patron of the Borough, *dlo*), p. 63. *Commems. of* Christmas, p. 56.

Dec. 30, 31.—(*Within the Borough, Commem. of* St. Thomas's *Octave, which follows that of* St. John, p. 56.)

Jan. 2.—Of Oct. of St. John, TC. *Mass*, p. 59 (*within the Borough, Commem. of* St. Thomas, p. 56). *Commem. of* St. Stephen's Oct.-day, p. 69.

Jan. 3.—St. John's Oct.-day, TC, p. 59 (*within the Borough, Commem. of* St. Thomas, p. 56).

Jan. 4.—Oct.-day of H. Innocents, p. 61 (*within the Borough*, Of Oct. of St. Thomas, p. 56; *Commem. of H. Innocents*, p. 61).

Jan. 5.—Vigil of Epiphany, p. 69 (*within the Borough, Commem of* St. Thomas's Oct.-day, p. 56). *Commem. of* St. Telesphorus, p. 69.

Feb. 1.—St. Ignatius, p. 400. *Commem. of* St. Brigid, p. 616a.

March 1.—St. David; *as on* p. 607a.

March 29.—Dedicat. of the Cathedral. *Mass*, p. 351. *As to the Octave, see* Notes, &c., IX., cl. 4, 5, p. xviia.

April 19.—St. Elphege; *as on* p. 607b.

April 23 to 30.—Feast and Octave of St. George; *observed as in Birmingham*, p. 616b.

May 4.—The English Martyrs; *as on* p. 608.

May 26.—St. Augustine of Canterbury; *as on* p. 611.

May 28.—Bl. Margaret Pole; *as on* p. 612.

May 30.—St. Eleutherius, Pope and Mart. *In Easter: Mass*, Protexisti, p. 306, *Prayers No.* 1. *Out of Easter: Mass*, Statuit, p. 298.—*Commem. of* St. Felix, Pope and Mart., *Prayers No.* 2 *of Mass*, Protexisti, p. 306.

June 9.—Translation of St. Edmund,

Bishop of Canterbury.

He died, 1242, in France at Soissy, and his body was translated, 1247, to the Abbey Church of Pontigny, in Champagne. Relics of the Saint are preserved in Westminster and Portsmouth Cathedrals, and at St. Edmund's College, Ware.

Mass, Gaudeamus, *as on Nov.* 16, p. 614, *the Prayers excepted.*

Collect. O GOD, by Whose favour we celebrate the Translation of blessed Edmund Thy Confessor and Pontiff: do Thou by his merits and prayers grant, that being delivered from the slavery of sin, we may attain to pass unto the joys of the Heavenly Realm. Through *&c.*
Commem. of Sts. Primus and Felician, *see* page 447.

Secret. DO Thou, O Lord, by Thy blessing sanctify these Gifts; and grant that by the intercession of blessed Edmund Thy Confessor and Pontiff they may be rendered salutary unto ourselves. Through *&c.*

P. Com. WE, who have been refreshed by the Mysteries of Thy Body and Blood, suppliantly beseech Thee, O Lord, that even as Thou didst translate blessed Edmund Thy Confessor and Pontiff from this world to the glory of heaven, so also Thou wouldest grant that we, who celebrate his Translation, may be rendered worthy to become partakers of that same glory: O Thou that livest *&c.*

June 22.—St. Alban; *as on* p. 612.

(*Within the boundaries of Portsmouth Borough only.*)

July 7.—TRANSLATION OF

THE RELICS OF ST. THOMAS OF CANTERBURY

To the Shrine in Canterbury Cathedral, A.D. 1220.

Mass as on page 63, *the Prayers excepted.—The Creed is not said.*

Collect. O GOD, by Whose favour we celebrate the feast of the Translation of blessed Thomas Thy Martyr and Pontiff, we suppliantly beseech Thee, that by his merits and prayers, we may pass from a sinful to a virtuous life, and from this earthly prison unto the Kingdom of Heaven. Through *&c.*

Secret. O GOD, Who by a heavenly blessing dost change bread and wine into Thy Body and Blood, do Thou, through the merits of blessed Thomas Thy Martyr and Pontiff, grant that we, returning unto Thy mercy, may be made conformable to Thy good pleasure. O Thou that livest *&c.*—*Preface, No.* 2, page 15

P. Com. O GOD, Who didst make blessed Thomas Thy Martyr and Pontiff to pass from earthly pains to an eternity of bliss, grant, we beseech Thee, that we who on earth venerate his Translation, may by his patronage be transferred to the joys of heaven. Through *&c.*

July 15.—St. Swithun, Bishop of Winchester.

With Commem. of St. Henry, p. 474.

Mass, Sacerdotes tui, p. 325. *The Preface* [illegible]

Collect. ALMIGHTY and everlasting God, Who hast made this day honourable to us by the festival of blessed Swithin Thy Confessor and Pontiff: give joy unto Thy Church upon this solemnity; that we who celebrate his memory on earth, may be helped by his intercession in heaven. Through *&c.*

Secret. REGARD, we beseech Thee, O Lord, Thy people who come unto Thy Sacraments on this festival of blessed Swithin Thy Confessor and Pontiff: and grant by his intercession, that what they have offered in honour of Thy Name, may profit them all unto forgiveness. Through *&c.*

P. Com. WE, who have received the Pledge of everlasting life, humbly entreat Thee, O Lord, that blessed Swithin Thy Confessor and Pontiff interceding, we may hereafter possess by manifest participation, that which we have now received under the sacramental figure. Through *&c.*

July 16.—Our Lady of Mount Carmel, p. 474.

Commemoration of St. Helier, Hermit and Martyr, from whom the capital of the Island of Jersey is named.

Collect. THROUGH the merits and intercession of Thy holy Martyr Helier, make us, we beseech Thee, O Lord, to overcome the obstacles which confront us in this passing world, that so we may with joy attain unto fellowship in the heavenly city. Through *&c.*

Secret and P. Com. from Mass, Lætabitur, p. 305.

July 31.—St. German; *as on* p. 613a.

Aug. 31.—St. Aidan, 1st Bp. of Lindisfarne. *Mass*, Statuit, p. 323.—*Commem. of* St. Raymund Nonnatus, p. 510.

Sept. 13.—*In any consecrated Church (the Cathedral excepted)*, Dedication feast of such Church, *dlo*. *Mass*, p. 351.

Sept. 14, 16 to 19.—*In any Church as noted on Sept.* 13. *Mass as on* pp. 512, 518, 519, *with Commem. of* the DFC Oct., *from Mass*, p. 351.

Sept. 20.—*In any Church as noted on Sept.* 13.—Oct.-day of its DFC. *Mass*, p. 351.—*Commem. of* Sts. Eustace, &c., *and of the* Vigil, p. 520.

Oct. 12.—St. Wilfrid; *as on* p. 623.

Oct. 13.—St. Edward, *d2* ; p. 531.

Oct. 24.—St. Maglorius ('Magloire'). A British monk, who, passing to French Brittany, became Bp. of Dôle, and, resigning that See, founded a Monastery on the Island of Sark. *Mass*, Sacerdotes tui, p. 325.

Nov. 5.—Holy Relics, p. 602.

Nov. 14.—St. Josaphat, p. 547.—*Commem. of* Bd. Hugh Cook, &c., p. 648.

Nov. 16.—St. Edmund, Bp. of Canterbury,

Patron of the Diocese.

Introit. GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beati Edmundi de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. *Ps.* Exsultate, justi, in Domino: rectos decet collaudatio.

LET us all rejoice in the Lord, whilst celebrating this feast in honour of blessed Edmund: on whose solemnity the Angels rejoice, and praise the Son of God. *Ps.* Exult, ye just, in the Lord: praise becometh the upright.

Collect, Lesson, &c., as on Nov. 16, p. 614*a*.

During the Octave PFD Nov. 17 to 22, *as on* pp. 548 *to* 549, *with a commem. of* St. Edmund; *Prayers*, p. 614.

Nov. 23.—Oct.-day of PFD. *Mass as on* Nov. 16, p. 614 *Commem. of* St. Clement, *and of* St. Felicity, p. 550.

For December, *see* p. 624.

Salford.

The Hundreds of Salford and Blackburn, in Lancashire.

Dec. 27.—St. John, Ap., TC, *d1o*; p. 59.

During the Octave of the TC.—Dec. 28, 30, 31, *the commem. of* St. John *follows that of Christmas*, p. 56.

Dec. 29.—St. Thomas of Canterbury, Patron of the Secular Clergy of England, *d2*; p. 63.

Jan. 2.—Of Oct. TC, p. 59.—*Commem. of* St. Stephen, p. 56.

Jan. 3.—Oct.-day of St. John, TC; p. 59.

Jan. 14.—St. Kentigern; *as on* p. 617.

March 2.—St. Chad: *see* p. 616*a*.

Wednesday before 3rd Sun. after Easter, **St. Joseph's Solemnity**, PFD, *d1o*; p. 192.

April 23 to 30.—St. George: *observed as in* Birmingham, p. 616*b*.

May 4.—The English Martyrs; *as on* May 4, p. 608.

May 26.—St. Augustine of Canterbury, 2nd PFD, *d2*; *see* p. 611.

June 8.—St. William of York, p. 622.

June 14.—Dedication of Cathedral, *d1o*. *Mass*, p. 351. *In Low Masses, Commem. of* St. Basil, p. 450.

June 15 to 18, 20. Of the Octave DC. *Mass*, p. 351. *Commems. of the feasts of those days*, pp. 451, 452.

June 19.—St. Juliana, p. 452, *with commems. of* DC, p. 351, *of* Sts. Gervasius, &c., p. 452.

June 21.—Oct.-day of DFC, *gd*. *Mass*, p. 351.—*Commem. of* St. Aloysius, p. 452.

July 16.—BVM of Mt. Carmel, TC, *dlo*; p. 474.

During the Oct. of TC. July 17 to 20, 22, *as on* pp. 475 to 477, *but with commem. of* Oct. TC, *from Mass*, p. 474.—July 21, *Mass of* Oct. of TC, p. 474, *with commem. of* St. Praxedes, *from Mass*, Dilexisti, p. 344.

July 25.—Oct.-day TC, *gl. Mass*, p. 474.—*Commem. of* St. Apollinaris, *and of* St. Liborius, p. 481.

Aug. 18.—St. Helena, *with the commems. as on* p. 596.

Sept. 19.—St. Theodore, Bp of Canterbury. *Mass*, Statuit, p. 323.—*Commem. of* Sts. Januarius, Bp. of Benevento, and his Fellow Martyrs, *from the Mass*, Salus, p. 313.

Oct. 3.—St. Thomas of Hereford; *see* p. 613*b*.

Oct. 13.—St. Edward, *d2*; p. 531.

Nov. 16.—St. Edmund of Canterbury.—*Mass*, Statuit, p. 323, *but Collect, Secret, P. Com. as on Nov.* 16, p. 514.

For December, *see* p. 626.

Shrewsbury.

Shropshire, Cheshire.

Dec. 29.—St. Thomas of Canterbury, Patron of the Secular Clergy of England, *d2*; p. 63.

Feb. 23.—St. Milburge. *Mass*, Vultum, p. 346.—*Commem. of* St. Peter Damian, *and of* the Vigil, p. 411.

Feb. 24.—*In Leap Years the feast of* St. Matthias *is not moved from the 24th*, p. 411.

March 2.—St. Chad, *d.*; *see* p. 616*a*.

April 23 to 30.—Feast and Octave of St. George; *observed as in Birmingham*, p. 616*b*.

May 4.—The English Martyrs; *as on* p. 608.

May 21.—Dedicat. of the Cathedral. *Mass*, p. 351.

May 22, 23.—Of the Oct. DC. *Mass*, p. 351.

May 24.—BVM Help of Christians, TC, *d1o*; p. 439.

May 25, 27, 29.—*As on* pp. 439-442, *with commem. of the Octaves of* DC, p. 351, *and of the* TC, p. 439.

May 26.—St. Augustine of Canterbury, *d2*; *see* p. 611.

May 28.—Oct.-day of DC, *gd*. *Mass*, p. 351.—*Commem. of* Oct. BVM, TC; p. 439.

May 29; *see above*, May 25.

May 30.—Of Oct. BVM, TC, *sd.*, p. 439.—*Commem. of* St. Felix, PM. *Mass: in Easter*, Protexisti, p. 306, *Prayers No.* 1; *out of Easter*, Statuit, p. 298.

May 31.—Oct.-day BVM, TC, *gd*, p. 439.—*Commem of* St Angela, p. 442.

Aug. 9.—St. Oswald; *as on* p. 613*b*.

Oct. 3.—St. Thomas of Hereford: *as on* p. 613*b*.

Oct. 13.—St. Edward, *d2*; p. 531.

Oct. 19.—St. Peter of Alcantara, TC, *d1o*; p. 533.

Oct. 20.—St. John Cantius, p. 534.—*Commem. of* Oct. TC, p. 533.

Oct. 21 to 25.—Of Oct. TC, p. 533.—*Commem. on* 21st St. Hilarion and Sts. Ursula, &c., p. 535; 25th of St. Chrysanthus, &c., p. 538.

Oct. 26.—Octave-day of TC, *gd*. *Mass*, p. 533.

Nov. 3.—St. Winifride, 2nd Patr. Dioc.; *see* Menevia, p. 628*d*.

Nov. 16.—St. Edmund of Canterbury.—*Mass*, Statuit p. 323, *but Collect, Secret, and P. Com. as on Nov.* 16, p. 614.

For December, *see* p. 626*a*.

Southwark.

County of London S. of Thames, Kent, Surrey, Sussex.

Dec. 8.—Immac. Concept. BVM, PD, p. 384.

Dec. 29.—St. Thomas of Canterbury, Patron of the Secular Clergy of England, and 2nd Patr. Dioc., *dd*; p. 63.

Jan. 12.—Of Oct. of Epiphany, *sd.*—*Commem. of* St. Benet Biscop. *Mass*, Jan. 19, p. 617.

Feb. 3.—St. Laurence, Bp. of Canterbury. *Mass*, Sacerdotes tui, p. 325.—*Commem. of* St. Blase, Bp of Sebaste, in Armenia, Mart., *from Mass*, Sacerdotes Dei, p. 301.

Feb. 25 (L.Y. 26).—St. Ethelbert; *as on* p. 607*a*.

April 19.—St. Ælphege; *as on* p. 607*b*.

April 23 to 30.—Feast and Octave of St. George, Patron of England, and Titular of the Cathedral, *dlo*; *observed as in Birmingham*, p. 616*b*.

May 4.—The English Martyrs; *as on* p. 608.

May 11.—St. Erkenwald, *sd*; *see* p. 610.

May 16.—St. Simon Stock, Priest.

Born in Kent, he for years lived a hermit's life, then entered the Carmelite Order, of which at Aylesford, in Kent, he was elected General; and, after a rule of great holiness and distinction, died in the Convent of the Order at Bordeaux, A.D. 1265.

Mass, Os justi, p. 331, *the Collect excepted.*

Collect. MAY the people that is dedicated unto Thee, O Lord, and unto the Virgin Mother, rejoice on this festival of blessed Simon: and having through him obtained a token of such special protection,* may they attain unto the gift of eternal predestination. Through *&c.*

* *Namely, in the privileges attached to the Scapular.*

May 19.—St. Dunstan; *as on* p. 611.

May 26.—St. Augustine, 2nd Patr. of Diocese; *see* p. 611.

May 28.—St. Aldhelm; *see May* 25, *Clifton*, p. 617*b*.

June 22 —St. Alban; *as on* p. 612.

June 23.—Bd. John Fisher; *see June* 27, 613.

July 9.—Bd. Thomas More: *see July* 9, p. 613*a*.

July 15.—St. Swithun; *see July* 3, p. 625.

Sept. 19.—St. Theodore; *see* Westminster, p. 613*b*.

Oct. 10.—St. Paulinus of York. *Mass*, Statuit, p. 323.—*Commem. of* St. Francis Borgia, p. 531.

Oct. 12.—St. Wilfrid; *as on* p. 623.

Oct. 13.—St. Edward, *d2*; p. 531.

Nov. 7.—Dedicat. of Cathedral, *d1o*. *Mass*, p. 351.

Nov. 8.—Oct.-day of All Saints, p. 541. *Commem. of* DFC, p. 351; *and of* the Four Crowned Martyrs, p. 545.

Nov. 10.—St. Justus,

1st Bp. of Rochester, afterwards Bp. of Canterbury.

Mass, Statuit, p. 323, *the Collect excepted.*

Collect. HEARKEN, O Lord, unto Thy people, whose hearts are in subjection to Thee; and at the prayers of blessed Justus, Thy Confessor and Pontiff, keep them therein; that so they may strive after the things in which they believe; and, by faithful service, attain unto the end for which they justly hope. Through *&c.*

Commem. of St. Andrew Avellino, p. 545; *of the* Oct. of Ded. Cathed., p. 351; *and of* Sts. Tryphon, &c., p. 546.

Nov. 11, 12, 13.—*As on* pp. 546, 547, *Commem. of* DFC, p. 351.

Nov. 14.—Oct.-day of DFC, p. 351.—*Comm. of* St. Josaphat, p. 547.

Nov. 16.—St. Edmund of Canterbury.—*Mass*, Statuit, p. 323, *but Collect, Secret, and P. Co . as on Nov.* 16, p. 614.

For December, *see* p. 627.

Principality of Wales.

Archdiocese of Cardiff.

Glamorgan, Herefordshire, Monmouthshire.

See the Note under Clifton, p. 617b, as to a Quarterly Votive Mass.

The following Masses are taken from the 'Proprium,' submitted to the Holy See for approval.

Dec. 5.—St. Lucius, King, Bishop, Martyr.

Mass, Lætabitur, p. 304, *the Collect excepted.*

Collect. O LORD JESUS CHRIST, Author and Fulfilment of our Faith: Who unto blessed Lucius, King, Bishop, and Martyr, didst grant that, rejecting idolatry, he should confess Thy Name, and strenuously propagate Its worship even to the shedding of his blood: do Thou grant, that we Thy believing people may through life and until death put forth works that shall accord with the Faith which we profess. O Thou that livest *&c.*

Dec. 8.—Immac. Concept. BVM, PFD, p. 384.

Dec. 29.—St. Thomas of Canterbury, *dl*; p. 68.

Feb. 9.—St. Teilo, 2nd Bp. of Llandaff.

Mass, Statuit, p. 323, *the Collect excepted.*

Collect. ALMIGHTY GOD, Who wast pleased, through the zeal, saintliness, and the miracles of the blessed Pontiff Teilo to lay and secure the foundations of the Catholic Faith in Wales: do Thou, we beseech Thee, through his intercession, grant, that we, who by Thy grace, profess that Faith, may both firmly hold to it, and fervently spread it. Through *&c.*

Commem. of St. Cyril of Alexandria, *and of* St. Apollonia, p. 409.

March 1.—St. David, Patron of Wales and Titular of the Metropolitan Cathedral, *dlo.*

Mass, Statuit, p. 323, *the Collect excepted.*

Collect. GRANT us, Almighty God, the protection of the loving prayers of blessed David, Thy Confessor and Pontiff: that we who celebrate his festival, may also

imitate his firmness in the defence of the Catholic Faith. Through *&c.—In Lent, Commemoration thereof.*

During the Octave, *when out of Lent:* March 2, 3, 5, *Mass* Of the Octave *as on March* 1; March 4, 6, 7, Of *the feasts at* pp. 412, 413, *with Commem. of* the Oct.

March 8.—Oct.-day of St. David, TC, &c. *Mass as above.*

April 23.—St. George, *gd*, p. 424; *but in Herefordshire the feast is a* dlo, *and feast and Octave are observed as shown on* p. 616*b*.

April 30 and May 4.—*As on* pp. 428 and 434.

May 20.—St. Ethelbert,

King of the East Angles, Martyr.

Mass, Protexisti, p. 306, *the Collect excepted.*

Collect. O GOD, by Whom all kingdoms are established and ruled, and by Whose favour we solemnly keep this day in honour of the Confession of Thy Martyr, King Ethelbert: do Thou, we beseech Thee, grant that we, who on earth are gladdened by his festival, may be strengthened by help from him in heaven. Through *&c.*

Commem. of St. Bernardine, p. 439.

Gospel, *Matt.* 10, Think not, &c., p. 303.

May 24.—Dedication of the Metropolitan Cathedral, *dlo. Mass*, Terribilis, p. 351.

During the Octave, May 25, 27, 29, *as on* pp. 439-442, *with Commem. of* Oct. DC, p. 351. May 26, 28, 30 *as below.*

May 26.—St. Augustine of Canterbury, *d2; as on* p. 611.

May 27.—St. Bede, *gd*, p. 441; *inserting a commem. of* DFC, *from* p. 351, *before that of* Pope St. John.

May 28, 30.—Of the Octave DC. *Mass*, p. 351.—*On 30th' Commem. of* St. Felix, PM, *from Mass*, Statuit, p. 298.

May 31.—Oct.-day of DC. *Mass*, p. 351.—*Commems. of* St. Angela, *of* St. Petronilla, *&c.*, p. 442.

June 22.—St. Alban, *gd*; p. 612.—*Commem. of* St. Paulinus of Nola, p. 552A.

July 3.—Sts. Julius and Aaron, Martyrs,

Who suffered in the Diocletian Persecution, about A.D. 303, and whose memory has ever been venerated, especially in Caerleon and its neighbourhood.

Mass, Salus, p. 313, *the Collect excepted.*

Collect. O GOD, the Strength and Stay of Thy Confessors: by Whose gift the holy Martyrs Julius and Aaron shed their lives for the glory of Thy Name: vouchsafe, we beseech Thee, that their blood may even now become the seed of Christians. Through *&c.*

Commem. of the Octave of Sts. Peter and Paul, p. 470.

July 28.—St. Sampson, Bp. of Dôle.

A monk of Caldey, who, crossing to France, founded the Abbey of Dôle, in Brittany, and became Bp. of Dôle, where he died about 570.

Mass, Statuit, p. 323, *the Collect excepted.*

Collect. DIRECT Thy flock, O Lord, into that way of everlasting salvation to which the life and teaching of the blessed Pontiff Sampson did point: and, through his intercession, do Thou make us so to follow in his footsteps, as to be accounted worthy to be crowned in his company. Through *&c.*

Commem. of Sts. Nazarius &c., p. 485.

July 31.—St. German; *as in Westminster*, p. 613a.

Sept. 4.—Dedicat. of Belmont Cathedral, *dlo (not observed outside the Cathedral, see Calendar*, Sept. 4 to 11). *Mass*, p. 351.

Sept. 25.—St. Cadoc, Bp. and Martyr.

Renouncing his princely rights, he became a monk and Abbot of Llancarff, near Cardiff; and after founding monasteries he, as a Missionary Bishop, was slain by Pagans.

Mass, Statuit, p. 298, *the Collect excepted.*

Collect. MOST merciful God, Who, at all times, by the examples of Thy Saints, dost give lustre to the way of evangelic perfection; do Thou, we beseech Thee, by the intercession of the blessed Bishop and Martyr Cadoc, grant that in like manner as he so earnestly in his life strove after self-renouncement and contemplation, so we also may learn to love those same virtues. Through *&c.*

Sept. 29.—St. Michael, TC of Belmont Cathedral, *dlo*, p. 523. (*Not observed as a dlo outside the Cathedral; see the Calendar*, Sept. 29 to Oct. 6.)

Oct. 3.—St. Thomas of Hereford, *gd*; p. 613*b*.

Oct. 13.—St. Edward, *d2*; p. 531.

Nov. 6.—St. Illtyd ('Illtutus'), Abbot.

A knight of King Arthur, who, becoming a monk, founded the monastery of Llanilltud ('Llantwit-major'), and whose memory was also venerated in Brittany.

Mass, Os justi, p. 337, *the Collect excepted.*

Collect. O GOD, Who didst call the blessed Abbot Illtyd from a worldly life to one of perfect renunciation; grant, we beseech Thee, through his intercession, that we, by prayer, labour, and the knowledge of things divine, may so imitate him as to be accounted worthy to attain unto the glory of heaven. Through *&c.*

Commem. of the Octave of All Saints, p. 542.

Nov. 14.—St. Dyffrin ('Dubricius'), Bp.

Born at Madley, near Hereford, he renounced the world, and devoted his wealth to the service of God; becoming a monk, he founded monasteries (two on the Wye), and was Bp. of Caerleon.

Mass, Statuit, p. 328, *the Collect excepted.*

Collect. ALMIGHTY and everlasting God, Who, for the advancement of our Sacred Faith, didst gloriously adorn Thy Church with the teaching and varied virtues of Thy very holy Confessor and Pontiff Dyffrin: do Thou, through his prayers and examples, we beseech Thee, grant that we may live with such innocence in Thy good pleasure, as, after the trials of this life, to be accounted worthy to dwell in the company of Thy Saints. Through *&c.*

Commem. of St. Josaphat, p. 547.

Nov. 16.—St. Edmund of Canterbury.—*Mass*, Statuit, p. 328, *but Collect, Secret, and P. Com. as on Nov.* 16, p. 614.

For December, *see* p. 627*b*.

Menevia.

Wales, exclusive of Glamorgan.

Dec. 1.—St. Deiniol, Bp. *Mass*, ? Statuit, p. 323.

Jan. 14.—St. Kentigern, *as on* p. 617.

March 1.—St. David, Patron of Wales, *gd*. *Mass*, p. 607a.

April 21.—St. Beuno. *Mass*, ? Os justi, p. 331; *or* Justus, p. 335. *Commem. of* St. Anselm, Bp. of Canterbury and Dr. of Ch., *from the Mass*, In medio, p. 328.

April 22.—St. George, *gd*; p. 424.

May 11.—St. Asaph, Bp. in North Wales. *Mass*, Sacerdotes, p. 325.

May 24.—BVM Help of Christians, PFD, *dlo*; p. 439.—During Octave of PFD, May 25, 27, 29, *as on* pp. 439-442, *with commem. of* Oct.; May 28, 30, *Mass of* Oct. PFD, p. 439, *with, on 30th, commem. of* St. Felix, PM, *from Mass*, Statuit, p. 298.

May 26.—St. Augustine of Canterbury, *d2*, *as on* p. 611.

May 31.—Oct.-day of BVM, PFD, *gd*. *Mass*, p. 439.—*Commem. of* Sts. Angela *and* Petronilla, &c., p. 442.

June 22.—St. Alban, *gd*; *as on* p. 612.

July 31.—St. German; *as in Westminster*, p. 613a.

Sept. 15.—Seven Sorrows of BVM, TF of Pro-C., *dlo*; p. 514. During Octave of TFC, Sept. 16-20, *as on* pp. 518-520, *with commem. of* Oct., p. 514.

Sept. 22.—Oct.-day of TFC, *gd*. *Mass*, p. 514. *Commem. of* St. Thomas of Villanova, p. 521.

Sept. 25.—St. Cadoc; *as in Cardiff*, p. 628c.

Oct. 13.—St. Edward, *d2*; p. 581.

Nov. 3.—St. Winefride, Virgin and Martyr.

Men. and Shrews., Secondary Patron of the Diocese.

Mass, Me expectaverunt, page 341, *the Prayers and Gospel excepted.*

Collect. ALMIGHTY and everlasting God, Who didst bestow upon blessed Winefrid the Prize of Virginity: make us, we beseech Thee, through her intercession, to turn away from the alluring pleasures of the world, and to obtain with her a throne in everlasting glory. Through *&c.*—*Commem. of the* Oct. of All Saints, page 542.

Gospel, Matt. 25, page 340.

Secret. DO Thou, O Lord, mercifully regard the Sacrifice which we offer unto Thee: and blessed Winefrid Thy Virgin and Martyr interceding, set us free from the bonds of our sins. Through *&c.*

P. Com. MAY the homage of our service be pleasing unto Thee, we beseech Thee, O merciful God: that the most holy Mysteries which we have received, may, blessed Winefrid Thy Virgin and Martyr interceding, both conciliate us Thy grace, and obtain for us the joy of everlasting gladness. Through *&c.*

Nov. 7.—Dedicat. of Pro. Cathed., *dlo.* *Mass*, p. 351.

During Oct. of DC.—Nov. 8, 10-13, *as on* pp. 545-547, *with commem. of* DC, *from Mass*, p. 351.

Nov. 14.—Oct.-day of DC, *gd.* *Mass*, p. 351.—*Commem. of* St. Josaphat, p. 547.

Nov. 16.—St. Edmund of Canterbury.—*Mass*, Statuit, p. 323, *but Collect, Secret, and P. Com. as on Nov.* 16, p. 614.

For December, *see* p. 628c.

Patron of England, St. George, April 2 Wales, St. David, Mar. 1. – England and Wales are consecrated to Our Lady and St. Peter; the consecration being renewed, respectively, on Rosary Sunday and on the Sunday falling on or after June 29th.—The Principal Patron of the Diocese and the Titular and Dedication of the Cathedral are, in the Diocese, doubles 1st class with octave.

Diocese.	Patron of Diocese		Titular of Cathedral. (* are Pro-Cathedrals.)	Anniv. Dedicat. Cathed.
	Principal.	Secondary.		
Westminster	Our Bl. Lady, Dec. 8 St. Joseph, in Easter	St. Peter, June 29 St. Edward, Oct. 13	Prec. Blood, July 1	June 28
Birmingham	Our Bl. Lady, Dec. 8	—	St. Chad, Mar. 2	June 21
Clifton	do.	Sts. Peter & Paul, June 29	* Sts. P. & P., June 29	—
Hexham and Newcastle	do. St. Cuthbert, Mar. 20	—	St. Mary, Aug. 15	Aug. 21
Leeds	B.V.M. Perpet. Succour, June 27	St. Wilfrid, Oct. 12 St. Fra. Sales, Jan. 29	St. Anne, July 26	—
Liverpool	Our Bl. Lady, Dec. 8 St. Joseph, in Easter	St. Kentigern, Feb. 13	*St. Nicholas, Dec. 6	—
Middlesbro'	As in Leeds	St. Wilfrid, Oct. 12 St. Jn. Beverl., Oct. 25	St. Mary, June 27	Sept. 6
Northampton	Our Bl. Lady, Dec. 8 St. Thomas, Dec. 29	—	St. Mary, Dec. 8 St. Thomas, Dec. 29	—
Nottingham	Our Bl. Lady, Dec. 8	St. Hugh, Nov. 17	St. Barnabas, June 11	Aug. 27
Plymouth	St. Boniface, June 5.	—	St. Mary, Dec. 8 St. Boniface, June 5	Sept. 22
Portsmouth	Our Bl. Lady, Dec. 8 St. Edmund, Nov. 16	—	St. John, Dec. 27	March 29
Salford	Our Bl. Lady, July 16 St. Joseph, in Easter	St. John, Dec. 27 St. August., May 26	St. John, Dec. 27	June 14
Shrewsbury	Our Bl. Lady, May 24	St. Winefride, Nov. 3	St. Mary, May 24 St. Pet. Alcant., Oct. 19	May 21
Southwark	Our Bl. Lady, Dec. 8	St. August., May 26 St. Thomas, Dec. 29	St. George, April 23	Nov. 7
Cardiff	do.	—	St. David, Mar. 1. (Belmt. Cath. St. Mich., Sept. 29.)	May 24 (Sept. 4)
Menevia	Our Bl. Lady, May 24	St. Winefride, Nov. 3 St. David, March 1	B.V.M. of Dolours, Sept. 15	Nov. 7

Benedictine Appendix.

The Benedictine Rubrics, as sanctioned for the 'Confederated Benedictines' by the Holy See under decree of April 28, 1915, conform to the Rubrics of the Roman Missal on the following points—namely:

1. The precedence of the Sunday (which, in the English Congregation of the Order, retains the rank of greater-double, instead of semi-double only as in the Roman and in the General Benedictine Calendar). Note V., p. xii.

2. The transfer of 1st and 2nd class doubles when clashing with privileged Sundays, feasts, and other days. Note VII., clauses 4, 5, p. xvi.

3. The commemoration only, or even omission, of feasts of a rank inferior to 2nd class doubles when clashing with Sundays or with feasts of higher rank. Note VII., cls. 6, 7, p. xvi.

4. The liberty, when certain feasts happen to fall on certain ferias, of saying Low or Private Masses either of such feast or of the feria. Note VI., cls. 2, 3, p. xv.

5. The saying of Requiem and Votive Masses. Notes X., XI., pp. xvii*a*, xvii*b*.

6. The suppression of all Votive Offices and Masses hitherto sanctioned as substitutes for certain ferial Offices and Masses. (Hence the Votive Mass of St. Benedict, and that of St. Scholastica, can in future only be said under the ordinary rules. Note XI., p. xvii*b*.)

On the other hand, it may be noted that—

(a) The rank of *semi-double* is now retained only for Sundays and certain ferias, and for days 'within an octave'; that of *simple*, for ferial Offices only, and for the last day of the octave of a 2nd class double.

(b) For many feasts there is a new rank—that 'Memoria,' 'remembrance.' On such a feast the Breviary Office is entirely ferial, the 'remembrance' of the feast being limited to a commemoration in the 1st Vespers and in Lauds; but Mass (if the Feria is not a Greater Feria) is of the 'Memoria' feast, with a commemoration of the Feria, and a 3rd Collect varying with the Season (p. 5).

(c) Any Greater-Feria which has a proper Mass (*i.e.*, a Lenten feria, an Ember-day, Rogation Monday) is,

when clashing with, to be preferred to a greater- or a lesser-double, to a day within a Common Octave, or one of the 3rd Order (Note IX., p. xvii), and to a 'Memoria' feast; all such feasts being then only commemorated.

(d) The ferias from Septuagesima to Ash Wednesday are Greater-Ferias, similar to those of Advent. And, though on the Saturdays after Septuagesima and Sexagesima the Breviary Office be of the feria, yet the Principal Mass is to be of 'St. Mary on the Saturday'—viz., the Mass of the B. V. Mary, varying with the current Season, given at the beginning of the Common of Saints.

(e) Speaking generally, the only feasts observed by Benedictines outside those of their own Calendars are: the Titular and Dedication feasts of the diocesan cathedral, and the Principal Patronal feasts of the town, city, diocese, province, or country of their residence; these feasts are observed as doubles of the 1st class, but without octaves. (The diocesan feasts of England are given in a Table at the end of the English Appendix.)

Calendar.

The following Calendar shows the feasts of the 'Confederated Benedictines' as approved by the Holy See by decree of April 28, 1915; and also the additional feasts of the English Congregation as sanctioned by decree of December 18, 1915. But in the body of the Appendix the feasts appear as observed under the old Calendar of the English Congregation.

Abbreviations.

OSB. Order of St. Benedict.

PF. Patronal Feast.

EC. English Congregation. Feasts preceded by the *EC* are the feasts special to the English Congregation.

* indicates a Saint of the Benedictine Order.

d, *d1*, *d2*, *d1o*, *d2o*, *&c.* *See* page xix.

d1opr indicates a feast with a privileged octave; *d1o* one with a common octave; *d2o*, with a simple octave; (O), an octave not observed in Lent, *&c.* Note IX., p. xvii.

c. O., *c. Oct.* Commemoration of the current Octave.

Of O., *of Oct.* Mass of the current Octave.

vac., *vacant.* Days to which no feast is assigned are vacant. On vacant days Mass is of the Feria. If the Feria is without a proper Mass, the Mass of the preceding Sunday is said.

m. A 'Memoria.' See b, in the notes preceding this Calendar.

c. after *EC*, signifies that the feast entered for that day for the Benedictines generally, is to be commemorated in the *EC* feast.

For other abbreviations, *see* page xix.

JANUARY.

1 CIRCUMCISION, *d2.*
On the Sunday 2 to 5 inclusively (or, failing a Sunday, on Jan. 2). M.H. NAME OF JESUS, *d2.*
2 Oct.-day of St. Stephen, *s.*
3 Oct.-day of St. John, *s.*
4 Oct.-day of H. Innocents, *s.* *m.* Titus B.
5 Vigil of Epiphany, *sd.* *m.* Telesphorus PM.
6 Epiphany, *d1opr.*
7- 9. Of the Octave, *sd.*
10 Of Oct., *sd.* *m.* Paul 1st Hermit.
11 12. Of the Octave, *sd.*
12 *EC.* *Benet Biscop Ab., PF, *d1o.* *c.* O.
13 Oct.-day of Epiphany, *gd.* *EC. add c.* O. Benet Bisc.
14 Hilary BD, *d* *m.* Felix PrM. *EC. insert c.* O. Benet Biscop.
15 *MAURUS AB., *d2.*
16 Marcellus I, PM, *m.* [*sd. c.* *EC.* Of Oct. Benet Biscop,
17 Antony Ab., *d.* *EC. add c.* of Oct. Benet Biscop. [*sd. c.*
18 Prisca VM, *m.*—*EC.* Of Oct.,
19 Marius *&c.*, MM, *m.* *EC.* Oct.-day Benet Biscop, *gd. c.* [M, *d.*
20 Fabian PM, and Sebastian
21 Agnes VM, *gd.*
22 Vincent M, *m.*
23 Emerentiana VM, *m.*
24 Timothy BM, *m.* [St. Peter.
25 Conversion St. Paul, *gd.* *c.*
26 Polycarp BM, *m.*
27 John Chrysostom BD, *d.*
28 Cyril of Alexandria BD, *d.* *m.* 2nd Feast of St. Agnes.
29 Francis of Sales BD, *d.*
30 *Vacant.*
31 Peter Nolasco and Raymund Penafort, *m.*

FEBRUARY.

(LY = *in Leap Years.*)

In Lent, Greater and Lesser doubles and 'Memorias' (m.) are only commemorated.

1 Ignatius BM, *d.*
2 PURIFICATION, *d2.*
3 Blase BM, *m.*
5 Agatha VM, *gd.*
7 *Romuald Ab., *d.*
8 John of Matha and Felix of Valois, *m.*
10 *SCHOLASTICA V, *d2. For English O.S.B. Nuns, d1.* (O)
12 VII Servite Founders, *m.*
13 *Gregory II, P, *m.*
14 Valentine PrM, *m.*
22 St. Peter's Chair, *gd.* *c.* St. Paul.
23 *Peter Damian BD, *d.* *c.* Vigil. LY. 24. Vigil.
24 LY. 25. MATTHIAS AP, *d2.*

MARCH.

In Lent, Greater and Lesser doubles and 'Memorias' (m.) are only commemorated.

4 Lucius PM, *m.*
6 Perpetua and Felicity MM, *d.*
7 Thomas Aquinas D, *d.*
8 John of God and Camillus Lellis, *m.*
9 Frances of Rome W, *m.*
10 Forty Martyrs, *m.*
12 *GREGORY I, PD, *d2.*
17 *Vacant.*—*EC.* Patrick B, *d.*
18 Cyril of Jerusalem BD, *d.*
19 JOSEPH, Spouse of BVM, *d2.*
20 *Vac.*—*EC.* *Cuthbert B, *d.*
21 *Benedict Ab., *d1.*
25 Annunciation, *d1.*
27 John Damascene D, *d.*

Friday in Passion Week. VII Sorrows BVM, *m.*

April.

Greater and Lesser doubles and 'Memorias' (m.) falling in Lent or on Rogation Monday are only commemorated.

2 Francis of Paula, *m.*
4 Isidore BD, *d.*
11 Leo I, PD, *d.*
13 Justin M, *m.*
14 Tiburtius *&c*, MM, *m.*
21 *Anselm BD, *gd.*
23 George M, *m.*
EC. George M, *d1.*
25 Mark Ev., *d2.*
26 Cletus PM, *m.*
28 Vitalis M, *m.*
29 *Odo, Maieul, Odilo, and Hugh, Abb., *d.*
m. *Robert Ab.
30 Catherine Siena V, *m.*

Wednesday after 2nd Sunday in Easter. Solemnity of St. Joseph, *d1o.*; Oct.-day, *gd.*, on the Wednesday following.

May.

Greater and Lesser doubles and 'Memorias' (m.) falling on Rogation Monday are only commemorated.

1 Philip and James App, *d2.*
2 Athanasius BD, *d.*
3 Finding of the Cross, *d2.*
m. Alexander *&c*, MM.
4 Monica W, *m.*—*EC.* John Fisher *&c*, MM, *d. c.*
5 Pius V, P, *d.*
6 John before Latin Gate, *gd.*
9 Gregory Nazianzen. BD, *d.*
10 Gordian *&c*, MM, *m.*
12 Nereus *&c*, MM, *m.*
13 H. Relics in OSB Churches, *gd.*
17 Paschal Baylon, *m.*
19 *Peter Celestine P, *d.*
m. Pudentiana, V.
EC. *Dunstan B, *d. cc.*
25 *Gregory VII, P, *d.*
m. Urban I, PM.
26 *Augustine B, *d.*
EC. Augustine PF. *C, d1o.*
27 *Ven. Bede D, *d.*—*EC. gd. c.* Oct.
28 29, 30. *Vac.*—*EC.* Of Oct., *sd.*
31 Petronilla V, *m.*—*EC.* Of Oct., *sd. c.*

Friday after Oct. of Corpus Xti. Sacred Heart of Jesus, *d1.*

June.

1 *Vacant.*—*EC.* Of Oct., *sd.*
2 Marcellinus *&c*, MM, *m.*
EC. Oct.-day St. Augustine, *gd. c.*
5 *Boniface BM, *d.*
6 Norbert B, *d.*
9 Primus and Felician MM, *m.*
11 Barnabas Ap., *gd.*
12 Basilides *&c*, MM, *m.*
13 Antony of Padua, *m.*
14 Basil the Great BD, *gd.*
15 Vitus *&c*, MM, *m.*
18 Marcus *&c*, MM, *m.*
19 Gervasius and Protasius MM, *m*
21 Aloysius Gonzaga, *m.*
22 Paulinus of Nola B, *m.*
EC. Alban, *gd. c.*
23 Vigil.
24 Nat. St. John Bapt., *d1o.*
25 Of Octave, *sd.*
26 Of Octave, *sd.*
m. John and Paul MM
27 Of Octave, *sd.*
28 Of Octave, *sd.* *c.* Vigil.
29 Peter and Paul App., *d1o.*
30 Commem. St. Paul, *gd.*
c. St. Peter; *c.* St. John.

JULY.

1 THE PRECIOUS BLOOD, *d2.* *c* Oct.-day St. John Bapt.
2 VISITATION BVM, *d2.* *m.* Processus *&c*, MM.
3 to 5. Of Oct. Sts. Peter and Paul, *sd.*
6 Oct.-day Sts. Peter and Paul, *gd.*
10 VII Brothers *&c*, MM, *m.*
11 *Solemnity of St. Benedict Ab., *d1o.*
12 *John Gualbert, *d.* *c.* Oct.
13 Of Octave, *sd.*
14 Bonaventure BD, *d.* *c.* Oct.
15 Of Octave, *sd.*
16 BVM Mt. Carmel, *gd.* *c.* Oct.
17 Of Oct., *sd.* *m.* *Leo IV, P.
18 Oct.-day St. Benedict, *gd.* *c.* Symphorosa *&c*, MM.
19 Vincent of Paul, *m.*
20 Jerome Emiliani, Joseph Calasanz, and John Bapt. de la Salle, *m.*
21 Praxedes M, *m.*
22 Mary Magdalen, *gd.*
23 Apollinaris BM, *m.*
24 Vigil.
25 JAMES AP., *d2.*
26 JOACHIM and ANNA, Parents of BVM, *d2.*
29 Felix, Simplicius *&c*, MM, *m.*
30 Abdon and Sennen MM, *m.*
31 Ignatius of Loyola, *d.*

AUGUST.

1 St. Peter's Chains, *gd.* *c.* St. Paul; *m.* Machabees MM.
2 Alphonsus Liguori BD, *d.* *m.* Stephen PM.
4 Dominic, *gd.*
5 Dedicat. St. Mary Major, *gd.*
6 TRANSFIGURATION, *d2.* *m.* Xystus PM *&c.*
7 Cajetan, *d.* *m.* Donatus BM.
8 Cyriacus M, *m.*
9 Vigil.
10 LAURENCE M, *d2o.*
11 Tiburtius *&c*, MM, *m.*
12 Clare V, *m.*
13 Hippolytus *&c*, MM, *m.*
14 Vigil.
15 Assumption BVM, *d1o.*
16 Of Oct. of Assumption, *sd.*
17 Of Oct. of Assumption, *sd.* *c.* Oct.-day of St. Laurence.
18 Of Oct., *sd.* *m.* Agapitus M.
19 Of Octave, *sd.*
20 *Bernard Ab., D, *gd.* *c.* Oct.
21 Of Octave, *sd.* *m.* *Bernard Ptolemy Ab.
22 Oct.-day of Assumption, *gd.* *m.* Timothy *&c*, MM.
23 Vigil.
24 BARTHOLOMEW AP., *d2.*
28 Augustine BD, *gd.* *m.* Hermes M.
29 Beheading of St. John Bapt., *gd.* *m.* Sabina M.
30 Felix and Adauctus MM, *m.*

SEPTEMBER.

Greater and Lesser doubles and 'Memorias' (m.) falling on an Ember-day are only commemorated.

8 NATIVITY BVM, *d2o.* *m.* Hadrian M.
9 Gorgonius M, *m.*
11 Protus & Hyacinth MM, *m.*
12 Name of Mary, *gd.*
14 Exaltation of H. Cross, *gd.* *m.* Cornelius PM; Cyprian BM.
15 VII SORROWS BVM, *d2.* *m.* Nicomedes M.
16 Euphemia *&c*, MM, *m.*
17 *Hildegarde V, *m.*
19 *Vac.—EC.* Theodore B, *d.*
20 Vigil.
21 MATTHEW AP. EV., *d2.*
22 Mauritius *&c*, MM, *m.*
23 Linus PM, *m.* *m.* Thecla VM.
26 Cyprian and Justina MM, *m.*
27 Cosmas and Damian, MM, *m.*
29 DED. MICHAEL ARCH., *d2.*
30 Jerome PrD, *gd.*

OCTOBER.

2 Guardian Angels, *gd.*
4 Francis, *gd.*
5 *PLACID &c, MM, *d2.*
6 Bruno, *d.*
7 ROSARY BVM, *d2.*
m. Sergius *&c*, MM; *m.* Mark P.
12 *Vacant.—EC.* Wilfrid B, *d.*
13 *Vac.—EC.* Edward K, *d2.*
14 Calixtus I, PM, *d.*
15 Theresa V, *d.*
18 LUKE EV., *d2.*
21 Hilarion Ab., *m.*
25 Chrysanthus and Daria, MM, *m.*
27 Vigil.
28 SIMON and JUDE APP., *d2.*
31 Vigil.

NOVEMBER.

1 All Saints, *d1o.*
2 Of Oct., *sd.*—All Souls, *d.*
3 Of the Octave, *sd.*
4 Of Oct., *sd.* *m.* Charles B.
5 to 7. Of Oct., *sd.*
8 Oct.-day of All Saints, *gd.* *m.* IV Crowned MM.
9 DED. ST. SAVIOUR'S, *d2.* *m.* Theodore M.
11 Martin B, *gd.* *m.* Menna M.
13 All Saints OSB, *gd.*
14 *Vacant.*—All Souls OSB, *d.*
15 *Vacant.—EC.* All Souls of Relatives and Benefactors of *BC*, OSB.
17 *Gertrude the Great V, *d2.*
18 Ded. St. Peter's and St. Paul's, *gd.*
19 Pontian PM, *m.*
20 *Vac.—EC.* Edmund KM, *gd.*
21 Presentation BVM, *gd.* *m.* Columban Ab.
22 Cecilia VM, *gd.*
23 Clement I, PM, *d.* *m.* Felicity M.
24 Chrysogonus M, *m.*
25 Catherine VM, *m.*
26 *Silvester Ab., *d.*
29 Vigil. *m.* Saturninus M.
30 ANDREW AP., *d2.*

DECEMBER.

A greater, lesser-, or semi-double, or a Vigil falling on an Ember-day, is only commemorated.

1 *Vacant. — EC.* *Richard, Hugh, and John, Abb., MM, *gd.*
2 Peter Chrysologus BD, *d.*
3 Francis Xavier, *m.*
6 Nicolas B, *m.*
7 Ambrose BD, *gd.* *c.* Vigil.
8 Im. Concept. BVM, *d1o.*
9 Of Octave, *sd.*
10 Of O., *sd.* *m.* Melchiades PM.
11 Of O., *sd.* *m.* Damasus I, P.
12 Of Oct., *sd.*
13 Lucy VM, *gd.* *c.* Oct.
14 Of Oct., *sd.*
15 Oct.-day Im. Concept., *gd.*
20 Vigil.
21 THOMAS AP., *d2.*
24 Vigil (*d as to Mass*).
25 The Lord's Nativity, *d1opr.* *In 2nd Mass*, *m.* Anastasia M.
26 STEPHEN 1st M, *d2o.* *c.* Oct.
27 JOHN AP. EV., *d2o.* *c.* Oct.
28 INNOCENTS, *d2o.* *c.* Oct.
29 Of O.; *or* Of Sunday; *sd.* *m.* Thomas of Cant. BM *BC*, THOMAS BM, *d2.* *c.* Oct.
30 Of Oct.; *or* Of Sun.; *sd.*
31 Silvester I, P, *d.* *c.* Oct.

NOTE.—*The revised Benedictine 'Proper' (in accord with the revised Calendar) not having as yet been issued, the feasts are shown, in the following pages, as they have hitherto been observed.*

Should any feast or Mass not be found at the page indicated, reference to the 'Index of Feasts and Saints,' page ii, will provide the correct page.

Jan. 12.—St. Benedict Biscop,

Abbot of Wearmouth and Patron of the English Congregation.

The Feast is kept with an Octave.

Mass, Os justi, page 837, *excepting:—Collect*, O God, by Whose gift, *see Feb.* 12, p. 608.—*Commem. of* Oct. of Epiphany, p. 70.

Gospel, Mark 10. AT that time, Jesus looking round about, saith to His disciples, How hardly shall they that have riches enter into the Kingdom of God! And the disciples wondered at His words. But Jesus again answering, saith to them, Children, how hard is it for them that trust in riches to enter into the Kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God. Who wondered the more, saying among themselves, Who then can be saved? And Jesus looking on them, saith, With men it is impossible; but not with God. For all things are possible with God. And Peter began to say unto Him, Behold, we have left all things, and have followed Thee. Jesus answering, said, Amen I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands for my sake and for the Gospel, who shall not receive an hundredfold as much: now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come, life everlasting.

Jan. 15.—St. Maurus, Abbot.

Mass (as said in 1886 by the English Congregation), Os justi, page 837, *the Collect excepted.*

Collect. O GOD, Who to encourage us in imitating the example of ready obedience set us by the

blessed Abbot Maurus, didst cause him to walk with dry feet on the waters: grant that we may both put into practice the lessons taught us by his virtues, and be made worthy to obtain a share of the same rewards. Through *&c.* —*The* Credo *is said.*

A Proper Mass of St. Maurus,

Granted to some of the Congregations of the Order.

Introit. IN mari via tua, et semitæ tuæ in aquis multis, et vestigia tua non cognoscentur: deduxisti sicut oves populum tuum. *Ps.* Viderunt te aquæ, Deus, viderunt te aquæ: et timuerunt et turbatæ sunt abyssi.

THY way is in the sea, and Thy paths in many waters, and Thy footsteps shall not be known: Thou hast led Thy people like sheep. *Ps.* The waters saw Thee, O God, the waters saw Thee and were afraid: and the depths were troubled.

Collect. O God, Who to encourage, *as at the foot of* page 630.

Lesson, Ecclus. 51 WHEN I was yet young, before I wandered about, I sought for wisdom openly in my prayer. I prayed for her before the temple: and unto the very end I will seek after her. And she flourished as a grape soon ripe: my heart delighted in her. My foot walked in the right way, from my youth up I sought after her. I bowed down my ear a little, and received her. I found much wisdom in myself, and I profited much therein. Unto Him that giveth me wisdom, will I give glory. For I have determined to follow her: I have had a zeal for good, and shall not be confounded. My soul hath wrestled for her, and in doing it I have been confirmed: I stretched forth my hands on high, and I bewailed mine ignorance of her. I directed my soul to her, and in knowledge I found her. I possessed my heart with her from the beginning therefore I shall not be forsaken. My entrails were troubled in seeking her: therefore shall I possess a good possession. The Lord hath given me a tongue for my reward and with it I will praise Him. Draw near to me, ye unlearned, and gather yourselves together into the house of discipline. Why are ye slow? and what say ye of these things? your souls are exceeding thirsty. I have opened my mouth and have spoken. Buy her for yourselves without silver, and submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found. See with your eyes how I have laboured a little, and have found

much rest to myself. Receive ye discipline as a great sum of money, and possess abundance of gold by her. Let your soul rejoice in His mercy, and you shall not be confounded in His praise. Work your work before the time, and He will give you your reward in His time.

Gradual. Ab oriente adducam semen tuum: et ab occidente congregabo te.— Cum transieris per aquam tecum ero: et flumina non operient te.— * Alleluia, alleluia. Vir obediens loquetur victorias: et in domo ejus, divitiæ et gloria. Alleluia.

From the East I will bring thy seed: and gather thee from the West.—When thou shalt pass through the waters I will be with thee: and the rivers shall not cover thee.— * Allel., allel. The obedient man shall speak of victories: and in his house are wealth and glory. Alleluia.

*From Septuagesima to Holy Week the Gradual is said to the * only, and then the Tract,* Beatus vir, page 337.

Sequence.

MIRACULORUM patrator,
Benedicti imitator,
Maurus, lumen Galliæ:
More solis orientis,
Fert in plagas occidentis
Lucem sanctæ Regulæ.

Undas, olim velut Petrus,
Jubente Patre, securus
Pedibus calcaverat,
Fluctibus periclitantem
Placidum et naufragantem
Saluti reddiderat.

Talem Pater Monachorum
Mittit ad regna Francorum
Præceptorem gentibus.
Huic via orientis
Benedicti ascendentis
Fulget in cœlestibus.

Quantos greges congregat Domino!
Ipsos reges regit consilio,
Et juvat pontifices.
Vitæ formam et virtutis
Docet, et vias salutis:
Mentes firmat legibus.

Reddit lumen cæcutientibus:
Sanitatem dat morientibus:
Longe fugat dæmones.
Audit vocem creatura
Imperantis, et natura
Mauri paret nutibus.

MAURUS, the worker of miracles, the follower of Saint Benedict, the light of Gaul, carried, like an Eastern sun, the brightness of the holy Rule to the Western countries.

As of old Peter, so he, at the bidding of the Patriarch, trod the waves without hurt, and rescued Placid, as he sank in the waters.

Such an one did the Patriarch of Monks send to the kingdoms of the Franks, a teacher to their people. To him the Orient way by which Benedict ascended, shone forth in the heavens.

What vast flocks he gathereth unto the Lord! The very Kings he controlleth by his counsel, and aideth the Pontiffs. He teacheth a form of life and virtue, and the ways of salvation, and strengtheneth good resolutions with a Rule.

He restoreth light to the blind, and health to the dying; he chaseth away evil spirits; things created listen to his bidding and Nature herself complieth with his wishes.

Pie pater, rector morum,
Apostole Monachorum,
Tu memor discipulorum
Duc nos per calles Sanctorum
Ad cœlorum præmia.
Fac nos mundi contemptores
Inferni triumphatores,
Dei veros amatores,
Ejusdemque possessores,
Per æterna sæcula. Amen.
(Alleluia.)

O loving Father, guide of our way of life, Apostle of the Monks, do thou, mindful of Thy disciples, lead us by the paths of the Saints to the rewards of heaven. Obtain for us contempt of the world, and victory over hell; that we may be true lovers of God, and possessors of Him for all eternity Amen. (Alleluia.)

Gospel, Matt. 14. AT that time, Peter making answer, said, Lord, if it be Thou, bid me come to Thee upon the waters. And He said, Come. And Peter going down out of the boat, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying, Lord, save me. And immediately Jesus stretching forth His hand, took hold of him, and said to him, O thou of little faith, why didst thou doubt? And when they were come up into the boat, the wind ceased. And they that were in the boat came and adored Him, saying, Indeed Thou art the Son of God.

Offert. Ædificabuntur in te deserta sæculorum: fundamenta generationis et generationis suscitabis, avertens semitas in requiem. Et cibabo te hereditate patris tui.

The wilderness of ages shall be built up through thee, thou shalt raise up the foundations of generation and generation, turning the paths into rest. And I shall feed thee with the inheritance of thy father.

Secret. MAY the offering of our Sacrifice, O Lord, ascend unto Thee with an odour of sweetness: and the prayers of the blessed Abbot Maurus interceding for us, may Thy mighty propitiation descend upon us. Through *&c.*

Comm. Ego elegi vos et posui vos, ut eatis et fructum afferatis, et fructus vester maneat: ut quodcumque petieritis Patrem in nomine meo, det vobis.

I have chosen you and have set you, that ye may go and bring forth fruit, and that your fruit may endure: and that whatsoever ye ask of the Father in my Name, He may give you.

P. Com. WE, who now render thanks for the helps unto salvation and the pledges thereof which we have received, implore of Thy mercy, O Lord our God, to grant that, by our imitation of the blessed Abbot Maurus, the heavenly blessing which Thou hast bestowed upon us through his patronage, may ever remain and be fulfilled in us. Through *&c.*

Jan. 17.—St. Antony; *see* page 389.—*The Secret and P. Com. commemorating the* Octave of St. Bennet Biscop, *are taken from the Mass*, Os justi, page 331.

Jan. 19.—Oct.-day *of* St. Bennet Biscop; *as on Jan.* 12.—*Commem. of* Sts. Marius, *&c.*, page 392.

Jan. 23.—The Espousal of B.V.M.—*See* page 395.

Jan. 28.—St. Odilo, Abbot of Cluny.—*Mass*, Os justi, p. 337.—*Commem. of* St. Agnes, page 399.

On the Fridays from Septuagesima to Passion Sunday.—Feasts of the Passion of Our Lord.—*See* page 87, *&c.*

Feb. 3.—St. Wereburg, Virgin.—*Mass.* Dilexisti, p. 344.—*Com. of* St. Blase, Bp. and Mart., *from Mass*, Sacerdotes, p. 301.

Feb. 6.—St. Paul, First Hermit.—*See Jan.* 15, page 389.—*Commem. of* St. Dorothy, Virg. and Mart., *from the Mass*, Me expectaverunt, page 341.

Feb. 9.—St. Laurence, Bp. of Canterbury. *Mass*, Statuit, page 323.—*Commem. of* St. Apollonia, Virg. and Mart., *from the Mass*, Loquebar, page 339.

Feb. 10.—St. Scholastica, Virgin:

Sister of St. Benedict. *With Octave.*

The Mass said by the English Congregation (the Nunneries excepted) is that given at page 410. *In the English Nunneries, and in some of the Congregations of the Order, it is the proper Mass*, page 579.

During the Octave: On the unoccupied days, if out of Lent, Mass of the Octave; on other days, and in Lent, Mass of the feast or day, with Commem. of the Octave.

Feb. 12.—St. Raymund of Pennafort; *see Jan.* 28, page 399.

Feb. 14.—St. Titus; *see Feb.* 6, page 408.—*Commem. of* St. Scholastica, *and* St. Valentine, pages 410 and 410B.

Feb. 15.—St. Ildephonsus, Bishop of Toledo.

Mass, In medio, page 327, *the Collect excepted.*

Collect. O GOD, Who by means of the most glorious Mother of Thy Son didst adorn blessed Ildephonsus

Thy Confessor and Pontiff with a gift taken from the treasures of heaven: graciously grant, that by his merits and prayers, we may lay hold of the everlasting rewards. Through the same *&c.* *Commem. of* St. Scholastica (of Lent), *and* of Sts. Faustinus & Jovita, Mart., *Mass*, Sapientiam, p. 312.

Feb. 16.—ST. BENEDICT OF ANIAN, ABBOT.

Mass, Os justi, page 337, *the Collect excepted.*

Collect. STIR up in Thy Church, O Lord, that Spirit which the blessed Abbot Benedict obeyed: that we, filled with the same Spirit, may set ourselves to love that which he cherished, and to put into practice that which he taught. Through *&c.*—*Commem. of* St. Scholastica, p. 410 *or* 579.

Feb. 17.—Oct.-day of St. Scholastica.—*As on Feb.* 10.

Feb. 19.—St. Cyril of Alexandria.—*See Feb.* 9, page 409.

Feb. 20.—St. Gilbert of Sempringham.—*See Feb.* 11, page 608.

Feb. 25 (L. Y. 26).—St. Walburge; *see May* 13, p. 612*c*.

Feb. 26 (L. Y. 27).—St. Ethelbert; *see* page 608*a*.

Feb. 27 (L. Y. 28).—ST. LEANDER, BP. OF SEVILLE, AND A DOCTOR OF THE CHURCH.

Mass, In medio, page 327, *the Collect excepted.*

Collect. O GOD, Who by the teaching and merits of blessed Leander Thy Confessor and Pontiff, didst expel from Spain the corruptions of Arianism: grant unto Thy people, that through his intercession, we may ever be kept free from all taint of error and wickedness. Through *&c.*—*In Lent, commemoration thereof.*

Feb. 28 (L. Y. 29).—St. Oswald, Bp. of Worcester, and then of York.—*Mass*, Statuit, page 323.

March 1.—St. David: *English Appendix*, page 609.

March 2.—St. Chad: *English Appendix*, page 609.

March 3.—ST. SWITHBERT, BP., AP. OF HOLLAND.

Mass, Statuit, page 323, *the Collect excepted.*

Collect. HEARKEN unto our prayers, we beseech Thee, O Lord: and blessed Swithbert Thy Confessor and Pontiff interceding, graciously grant what we ask. Through *&c.*—*Commem of Lent.*

March 5.—St. Elred; *see* March 3, page 609.

March 8.—St. Felix, 1st Bp. of Dunwich (*See removed to Norwich*), Apostle of the East Angles.—*Mass*, Statuit, page 323.

March 11.—St. John of God.—*See March* 8, page 413.

March 12.—St. Gregory the Great.
With Octave; see page 414.

March 13, 14, 15, *and* 16 (*when not falling on a Sunday*).—*The Conventual Mass is of the Lenten Weekday, the 2nd Prayer being of the Octave, and the 3rd of B. V. Mary. Private Masses may be said of the Octave, but without the* Gloria *and* Credo.

March 18.—St. Gabriel; p. 415.—*Commem. of* St. Gregory.

March 19.—St. Joseph; page 417.—*Commem. of* Oct.-day of St. Gregory, page 414, *and of* Lent.

March 20.—St. Cuthbert; *English Appendix*, page 610.

March 21.—St. Benedict, Abbot.
Patriarch of the Western Monks. *With Octave.—Mass*, page 582.

March 22, 23, 24, 26 (*if not in Holy Week or Easter Week*).—*The Conventual Mass is of the Lenten Weekday; the 2nd Prayer being of the Octave of St Benedict and the 3rd of B. V. Mary.—Private Masses may be of the Octave, but without the* Gloria *and* Credo.

March 28.—(*if not in Holy Week or Easter Week*).—Oct-day of St. Benedict.—*Mass as on* 21*st*, page 582.

March 29.—St. Edward the Martyr, King of England.
Out of Easter: Mass, In virtute, page 302, *but Collect*, O God, the triumphant Ruler, *as on March* 22, p. 610*a*. *In Easter-time, Mass*, Protexisti, page 306, *excepting Prayer, as above; Gospel Matt.* 10, page 303; *Secret and P. Com., Nos.* 1, *for Martyrs only.*

March 30.—St. Cyril of Jerusalem; *see March* 22, page 418.

March 31.—St. John Capistran; *see March* 28, page 420B.

April 1.—St. Stephen Harding; *see April* 17, p. 611.

April 3.—St. Richard; page 611.

April 19.—St. Elphege; p. 612.

April 20.—St. Egbert, p. 648*d*.

April 23.—St. George, Patron of England.
With Octave.—Page 424.

April 24.—St. Mellitus, Bp. of London, afterwards of Canterbury.—*Mass*, Statuit, page 323, *excepting the Collect, which is taken from Mass*, Sacerdotes, page 325. *Commem. of* St. George.

April 27.—St. Fidelis; *see April* 24, page 424.

April 29.—St. Robert: Abbot of Molesme, Founder of the Cistercians.—*Mass*, Os justi, page 337.—*Commem. of* St. George.

April 30.—Oct.-day of St. George; *as on April* 23, page 424.

1st Sunday in May.—The most pure Heart of the B.V. Mary. *Mass as on* page 574.

If coinciding with the 3rd Sunday after Easter, the Patronage of St. Joseph is transferred to the next Sunday.—If falling on the 1st or 3rd day of the month, the feast of the M. P. Heart is transferred to the first free day.

May 4.—Bd. John Fisher, &c.; *see* page 612 *a*.

May 7.—St. John of Beverley; *see Oct.* 25, page 624.

May 11.—St. Peter, Martyr; *see April* 29, page 428.

May 13.—St. Catherine of Sienna; *see April* 30, page 428.

May 14.—St. Stanislas; *see May* 7, page 435.—*Commem. of* St. Boniface, page 437.

May 15.—St. Erconwald; *see Nov.* 14, page 625.

May 19.—St. Dunstan; *see* page 613.

May 21.—St. Peter Celestine; *see May* 19, page 438.

May 22.—St. Romanus, Abbot.—*Mass*, Os justi, page 337.

May 23.—St. Monica; page 434.

May 24.—Our Lady Help of Christians; page 439.

May 25.—St. Gregory VII.; page 439

May 26.—St. Augustine,

Apostle of England and First Bishop of Canterbury: Patrd of the English Congregation; *with Octave; see* page 611.

May 27.—St. Bede; *see* page 441.—*Commem. of* Octave, *and of* St. John I., Pope and Mart., *from Mass*, Sacerdotes, page 301.

May 28.—St. Philip Neri; *see May* 26, page 440.

May 29.—St. Mary Magdalen of Pazzi; *see May* 29, page 442

May 30.—St. Aldhelm; *see May* 25, p. 614.—*Commem. of Octave*, and of St. Felix, Pope and Mart., *from Mass*, Statuit, p. 298

On the Sunday after the Octave of Corpus Christi.—The Sacred Heart of Jesus.—*See* page 232.

June 1.—Of the Oct. of St. Augustine; *as on May* 26, p. 614.

June 2.—Oct.-day of St. Augustine; *as on May* 26, p. 614 *Commem. of* Sts. Marcellinus, *&c.*, page 443.

June 7.—St. Wolstan; *see Jan.* 19, page 606*a*.

June 8.—St. William of York, page 616.

June 17.—St. Botolph, Abbot in Lincolnshire. *Mass*, p. 337.

June 22.—St. Alban; page 617.

July 4.—*Stanbrook.* B.V.M. of Consolation; p. 648 c.

July 5.—Sts. Cyril and Methodius; *see July* 7, page 471.

July 7.—Translation of St. Thomas; page 618.

July 9.—St. Willibald, Bp. of Eichstadt.

Mass, Statuit, page 323, *the Collect excepted.*

Collect. GRANT, we beseech Thee, Almighty God, that we who celebrate the festival of blessed Willibald Thy Confessor and Pontiff, may feel the help of his intercession with Thee. Through *&c.*

July 11.

Solemn Commemoration of St. Benedict.

Mass as on March 21, page 582.—*A commemoration of St. Benedict is made during the Octave of this feast.*

On the 2nd Sunday of July.

Patronage of St. Benedict.

Introit. FACIAM te in gentem magnam, et benedicam tibi: et magnificabo nomen tuum, erisque benedictus. *Ps.* Benedic, anima mea, Domino: et omnia quæ intra me sunt, nomini sancto ejus.

I WILL make of thee a great nation, and I will bless thee: and make thy name great, and thou shalt be blessed. *Ps.* Bless the Lord, O my soul: and all that is within me, bless His holy Name.

Collect. O GOD, who wert pleased to fill Thy most blessed Confessor Benedict with the spirit of all the just: grant unto us Thy servants who solemnly celebrate the feast of his Patronage, that filled with his spirit, we may faithfully accomplish that which by Thy grace we have undertaken to do. Through *&c.*

Lesson, Ecclus. 48. AND he stood up, as a fire, and his word burnt like a torch. And who can glory like unto thee? Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God. Who hearest judgment in Sina, and anointest kings to penance, and makest prophets successors after thee. Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob. Blessed are they that saw thee, and were honoured with thy friendship. For we live only in our life, but after death our name shall not be such. His memory is like the composition of a sweet smell made by the art of a perfumer: for his remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.

Gradual. Domine, prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus, coronam de lapide pretioso.—Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum sæculi. * Allel., allel. Vir Dei Benedictus omnium justorum spiritu plenus fuit: ipse intercedat pro cunctis monasticæ professionis.

Lord, Thou hast prevented him with the blessings of sweetness: thou hast set on his head a crown of precious stones.—Life he asked of Thee, and Thou hast given him length of days for ever and ever. * Alleluia, alleluia. That man of God, Benedict, was full of the spirit of all the just: may he intercede for all those who are bound to a monastic life.

Sequence, Læta dies, *and Gospel*, *Matt.* 19, page 583.

Offert. Tamquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo: et folium ejus non defluet, et omnia quæcumque faciet prosperabuntur.

He is like unto a tree that is planted near the running waters, which shall bring forth its fruit in due season: and his leaf shall not fall off, and all whatsoever he shall do shall prosper.

Secret. DO Thou, O Almighty God, accept these sacred Gifts which we offer unto Thee on the festival of our holy Father the Abbot Benedict: that even as Thou didst grant him an ardent love of Thee, so also Thou wouldest, through his Patronage, kindle in us the flame of Divine charity. Through *&c.*

Preface, as on page 583A.

Comm. Benedictionem omnium gentium dedit illi Dominus, et testamentum confirmavit super caput ejus: agnovit eum in benedictionibus suis, et conservavit illi misericordiam suam.

The Lord gave him the blessing of all nations, and confirmed His covenant on his head: He acknowledged him in His blessings, and preserved for him His mercy.

P. Com. WE who have been fed on the delights of this Divine Sacrament, suppliantly beseech Thee, O Lord, the fount and origin of all blessings, that by the Patronage of our most holy Father Benedict, we may obtain the grace of Thy blessing. Through *&c.*

July 15.—St. Swithin; *English Appendix*, page 61A.

July 18.—Oct.-day of the Solemn Commem. of St. Benedict. *As on March* 21, page 582.—*Commem. of* St. Symphorosa and her Sons, Martyrs, *from the Mass*, Sapientiam, page 312.

July 21.—St. Camillus; *see July* 18, page 476.—*Commem. of* St. Praxedes, Virgin, *from Mass*, Dilexisti, page 344.

July 24.—St. Henry; *see July* 15, page 474.—*Commem. and last Gospel of the* Vigil of St. James, *from the Mass*, Ego autem, page 293; *also Commem. of* St. Christina, Virgin and Martyr, *from the Mass*, Me expectaverunt, page 341.

Aug. 9.—St. Oswald, Martyr,

King of Northumbria.—*Mass*, In virtute, p. 302, *excepting*.

Collect. ALMIGHTY and everlasting God, Who hast given us this day's pleasant and holy joy on occasion of the festival of blessed Oswald the Martyr, graciously increase Thy love in our hearts: that we, who on earth celebrate his martyrdom, may feel his patronage in heaven. Through *&c.—Commem. and last Gospel of the* Vigil of St. Laurence; *also Commem. of* St. Romanus, page 494.

Aug 11.—St. German, Bishop of Auxerre.

Mass, Statuit, page 328, *the Collect excepted.*

Collect. GRACIOUSLY hear us, O God of our salvation: and since our own voices are not worthy to be heard, we beseech Thee that the intercession of blessed German Thy Confessor and Pontiff may be accepted on our behalf. Through *&c.—Commem. of* St. Laurence, page 495, *and of* Sts. Tiburtius *and* Susanna, page 496.

Aug. 31.—St. Aidan, 1st Bp. of Lindisfarne. *Mass*, p. 328.

Sept. 1.—St. Raymund; *see Aug.* 31, page 510.—*Commem.* of St. Giles, Abbot, page 337; *and of the* Holy XII. Brothers, Marts. *Prayers as of* Sts. Machabees, *Aug.* 1, page 487.

Sept 4.—Translation of St. Cuthbert; *see* page 622.

Sept. 6.—*Stanbrook.* Dedicat. of the Abbey Church. *Mass*, p. 351

Sept 16.—St. Edith, Virgin.

Mass, Dilexisti, page 344, *the Collect excepted.*

Collect. O GOD, Who dost establish Thy dwelling in a chaste heart, grant that we who with humble homage venerate the purity of Thy faithful Spouse Edith, may follow the example of her pious life. Through *&c.*
Commem. of Sts. Euphemia, *&c.*, page 518.

Sept. 25.—St. Cornelius, Pope, *and* St. Cyprian, Bishop of Carthage.—*Mass*, Intret, page 309.

Sept. 26.—St. Theodore, Bp. of Canterbury; p. 623.

Oct. 1.—St. Remigius, First Bishop of Rheims,

Apostle of the Franks.

Mass* Statuit, page 328. *the Collect on next page excepted.

Collect. O GOD, Who by the teaching of the blessed Pontiff Remigius didst bring under Thy yoke the fierce-willed people of the Franks: grant that we Thy suppliants, who glory in the name of Christian, may show forth our faith by works worthy of that name. Through *&c.*

Oct. 3.—**St. Thomas of Hereford**; *see* page 623.

Oct. 5.

St. Placid and his Companions, Martyrs.

Mass, Salus, page 313, *the Prayers and Gospel excepted.*

Collect. O GOD, Who didst in a wondrous manner rescue blessed Placid when all but overwhelmed in the waters, that he might, with a number of his Companions, confirm with his own blood that faith in Thee which he professed before the persecutors: do Thou, by the intercession of these Thy Martyrs, grant that we may not fear the loss of our lives for Thy sake, that so we may be made worthy to find them happily with Thee. Through *&c.*

Gospel, John 12, page 496.—*Secret and P. Comm. from the Mass*, Sapientiam, page 312.

Oct. 7.—St. Justina, Virgin and Martyr.

Mass, Loquebar, page 339, *the Collect excepted.*

Collect. O GOD, Who year by year dost gladden us with the solemn festival of blessed Justina Thy Virgin and Martyr: grant, that we who venerate her with our service, may likewise follow the example of her pious life. Through *&c.*—*Commem. of* St. Mark, *and of* Sts. Sergius, *&c.*, page 529.

2nd Sunday.—The **Maternity** of B.V.M.; *see* page 577.

Oct. 10.—St. Paulinus, Bishop of York.

Mass, Sacerdotes tui, page 325, *the Collect excepted.*

Collect. HEARKEN unto our prayers, we beseech Thee, O Lord: and blessed Paulinus Thy Confessor and Pontiff interceding, graciously grant what we ask. Through *&c.*

Oct. 11.—St. Francis Borgia; *see Oct.* 10, page 531.

Oct. 12.—St. Wilfrid; *see* page 628.

Oct. 13.—St. Edward.—*With Octave.* *See* page 531.

3rd Sunday.—The Purity of B.V.M.; *see* page 578.

Oct. 16.—St. Gall, Abbot in Switzerland.—*Mass*, p. 337.

Oct. 17.—St. Etheldreda; *see June* 23, page 617 *a*.

Oct. 20.—Octave day of St. Edward; *as on Oct.* 13, p. 531.

Oct. 21.—St. Ursula and her Companions; *see* page 535

4th Sunday.—The Patronage of B.V.M.; *see* p. 578

Oct. 22.—St. John Cantius; *see Oct.* 20, page 534.

Oct. 23.—St. Hedwige, *see Oct.* 17, page 532

Oct. 24.—St. Raphael; *see* page 537.

Oct. 29.—St. Josaphat; *see Nov.* 14, page 547

Oct 30.—Commemoration of the Martyrs and other Saints

Whose Relics are preserved in Benedictine Churches.

Introit. MULTAE tribulationes Justorum, et de his omnibus liberavit eos Dominus: Dominus custodit omnia ossa eorum: unum ex his non conteretur. *Ps.* Non derelinquet Dominus Sanctos suos: in aeternum conservabuntur

MANY are the tribulations of the Just, and out of them all did the Lord deliver them: the Lord keepeth all their bones: not one of them that shall be broken. *Ps.* The Lord will not forsake His Saints: they shall be preserved for ever.

Collect. O GOD, Who art pleased that this most holy Church should be adorned by the Relics of so many Saints: do Thou increase our faith in the Resurrection, and make us partakers of that immortal glory, a pledge of which we venerate in their ashes. Through de-

Lesson, No. 8, page 319 : *Ecclus.* 44, These are men of mercy.

Gradual. Laudate, qui habitatis in pulvere : cum eduxero vos de tumulis vestris, scietis quia ego Dominus. — Cum Christus apparuerit, vita vestra : tunc et vos apparebitis cum ipso in gloria.— * Allel., allel. Justi quasi virens folium germinabunt : non commovebitur radix eorum. Sit memoria justorum in benedictione : et ossa eorum pullulent de loco suo. Alleluia.

O give praise, ye that dwell in the dust : when I shall have brought you out of your tombs, ye shall know that I am the Lord.—When Christ, who is your life, shall appear : then shall ye also appear with Him in glory.— * All., all. The just shall flourish like a green leaf : their root shall not be moved. Let the remembrance of the just be in blessing : and their bones bud forth from their places. All.

Gospel, Luke 6, At that time, Jesus coming down, page 313.

Offert. Capillus de capite vestro non peribit : in patientia vestra possidebitis animas vestras.

A hair of your head shall not perish : in your patience ye shall possess your souls.

Secret. GRANT, we beseech Thee, O Lord, that through these heavenly Gifts we may serve Thee with a free will : that the Offerings which we lay before Thee on this Commemoration of Thy Saints, may through their intercession profit us unto salvation and glory. Through *&c.*

Comm. Dormiunt in terræ pulvere, evigilabunt in vitam æternam : et ossa eorum quasi herba germinabunt.

They sleep in the dust of the earth, but shall awake unto life everlasting : and their bones shall bud forth like grass.

P. Com. MAY Thy holy Mysteries, we beseech Thee, O Lord, afford us unceasing protection : whereby, through the prayers of Thy Saints, we may ever be shielded from all adversities. Through *&c.*

Nov. 3.—St. Winefrid ; *see English Appendix*, page 625.

Nov. 7.—St. Willibrord, Bishop of Utrecht.—*Mass*, as on p. 621*a*.—*Commem. of* Oct. of All Saints, page 542.

Nov. 10.—St. Justus, Bishop of Canterbury.

Mass, Statuit, page 323, *the Collect excepted.*

Collect. GRACIOUSLY hearken unto Thy people, O Lord, that cast themselves before Thee with their whole hearts, and protect them through the prayers of blessed Justus Thy Confessor and Pontiff: that they may cherish that in which they piously believe, and attain happily unto that for which they rightly hope. Through *&c.*
Commem. of Sts. Tryphon, *&c.*, page 546.

Nov. 12.—St. Æmilian, Abbot.—*Mass*, Os justi, page 337.

Nov. 13.

All Saints of the Order of St. Benedict.

The Feast is kept with an Octave.

Introit, Gaudeamus, *as on Nov.* 1, page 541, *but for* 'Sanctorum omnium' *substitute* 'Sanctorum Monachorum,'—'in honour of the holy Monks.'

Collect. GRANT, we beseech Thee, Almighty God, that the example of the holy Monks may stir us to the living of a better life: that so we may imitate the actions of those whose festival we celebrate. Through *&c.*

Epistle, Brethren, Let us exhibit ourselves, *as in the 4th line of page* 101, *and thence to the end of the Epistle.*

Gradual, Timete, page 542.—*Gospel*, *Matt.* 19, page 338.—*Offert.*, Justorum (*with* Alleluia *added*), page 543.

Secret. ACCEPT graciously, O Lord, the Sacrifice which we dedicate unto Thee through the merits of Thy holy Monks: and grant that it may conduce to our perpetual support. Through *&c.*—*Preface, on Nos.* 13 *only* page 588A.

Comm., Beati mundo corde, page 548.

P. Com. WE, who are filled with Thy salutary Mysteries, beseech Thee, O Lord, to help us through the prayers of Thy holy Monks, whose solemnity we celebrate. Through *&c.*

Nov. 14—(St. Andrew Avellino.)—**Commemoration** of the Departed Brethren of the Order of St. Benedict.

Mass, Requiem, page 553.—*Collect, Secret, and P. Com.*, Nos. 6 B, O God the bestower, *omitting the words* 'Relatives and Benefactors.'—*Epistle and Gospel* Nos. 1

Nov. 15.—(St. Martin, Pope and Martyr.)—Commemoration of Deceased Relatives and Benefactors of the English Congregation of the Order. *Mass*, Requiem, page 553.—*Collect, Secret, and P. Com.*, Nos. 6 B, O God the bestower, *omitting the word* Brethren.—*Epistle and Gospel*, Nos. 1.

Nov. 16.—St. Edmund of Canterbury; *see Eng. App.*, p. 626.

Nov. 17.—St. Gertrude the Great.

See November 15, page 548.

The Proper Mass which follows is said where sanctioned.

Introit. MIHI autem adhærere Deo bonum est, ponere in Domino Deo spem meam: ut annuntiem omnes prædicationes tuas, in portis filiæ Sion. *Ps.* Quam bonus Israel Deus: his qui recto sunt corde!

BUT for me it is good to hold fast by God, to put my trust in the Lord God; that I may declare all Thy praises in the gates of the daughter of Sion. *Ps.* How good is God unto Israel: unto them that are of a right heart!

Collect. O GOD, Who in the most pure heart of that holy Virgin Gertrude didst prepare a pleasant habitation for Thyself: do Thou, through her merits and intercession, mercifully wipe away the stains of our hearts, that they may become a worthy dwelling-place for Thy divine Majesty. Through *&c.*

Lesson, Cant. 2. I AM a flower of the field, and a lily of the valleys. As a lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under the shadow of him whom I desired: and his fruit was sweet to my palate. He brought me into the cellar of wine, he set in order charity within me. Stay me up with flowers, compass me about with apples: for I languish with love. His left hand is under my head, and his right hand shall embrace me. I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that ye stir not up, nor awaken my beloved until she please. My beloved is like a roe, or a young hart. Behold, he standeth behind our wall looking through the windows, peering through the lattices. Behold, my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one, and come.

Gradual. Quoniam respexisti humilitatem meam: sal-

Because Thou hast had regard to my lowliness Thou

vasti de necessitatibus animam meam. — Benedictus Dominus: quoniam mirificavit misericordiam suam mihi in civitate munita.— *Alleluia, alleluia. Viriliter agite, et confortetur cor vestrum: omnes qui speratis in Domino. Alleluia.

hast saved my soul out of distresses.—Blessed be the Lord: for He hath shewn me His wondrous mercy in a strong city. — *Allel., allel. Act manfully, and let your heart be strengthened: all ye that hope in the Lord. Alleluia.

Gospel, *Matt.* 25, page 340.

Offert. Oculi mei ad fideles terræ, ut sedeant mecum: ambulans in via immaculata, hic mihi ministrabat.

Mine eyes have been upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he ministered unto me.

Secret. DO Thou, we beseech Thee, O Lord God, sanctify these Gifts which we offer on the solemnity of blessed Gertrude the Virgin: that by means of them, our life, both in prosperity and adversity, may ever be directed in the way of salvation. Through *&c.*

Comm. Innocens manibus et mundo corde: qui non accepit in vano animam suam.

The innocent in hands, and clean of heart: who hath not taken his soul in vain.

P. Com. MAY the Holy Spirit, we beseech Thee, O Lord, inflame us, who have been refreshed by these sacred Gifts, with that fire which our Lord Jesus Christ sent upon earth, and was pleased to kindle vehemently in the heart of blessed Gertrude: He Who with Thee liveth *&c.*

Nov. 20.—Octave-day of All Saints O.S.B.—*As on Nov.* 13 *Ferias and affiliated Churches*: St. Edmund K. M.; p. 628. *Commem. of* Oct. of All Saints O.S.B., p. 645.

Nov. 24.—St. Edmund, King and Mart. *see Nov.* 20, p. 628 *Commem. of* St. Chrysogonus, p. 551. *Ferias, &c.*, St. Hugh, *Nov.* 17, p. 627

Nov. 27.—St. Hugh; *see Nov.* 17, page 627.

Nov. 28.—St. Felix; *see Nov.* 20, page 644

Nov. 29. to Dec. 31.—*See* pages 629, *&c*

For the Votive Masses of St. Benedict and of St. Scholastica, *see* page 648a.

December 1.

BD. RICHARD WHITING, Abbot, and John Thorne, and Roger James, Monks, of Glastonbury: hanged at Glastonbury, Nov. 15, 1539;

BD. HUGH COOKE OR FARINGDON, Abbot, and John Rugg, and John Eynon, Monks, of Reading: hanged at Reading, Nov. 15, 1539;

BD. JOHN BECHE, Abbot of Colchester: hanged at Colchester, Dec. 1, 1539;

All Priests and Martyrs.

Introit. VINEAM de Ægypto transtulisti: ejecisti Gentes, et plantasti eam. Operuit montes umbra ejus: et arbusta ejus cedros Dei. *Ps.* Qui regis Israel, intende: qui deducis velut ovem Joseph.

A VINE broughtest Thou out of Egypt: Thou didst cast out the Gentiles, and plant it. The shadow thereof covered the hills: and its boughs the cedars of God. *Ps.* O give ear, Thou that rulest Israel: that leadest Joseph like a sheep.

Collect. GRANT, we beseech Thee, Almighty God, that we who know these glorious Abbots and their Companions, Martyrs for the unity of Thy Church, to have been valiant in the confession of their faith, may now find them compassionate in interceding for us with Thee. Through *&c.*

Lesson, Jer. 5. REMEMBER, Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned unto strangers: our houses unto aliens. We are become orphans without a father, our mothers are as widows. Our water we have drunk for money: we have given a price for our wood. By our necks were we driven: we were weary, and rest was not given to us. Unto Egypt and unto the Assyrians have we given our hand, that we might be satisfied with bread. Our fathers have sinned, and are no more: and we have borne their iniquities.

Gradual. Consolabitur ergo Dominus Sion, et consolabitur omnes ruinas ejus: et ponet desertum ejus quasi delicias, et solitudinem ejus quasi hortum Domini. —

Wherefore, the Lord shall comfort Sion, and He shall comfort all her ruins: and shall make her desert like a place of pleasure, and her wilderness like the garden

Gaudium et lætitia invenietur in ea: gratiarum actio et vox laudis. — Alleluia, alleluia. Te martyrum candidatus laudat exercitus, Domine. Alleluia.

of the Lord.—Joy and gladness shall be found in her: thanksgiving and the voice of praise.—Alleluia, alleluia. Thee the white-robed army of martyrs praiseth, O Lord. Alleluia.

Gospel, Matt. 16. AT that time Jesus said to His disciples: But whom do ye say that I am? Simon Peter answered, and said, Thou art Christ, the Son of the Living God. And Jesus answering, said unto him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father Who is in heaven. And I say unto thee, That thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it.

Offert. Attendite ad petram unde excisi estis, attendite ad Abraham patrem vestrum: quia unum vocavi eum, et benedixi ei, et multiplicavi eum.

Look unto the rock whence ye are hewn, look unto Abraham your father: for him alone have I called, and blessed him, and made him to multiply.

Secret. MAY the Confession of Thy blessed Abbots and Martyrs, of Richard, Hugh, John, and their Companions, be pleasing unto Thee, we beseech Thee, O Lord: and both commend our Gifts, and ever implore for us Thine indulgence. Through *&c.*

Comm. Respice de cœlo et vide, et visita vineam istam; et perfice eam, quam plantavit dextera tua.

Look down from heaven, and see, and visit this vine; and perfect what Thy right hand hath planted.

P. Com. GRANT, we beseech Thee, O Lord, that the holy Sacrament which we have received may, through the prayers of Thy blessed Martyrs Richard, Hugh, John, and of their Companions, foster in us both a contempt of the world, and firmness in the Faith. Through *&c.*

Votive Mass of St. Benedict.

This Mass is said on any Tuesday (not being in Advent, Lent, or Ember-time, or a Vigil) which is not occupied by a feast of semi-double or higher rank; or if so occupied, on any other free day in the week.

Introit. VIR Dei Benedictus mundi gloriam despexit et reliquit: quoniam Dei Spiritus erat in eo. *Ps.* Sicut nomen tuum, ita et laus tua in fines terræ: justitia plena est dextera tua.

THAT man of God, Benedict, despised and forsook the glory of the world: because the Spirit of God was in him. *Ps.* According to Thy Name, so also is Thy praise to the ends of the earth: Thy right hand is filled with justice.

Collect, Stir up, *as on* page 583.

Lesson, Ecclus. 47. THE Lord gave praise to His Holy One, and to the Most High, with words of glory. With his whole heart he praised the Lord, and loved God that made him: and He gave him power against his enemies: and he set singers before the altar, and by their voices he made sweet melody. And to the festivals he added beauty, and set in order the solemn times even to the end of his life, that they should praise the holy Name of the Lord, and magnify the holiness of God in the morning. Christ took away his sins, and exalted his horn for ever. Wisdom shall praise her own self, and shall be honoured in her house, and shall glory in the midst of her people, and shall open her mouth in the churches of the Most High, and shall glorify herself in the sight of His power. In the midst of her own people she shall be exalted, and shall be admired in the holy assembly. And in the multitude of the elect shall she have praise, and among the blessed she shall be blessed.

Gradual. 1. *From Septuagesima to Holy Week, and during Eastertime, as for Abbots*, page 337.—2. *From Trinity to Septuagesima*, Domine prævenisti, page 639.

Gospel, Matt. 19 page 338.—*Offert.* In virtute, *and Comm.*, Amen dico, page 336.

Secret and P. Comm., as for Abbots, page 338, *substituting* 'Our holy Father Benedict the Abbot' *for* 'the holy' *or* 'blessed Abbot.'

Votive Mass of St. Scholastica.

This Mass is said once a month if there is a free day vacant; but not in Advent, Lent, Ember-time, or on Vigils.

Mass as on Feb. 10 page 410

July 4.—*Stanbrook.*—B.V. MARY OF CONSOLATION.

Titular Feast of the Abbey.

Introit. CONVERTE luctum nostrum in gaudium, ut viventes laudemus nomen tuum, Domina: et ne claudas ora te canentium, et laudantium te. *Ps.* Deus misereatur nostri et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.

O TURN our mourning into joy, that living we may praise thy name, O Lady: and shut not the mouths of them that sing and praise thee. *Ps.* God be merciful to us and bless us: may He cause the light of His countenance to shine upon us, and be merciful unto us.

Collect. O GOD, the Father of mercies, and the Author of all comfort, Who hast been pleased that all who, from whatever tribulation, call upon Thee, should receive wonderful comfort through the Mother of Thine only-begotten Son; do Thou graciously grant that we who rightfully glory in her most powerful patronage, may never cease following in her footsteps. Through *&c.*

Lesson, Prov. 8, page 384.

Gradual. Benedixit te Dominus in virtute sua, quia per te ad nihilum redegit inimicos nostros. — Benedicta es tu a Domino Deo excelso præ omnibus mulieribus super terram.—Alleluia, alleluia. Benedictus Dominus, qui hodie nomen tuum ita magnificavit, ut non recedat laus tua de ore hominum, qui memores fuerint virtutis Domini in æternum. Alleluia.

The Lord hath blessed thee in His power, because by thee He hath brought our enemies to nought.—Blessed art thou by the Lord, the most high God, above all women upon the earth.—Alleluia, alleluia. Blessed be the Lord, Who this day hath so magnified thy name, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever. Alleluia.

Gospel, Luke 1, page 287.

Offert. Recordare, Virgo Mater Dei, dum steteris in conspectu Domini, ut loquaris pro nobis bona, et ut avertas indignationem suam a nobis.

Be mindful, O Virgin Mother of God, when standing in the sight of the Lord, to speak on our behalf, and to turn away His indignation from us

Secret. O GOD, Who, by means of our communion with Thee in this adorable Sacrifice, makest us partakers of Thy One and Supreme Godhead; grant, graciously, that as, by the especial consolation of the most blessed Virgin Mary, we acknowledge Thy truth, so we may shape the course of our lives into a worthy conformity with it. Through *&c.*

Preface, No. 10, page 17.

Comm. Facta es Adjutrix nostra, convertisti planctum nostrum in gaudium: conscidisti saccum nostrum, circumdedisti nos lætitia, ut cantet tibi gloria nostra.

Thou hast become our Helper, and turned our mourning into joy: thou hast rent our sackcloth to pieces, and compassed us with gladness, that our glory may sing unto thee.

P. Com. WE, who have been enriched by so great a Gift, beseech Thee, O Lord, to grant that by the unceasing intercession for us of the most glorious Mother of Thine Only-begotten Son, we may both receive this Gift to our profit, and never cease from praising Thee. Through *&c.*

Jesuit Appendix.

The subjoined Calendar shows the feasts as they are now to be observed under the general revision of Calendars prescribed by the recent decrees of the Holy See (Nov., 1911, &c.)—some of the old feasts being omitted, and the days, or rite, of others changed.

The General (or 'Universal') Calendar, page xix, *holds good for the Jesuit Clergy on days to which no feast is assigned in the subjoined Calendar. And where a feast, entered in this Calendar, falls on a day to which, in the General Calendar, page* xix, *one or several feasts are likewise assigned—denoted in the subjoined Calendar by the letters* c, cc—*precedence will generally be to the Jesuit feast, the other or others being commemorated: as to which, and to the liberty of choice left to the Priest when celebrating a Private or Low Mass, see Note VII., clause* 8, *p.* xvia.

The Regular Clergy (Jesuits and other Orders) are bound to observe the Titular and Dedication feasts of the Diocesan Cathedral, but without Octaves; and similarly the principal diocesan and local Patronal feasts.

Abbreviations.—SJ = Society of Jesus. c. or cc. = Commemorations to be made on those days of feasts entered in the General or Jesuit Calendars. For other abbreviations see p. xix.

The Nationality of the Jesuit Saints is as follows:

Martyrs.—*English:* Bd. Edmund Campion, Alexander Briant, Thomas Cottam.—*Hungarian:* Bd. Stephen Pongraczy, Melchior Grodeczy—*Italian:* Bd. Jerome de Angelis, Paul Navarro, Charles Spinola, Camillus Costanzi, Rudolph Aquaviva.—*Japanese:* Sts. Paul Michi, John of Goto, James Chisai; Bd. Gaspar Cotenda, Simon Jempo, Leonard Chimura, Antony Ixida, Thomas Tzugi, Michael Nacaxima, Augustin Ota, Denis, Peter, Clement (a servant), Francis and Peter (children).—*Polish:* Bd. Andrew Bobola.—*Portuguese:* Bd. John-Baptist

Machado, Diego and Michael Carvalho, Ignatius de Azevedo, John de Britto, Antony Francisco, Francis Arania.—*Spanish:* Alphonsus Pacheco, Francis Pacheco.—*Swiss:* Peter Berna.

Confessors.—*Flemish:* Bd. John Berchmans.—*French:* St. John Francis Regis.—*German:* Bd. Peter Canisius.—*Italian:* Sts. Aloysius Gonzaga, Francis Jerome; Bd. Bernardine Realino, Antony Baldinucci.—*Polish:* St. Stanislas Kostka. *Savoyard:* Bd. Peter LeFèvre (Faber).—*Spanish:* Sts. Ignatius Loyola, Francis Xavier, Francis Borgia; Bd. Peter Claver, Alphonsus Rodriguez.

CALENDAR.

January.

1 | Circumcision. Principal Titular feast SJ, *dIo.* *Sunday from 2nd to 5th Jan. incl.; if no Sunday, then on 2nd,* Name of Jesus, *dII. c,*
2, 3, 4 | *When not a Sunday.*—Of Oct. Circumcision, *sd.*; *with c.* of Octave of St. Stephen, St. John, *or* Holy Innocents *respectively.*
5 | Vigil of Epiph., *sd.*; *c.* Oct. Circumcision; *c.* St. Telesphorus.
8 | Of Oct. of Epiphany, *sd.* *c.* Oct.-day of Circumcision.

February.

4 | John of Britto SJ, M, *d.—c.*
5 | Martyrs of Japan, *gd.—c.*
25 | (*In Leap years 26th.*) Diego Carvalho SJ, M, *d.*

March.

12 | St. Gregory I, P, *d.* (Thanksgiving Collects added on Anniversary of Canonisation of St. Ignatius and of St. Francis Xavier, 1622).

April.

23 | George M, *sd.* (*England, dI*).
27 | Peter Canisius SJ, *d.*

May.

10 | John of Avila, *d.—cc.*
11 | Francis Jerome SJ, *gd.*
16 | John Nepomucene M, 2nd Patron SJ, *gd.—c.*
21 | Andrew Bobola SJ, M, *d.*
22 | John Baptist Machado, &c., SJ, MM, *d.*
24 | BVM della Strada, *gd.*
30 | Mary Anne Paredes V, *d.—c.*

JUNE.

10 | Margaret, Q, W, *sd.*
16 | John Francis Regis SJ, *gd.*
20 | Francis Pacheco SJ, &c., MM, *d.—c.*
21 | ALOYSIUS GONZAGA SJ, *d2.*

JULY.

3 | Bernardine Realino SJ, *d.—c.* O.
15 | Ignatius Azevedo SJ, &c., MM, *d.—c.*
27 | Rudolph Aquaviva SJ, &c., MM, *d.—c.*
31 | Ignatius Loyola, Founder of SJ, *d1o.*

AUGUST.

1-5 | *c.* of Oct. of St. Ignatius.
7 | Oct.-day St. Ignatius, *gd.-c.*
9 | Peter le Fèvre (Faber) SJ, *d.*—Vigil, *c.c.*
13 | John Berchmans SJ, *gd,—c.*
25 | Michael Carvalho SJ, &c., MM, *d.—c.*

SEPTEMBER.

3 | Antony Ixida SJ, &c., MM, *d.*
6 | Thos. Tzugi SJ, &c., MM, *d.*
7 | Mark (a Canon); Stephen & Melchior SJ: all fellow MM, *d.*
9 | Peter Claver SJ, *gd.—c.*
10 | Chas. Spinola SJ, &c., MM. *d.—c.*
25 | Camillus SJ, &c., MM, *d.*
27 | Cosmas and Damian MM, *sd.* (Thanksgiving Collects added on Anniversary of Confirmation SJ, 1540).

OCTOBER.

10 | Francis Borgia SJ, *gd.*
13 | Edward K, *sd* (*City of Westminster*, Princ. Patr., *d1*).
17 | Mary M. Alacoque V, *d.—c.*
30 | Alphonsus Rodriguez SJ. *gd.*

NOVEMBER.

3 | Of Oct. All Saints, *sd.* (*All Masses for Departed SJ, d.*)
5 | Holy Relics in SJ Churches, *d.—c.* O.
6 | All Saints SJ, *gd.—c.* O.
7 | Antony Baldinucci SJ, *d.—c.* O.
13 | Stanislas Kostka SJ, *gd.—c.*
16 | Paul Navarro, &c., SJ, MM. *d.*
27 | Leonard Kimura SJ, &c., MM. *d.*

DECEMBER.

1 | Edmund Campion, &c., SJ, MM, *d.*
3 | FRANCIS XAVIER SJ, *d2.*
4 | Jerome de Angelis, &c., SJ, MM, *d.—cc.*

Dec. 1.—Bd. Edmund Campion, Alexander Briant, Thomas Cottam, Priests, S.J.

(anged at Tyburn, the first two, Dec. 1, 1581; the third, May 30, 1582.

Mass, Intret, page 309, *the Prayers and Lesson excepted.*

Collect. O GOD, Who for the maintenance of the true Faith and of the authority of the Apostolic See, didst strengthen Thy blessed Martyrs Edmund and his Companions with an indomitable courage: do Thou, hearkening unto their prayers, come, we beseech Thee, to the help of our frailty: that, firm in our faith, we may be able to withstand the enemy, even unto the end. Through *&c.*

Lesson, Apoc. 7, *No.* 4, page 317.—*Gradual*, Gloriosus, page 310, *with the Gospel*, Luke 21, *and the Offertory*, Mirabilis, page 311.

Secret. MAY the Gifts of Thy people, O Lord, be rendered yet more pleasing unto Thee for the remembrance which we make of Thy blessed Martyrs: and may those Gifts, through this holy Oblation and Communion, be salutary to us unto life everlasting. Through *&c.*

P. Com. O LORD JESUS CHRIST, Thou Whom we declare to be marvellous in the love of Thy blessed Martyrs: grant, we beseech Thee, that by their prayers we may ever continue in the love of Thee, Who livest and reignest with God the Father, *&c.*

Dec. 3.—St. Francis Xavier, S.J.

Apostle of the Indies, *d2.* Page 381.

Dec. 4.—Bd. Jerome de Angelis, Priest, *and* Simon Jempo, Martyrs, S.J., *d.*—*Mass as on Jan.* 20, p. 393, *substituting the names* 'Jerome and Simon' for 'Fabian and Sebastian.'—*Commems. of* St. Peter Chrysologus; *and of* St. Barbara, p. 382.

Jan. 1.—The Lord's Circumcision.

Principal Titular Feast of the Society, *d10;* p. 68.

Jan. 2, 3. and 4.—*On the 2nd, 3rd, and 4th respectively (unless one of these days be a Sunday), Mass of the* Octave of the Circumcision, *with a Commemoration on those days, respectively, of the* Octave-day of St. Stephen, St. John, the Holy Innocents.

On the 5th, Mass of the Vigil of the Epiphany, with a Commemoration of the Circumcision *and of* St. Telesphorus, p. 69.

On the 7th and 8th a Commemoration is made of the Octave of the Circumcision; and on the 8th of its Octave-day: always from the Mass, p. 68.

Feb. 4.

Bd. John of Britto, S.J., Pr. and Mart.

Mass, Lætabitur, page 304, *the Prayers excepted.*

Collect. O GOD, Who, that blessed John Thy Martyr might spread the Catholic Faith among the Eastern Indies, didst strengthen him with an indomitable perseverance: do Thou, through his merits and intercession, grant, that we who celebrate the memory of his triumph, may also imitate the example of his faith. Through, *&c.*
Commem. of St. Andrew Corsini, p. 406.

Secret. RECEIVE graciously, O Lord, the Gifts which we offer: and by the interceding merits of blessed John Thy Martyr, grant, that being conformed to the Passion and Death of Thine only-begotten Son, we may also deserve to be made fellow-sharers of the Resurrection and glory of Him: Who with Thee liveth, *&c.*

P. Com. REFRESHED, in these Mysteries, by the sacred Pledge of man's redemption, we suppliantly beseech Thee, O Lord: that we, who are weighed down by the burden of our sins, may, blessed John Thy Martyr interceding, obtain both pardon and peace. Through *&c.*

Feb. 5.—The Martyrs of Japan:

Sts. Paul Michi, John of Goto, and James Chisai, S.J.

Introit. PER patientiam curramus ad propositum nobis certamen, aspicientes in auctorem fidei et consummatorem Jesum; qui proposito sibi gaudio sustinuit crucem, confusione contempta. *Ps.* Exultate, justi, in Domino: rectos decet collaudatio.

LET us run by patience to the fight proposed to us, looking on Jesus, the author and finisher of faith: Who, having joy set before Him, endured the cross, despising the shame. *Ps.* Exult, ye just, in the Lord: praise becometh the upright.

Collect. O GOD, Who in the blood of Thy holy Martyrs Paul, John, and James, didst strengthen the first-fruits of the Faith from among the people of Japan: mercifully grant, that we who are stirred by their examples, may, by their prayers, be helped to make confession of Thy Name. Through *&c.—Commem. of* St. Agatha, p. 406.

Epistle, Gal. 6, page 528.

Gradual. Nos autem prædicamus Christum crucifixum: Judæis quidem scandalum, gentibus autem stultitiam.—Non enim me judicavi scire aliud inter vos, nisi Jesum, et hunc crucifixum.—* Alleluia, allel. Exeamus igitur ad eum extra castra: improperium ejus portantes. Allel.

But we preach Christ crucified: unto the Jews indeed a stumbling-block, but unto the Gentiles foolishness.—For I judged not myself to know anything among you, but Jesus, and Him crucified.—* All., all.—Let us therefore go out to Him outside the camp: bearing His reproach. Allel.

*From Septuagesima to Palm Sunday the Gradual is said up to the *, and then the Tract* Qui seminant, page 311.

Gospel, Matt. 16, page 302.

Offert. Qui sunt Christi carnem suam crucifixerunt, cum vitiis et concupiscentiis.

They that are Christ's have crucified their flesh with its vices and lusts.

Secret. GRANT, we beseech Thee, O Lord, that celebrating, as we do, the unbloody Sacrifice of the Cross, we may take up our cross, and follow Thine only-begotten Son: Whom those glorious Martyrs, Paul, John, and James, confessed, dying on the cross. Through the same *&c.*

Comm. Christo confixus sum cruci: vivo ego, jam non ego, vivit vero in me Christus.

With Christ am I nailed to the Cross: yet I live, now not I, but Christ liveth in me.

P. Com. MAY the Mystery of the Cross remain impressed on our minds, we beseech Thee, O Lord: and, Thy holy Martyrs, Paul, John, and James interceding produce in us a salutary effect. Through *&c.*

Feb. 25.—Bd. Diego (Didacus) Carvalho, S.J., Priest and Martyr.

Mass, Lætabitur, page 304, *the Collect excepted.*

Collect. MERCIFULLY give ear, we beseech Thee, O Lord, unto the prayers of Thy people; that we may obtain help through the merits of blessed Diego Thy Martyr, whose passion we joyfully commemorate. Through *&c.—Commem. of Lent, when proper.*

March 12.—St. Gregory I., p. 414.—*A Collect, Secret and P. Com. of Thanksgiving*, p. 355, *are added in this Mass in commemoration* of the Anniversary of the Canonization of St. Ignatius and of St. Francis Xavier, A.D. 1622

April 23.—St. George, *sd.*; p. 424. (For Jesuits in England, *d10.*)

April 27.—Bd. Peter Canisius, S.J., Priest.

Mass, Justus, page 335, *the Prayers excepted.*

Collect. O GOD, Who for the defence of the Catholic Faith didst strengthen blessed Peter Thy Confessor with courage and learning: mercifully grant, that by his example and teaching, the hearts of those who have strayed away may turn back into the way of salvation; and that the minds of those who have remained faithful, may persevere in their confession of the truth. Through *&c.*

Secret. DO Thou, O merciful God, sanctify these Gifts: and grant, that even as Thine only-begotten Son was pleased to offer Himself as a Sacrifice for our sakes, so we also, in imitation of the blessed Confessor Peter, may ever present ourselves unto Thee as a Sacrifice of praise. Through *&c.*

P. Com. MAY the Sacrifice which we have offered, O Lord, in honour of the blessed Confessor Peter, increase our faith, hope, and charity: and ever gladden Thy Church by an increase of children. Through *&c.*

May 10.—Bd. John of Avila.

A Secular Priest, called 'The Master.'

Mass, Clama, *May* 11, p. 657, *the Prayers and Gradual excepted.*

Collect. O GOD, the Bestower of of all good things, Who in blessed John, Thy Confessor, didst form a Master wonderful in directing the souls of men into the way of salvation and in bringing back sinners to repentance: do Thou grant that, by ever steadfastly treading in his footsteps, we may attain unto glory everlasting. Through *&c.*—*Commemoration of* St. Antoninus, p. 436.

In Easter-time.—Alleluia, alleluia. Quam pulchri super montes pedes annuntiantis et prædicantis pacem: annuntiantis bonum, prædicantis salutem. Alleluia.—Lingua pravorum peribit: lingua autem sapientium est sanitas. Alleluia.

Alleluia, alleluia. How beautiful upon the mountains are the feet of him that bringeth good tidings and preacheth peace: of him that showeth forth good, that preacheth salvation. Allel.—The tongue of the perverse shall perish: but the tongue of the wise is health. Allel.

Secret. RECEIVE, O Lord, the Gift which we offer: and through the intercession of blessed John, Thy Confessor, whom Thou didst enrich with an exceeding love of the Sacrament of the Eucharist, do Thou grant that our Offering may profit us unto salvation. Through *&c.*

P. Com. REFRESHED by this heavenly Pledge, we beseech Thee, O Lord our God, that through the p ayers of blessed John, Thy Confessor, we may, after his example, by strenuous endeavour, overcome all things opposed to us in this world. Through *&c.*

May 11.

St. Francis Jerome, S.J., Priest.

Introit. CLAMA, ne cesses, quasi tuba exalta vocem tuam: et annuntia populo meo scelera eorum, et domui Israel peccata eorum. (Alleluia, alleluia.) *Ps.* Ecce dabit voci suæ vocem virtutis: date gloriam Deo super Israel.

CRY aloud, cease not, lift up thy voice like a trumpet: and declare unto my people their wicked doings, and to the house of Israel their sins. (All., all.) *Ps.* Behold, He will give to His voice the voice of power: O give glory unto God for Israel.

Collect. O GOD, Who for the salvation of souls didst make blessed Francis an eminent preacher of Thy word: do Thou, by his intercession, grant that we may both search out with our hearts the commandments of Thy Law, and in our actions faithfully put them into practice. Through *&c.*

Epistle, 1 *Cor.* 2. WHEN I came to you, brethren, I came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ. For I judged not myself to know anything among you, but Jesus Christ, and Him crucified. And my speech and my preaching was not in the persuasive words of human wisdom, but in the shewing of the spirit and power: that your faith might not stand on the wisdom of men, but on the power of God. Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory.

Gradual, No. 1 *or* 3, *according to the Season, and Gospel, Luke* 12 pages 332 and 333.

Offert. Misit me Dominus ut mederer contritis corde: et prædicarem captivis indulgentiam. (Alleluia.)

The Lord hath sent me to heal the bruised of heart: and to preach a release unto the captives. (Alleluia.)

Secret. WE devoutly offer unto Thee, O Lord, in commemoration of blessed Francis, the Gifts which we have received of Thy bounty: suppliantly beseeching, that of Thy clemency Thou wouldest also bestow upon us those good works, by means of which we may appease Thy justice. Through *&c.*

Comm. Factus sum infirmis infirmus, ut infirmos lucrifacerem. Omnibus omnia factus sum, ut omnes facerem salvos. (Alleluia.)

To the weak I became weak, that I might gain the weak I became all things to all men, that I might save them all. (Alleluia.)

P. Com. MAY the salutary Mystery of Thy Table cleanse our hearts, O Lord, at the intercession of blessed Francis Thy Confessor: that Thou mayest find in us nothing to punish, but something to reward. Through *&c.*

May 16. — St. John Nepomucene, Second Patron of the Society; p. 388 — *Commemoration of* St. Ubald, p. 439.

May 21.—Bd. Andrew Bobola, S.J., Pr., Mart.

Mass, the Prayers excepted:—in Easter-time, Protexisti, page 306; *out of Easter,* Lætabitur, page 304.

Collect. O GOD, Who, when blessed Andrew had been sorely tried by manifold tortures, didst crown his confession of the true Faith by a glorious martyrdom: grant, we beseech Thee, that we also may remain steadfast in that same Faith, and rather suffer every adversity than any loss to our souls. Through *&c.*

Secret. WE offer Thee, O Lord, the spotless Sacrifice of Thine only-begotten Son: earnestly praying that what we humbly beg for our salvation, we may obtain through the prayers of blessed Andrew, Thy Martyr. Through the same *&c.*

P. Com. DO Thou, O Lord, mercifully grant unto us, who, in honour of blessed Andrew Thy Martyr, have partaken of the holy Sacrament of Thine Altar, that we may imitate the unconquerable constancy of him whom we have set ourselves as a model. Through *&c.*

May 22.—Bd. John-Baptist Machado, S.J., Pr., And his Companions: Martyrs.

Mass, Sapientiam, page 312, *the Collect excepted.*

Collect. GRACIOUSLY impart unto us Thine help, we beseech Thee, O Lord; and Thy blessed Martyrs John-Baptist and his Companions interceding, stretch forth over us the right-hand of Thy propitiation. Through *&c.*

May 24.—B.V. Mary della Strada; p. 571c.

May 30.

Bd. Mary Anne de Jesus de Paredes, Virgin.

Mass, Dilexisti, p. 344, *the Prayers excepted.*

Collect. O GOD, Who wert pleased that even amid the seductions of the world, blessed Mary Anne should, like a lily among thorns, flourish forth with virginal chastity and unceasing self-mortification: grant, we beseech Thee, that by the help of her merits and intercession, we may be drawn back from the ways of vice, and seek after the better things. Through *&c.* *Commemoration of* St. Felix, Pope and Martyr: *from the Mass,* Statuit; p. 298.

Secret. MAY the prayers which we offer up on the solemnity of blessed Mary Anne, ascend unto Thee, O Lord: as likewise this salutary Victim, fragrant with a virginal perfume. Through *&c.*

P. Com. REFRESHED by this heavenly Food, we supplantly beseech Thee, O Lord, that cleansed from all stain through the prayers of blessed Mary Anne, we may, by following her example, please Thee both in mind and in body. Through *&c.*

June 16.

St. John Francis Regis, S.J. Priest.

Introit. SPIRITUS Domini super me, propter quod unxit me: evangelizare pauperibus misit me, sanare contritos corde, prædicare annum Domini acceptum, et diem retributionis. *Ps.* Exurge, Domine Deus, exaltetur manus tua: ne obliviscaris pauperum.

THE Spirit of the Lord is upon me, wherefore He hath anointed me: He hath sent me to preach the Gospel to the poor, to heal the bruised of heart, to proclaim the accepted year of the Lord, and the day of retribution. *Ps.* Arise, O Lord God, let Thy hand be exalted: forget not the poor.

Collect. O GOD, Who, that blessed John Francis Thy Confessor might endure much labour for the salvation of souls, didst adorn him with a wondrous charity and an invincible patience: grant graciously, that we, gaining instruction from his example, and helped by his prayers, may obtain the rewards of everlasting life. Through *&c.*

Epistle, 1 *Thess.* 2, *as on May* 28, page 441.

Gradual. Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini. — Ad annuntiandum mane misericordiam tuam: et veritatem tuam per noctem. — * Alleluia, alleluia. Dominus dabit verbum evangelizantibus: virtute multa. Alleluia.

The just man shall flourish like a palm-tree: as a cedar of Libanus shall he be multiplied in the house of the Lord. — To show forth Thy mercy in the morning: and Thy truth through the night. — * All., all. The Lord shall give the word unto them that preach good tidings: with great power. All.

Gospel, Matt. 9, page 591.

Offert., Benedictio, *as from* * *in Offert.*, page 668.

Secret. MAY the Victim of Love which we offer up in this Sacrifice, be a propitiation for us, through Thy mercy, O Lord: and by the prayers and merits of blessed John Francis may It be most efficacious and salutary in obtaining for us greater patience and charity. Through *&c.*

Comm. Quam pulchri super montes pedes annuntiantis et prædicantis pacem: annuntiantis bonum, prædicantis salutem.

How beautiful upon the mountains are the feet of him that bringeth good tidings, and preacheth peace: of him that showeth forth good, that preacheth salvation.

June 20.—Bd. Francis Pacheco, S.J., Priest, and his Companions, Martyrs.

Mass as on the feast of Sts. Gervasius and Protasius, *see June* 19, page 452.—*Commem. of* St. Silverius, Pope and Martyr, *from Mass*, Statuit, page 298.

June 21.—St. Aloysius, S.J.; *see* p. 452.

July 3.—Bd. Bernardine Realino, S.J., Priest.

Introit. DILECTUS Deo et hominibus, cujus memoria in benedictione est. Similem illum fecit in gloria Sanctorum. In fide et lenitate ipsius sanctum fecit illum. *Ps.* Jubilate Deo omnis terra, servite Domino in lætitia: introite in conspectu ejus in exultatione.

BLESSED of God and of men, his memory is in blessing. He made him like unto the Saints in glory, and sanctified him in his faith and meekness. *Ps.* Sing joyfully unto God, all the earth, serve ye the Lord in gladness: come in before His presence with exceeding joy.

Collect. IMPART unto us, O Lord, through the intercession of blessed Bernardine, the spirit of humility and charity: Thou Who, divinely filling him with that spirit, didst make him an eminent minister of Thy loving-kindness. Through *&c.*—*Commem. of* Oct. of Sts. Peter and Paul, p. 461.

Epistle, 1 *John* 2, 4. MY little children, these things I write to you, that ye may not sin. But if any man sin, we have an Advocate with the Father, Jesus Christ the just. And He is the propitiation for our sins: and not for

ours only, but also for those of the whole world. And hereby know we that we have known Him, if we keep His commandments. He that saith that he knoweth Him, and keepeth not His commandments, is a liar, and the truth is not in him. But he that keepeth His word, in him verily is the charity of God perfected: and by this know we that we are in Him. He that saith he abideth in Him, ought himself also to walk, even as He walked. Herein is charity; not as though we had loved God, but because He first loved us, and sent His Son to be a propitiation for our sins.

Gradual. Fiat misericordia tua ut consoletur me, secundum eloquium tuum servo tuo. Veniant mihi miserationes tuæ: et vivam.—Alleluia, alleluia. Secundum misericordiam tuam vivifica me: et custodiam testimonia oris tui. Alleluia.

O let Thy mercy be for my comfort, according to Thy word unto Thy servant. Let Thy tender mercies come unto me, and I shall live.—Alleluia, alleluia. O quicken me according to Thy mercy: and I shall keep the testimonies of Thy mouth. Alleluia.

Gospel, Matt. 11, p. 820, *No.* 1.

Offert. Gustate et videte quoniam suavis est Dominus: beatus vir qui sperat in eo. Juxta est Dominus iis qui tribulato sunt corde: et humiles spiritu salvabit. Alleluia.

O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him. The Lord is nigh unto them that are of a troubled heart: and He shall save the humble in spirit. Alleluia.

Secret. DO Thou, we beseech Thee, O Lord God, graciously vouchsafe to receive the Gifts, which, rejoicing in the commemoration of blessed Bernardine, we offer unto Thee: even as Thou wast wont to accept them from his hands. Through *&c.*

Comm. Vivo ego, jam non ego: vivit vero in me Christus. In fide vivo Filii Dei, qui dilexit me, et tradidit semetipsum pro me.

I live, yet not I: but Christ liveth in me. I live in the faith of the Son of God Who loved me, and delivered Himself for me.

P. Com. REFRESHED by the Gift of which we have partaken at Thy Table, we suppliantly beseech Thee, O Lord Jesus Christ, that, through the prayers and merits of blessed Bernardine, we may ever remain united unto Thee in charity. O Thou that livest *&c.*

July 15.—Bd. Ignatius de Azevedo, S.J., Pr., and his Companions: Martyrs.

Mass, Intret, page 309, *the Prayers excepted.*

Collect. ALMIGHTY and everlasting God, Who, in the contest of blessed Ignatius and his Companions, hast enabled us to venerate, on one solemnity, the triumph of forty Martyrs: mercifully grant that we who joyfully contemplate their glory in heaven, may rival their unconquerable steadfastness in the Faith. Through *&c.*

Commem. of St. Henry; p. 474.

Secret. RECEIVE, O Lord, this most acceptable Sacrifice of Thine only-begotten Son: and, blessed Ignatius and his Companions interceding, grant that the Sacrament which gave them strength for the fight, may make us fervent in Thy love and service. Through *&c.*

P. Com. MAY these holy Mysteries, O Lord, increase in us the Faith which we have received by the gift of Thy merciful grace; that we, who are fighting against the spirits of evil, may be strengthened in the profession of that Faith by the examples of blessed Ignatius and his Companions. Through *&c.*

July 27.—Bd. Rudolph Aquaviva, Alphonsus Pacheco, Peter Berna, Antony Francisco, Priests; and Francis Arania, Lay-Brother; S.J., Martyrs.

Mass, Intret, p. 309, *except as follows.*

Collect. MAY the glorious self-offering of Thy blessed Martyrs, Rudolph, Alphonsus, Peter, Antony, and Francis, commend our prayers, we beseech Thee, O Lord; that after their example, and by their intercession, we may offer ourselves a living sacrifice, pleasing unto Thee, in homage to Thy holy Name. Through *&c.*

Comm. of St Pantaleon, Mart., *from the Mass* Lætabitur, p. 304.

Lesson, Apoc. 7, p. 317, *No.* 4.

Secret. MAY the heavenly Food of this Altar give us strength against Thine enemies, O Lord God; that Food which so well prepared for their contest Thy blessed Martyrs Rudolph and his Companions that they proved stronger for victory than their adversaries. Through *&c.*

P. Com. GRANT, O Lord Jesus Christ, that we who have been strengthened by participation in this salutary Sacrifice, may imitate the unconquered constancy in faith and charity of Thy blessed Martyrs Rudolph and

July 31.—Feast and Octave of St. Ignatius:

Founder of the Society of Jesus; *see* page 486.

Aug. 7.—Octave-day of St. Ignatius; *as on July* 31, p. 486.—*Commem. of* St. Cajetan *and of* St. Donatus; p. 492.

Aug. 9.—Bd. Peter Le Fevre, S.J., Priest.

Mass, Justus, page 835, *the Prayers excepted.*

Collect. HEARKEN, O Lord, unto our supplications: and do Thou, Who, in blessed Peter the Confessor, wast pleased to unite an assiduous love of prayer to an unwearying zeal for souls, grant, by his merits and intercession, that we, ever cleaving to Thee with our whole minds, may attain to love and help our neighbours in all deed and truth. Through *&c.*

Commem. of the Vigil of St. Laurence, and of St. Romanus, p. 494.

Secret. WE, who offer unto Thee the saintary Sacrifice of Thine only-begotten Son, Who became obedient unto death, suppliantly entreat Thee, O Lord: that even as from blessed Peter Thou didst accept the sacrifice of his life offered up in a spirit of obedience, so also Thou wouldest accept the burnt-offering of our wills. Through the

P. Com. DO Thou, O Lord, pour out upon us, who have been refreshed by this heavenly Bread, the spirit of Thy love: and grant that, shielded by the guardianship of the Angels, we may, after the example of blessed Peter, ever remain devoted unto Thee. Through *&c.*

Aug. 13.—St. John Berchmans, S.J.

Introit. CUSTODIVIT anima mea testimonia tua: et dilexit ea vehementer. *Ps.* Beati immaculati in via: qui ambulant in lege Domini.

MY soul hath kept Thy testimonies: and hath loved them exceedingly. *Ps.* Blessed are the undefiled in the way: that walk in the law of the Lord.

Collect. GRANT unto Thy servants, we beseech Thee, O Lord God, to imitate the example of that innocence and faithfulness in Thy service, wherewith the angelic youth John hallowed the flower of his life. Through *&c.*

Commem of Sts. Hippolytus and Cassian, page 497.

Lesson, Ecclus. 51. I WILL give thanks, and praise Thee, and bless the Name of the Lord. When I was yet young, before I wandered about, I sought for wisdom openly in

my prayer. I prayed for her before the temple, and to the very end I will seek after her. And she flourished as a grape soon ripe: my heart delighted in her. My foot walked in the right way, from my youth up I sought after her. I bowed down my ear a little, and received her. I found much wisdom in myself, and I profited much therein. To Him that giveth me wisdom, will I give glory. For I have determined to follow her: I have had a zeal for good, and shall not be confounded. My soul hath wrestled for her, and in doing it I have been confirmed. I directed my soul to her, and in knowledge I found her. I possessed my heart with her from the beginning: therefore shall I not be forsaken. See with your eyes, how that I have laboured but a little, and have found me much rest.

Gradual. Consummatus in brevi explevit tempora multa.—Placita enim erat Deo anima illius: propter hoc properavit educere illum de medio iniquitatum. —*All., all. Condemnat autem justus mortuus, vivos impios: et juventus celerius consummata, longam vitam injusti. All.

Being made perfect in a short while, he fulfilled a long time.—For his soul pleased God: therefore hastened He to bring him from out of the midst of iniquities. —*Alleluia, alleluia. Now the just that is dead, condemneth the wicked that are living: and youth soon perfected, the long life of the unjust. Alleluia.

Gospel, Matt. 19, At that time: Behold one came to Jesus, and said, Good master, what good shall I do *&c., as from 8th line of the Gospel on* page 478 *to the end.*

Offert. O Domine, quia ego servus tuus, ego servus tuus, et filius ancillæ tuæ: dirupisti vincula mea, tibi sacrificabo hostiam laudis.

O Lord, I am Thy servant, I am Thy servant, and the son of Thine handmaid: Thou hast broken my bonds, I will offer Thee the sacrifice of praise.

Secret. LOOK down, O merciful God, upon the Gifts which we offer when calling to mind that charity wherewith blessed John was inflamed whilst assisting at these Mysteries. Through *&c.*

Comm. Ego dilecto meo, et dilectus meus mihi, qui pascitur inter lilia. Inveni quem diligit anima mea: tenui eum, nec dimittam.

I unto my beloved, and my beloved unto me, who feedeth among the lilies. I have found him whom my soul loveth: I have taken hold of him, and will not let him go.

P. Com. DO Thou, we beseech Thee, O merciful God, grant unto us who have been refreshed with this heavenly Food, that, following in the steps of blessed John, we may run the way of Thy commandments with enlarged hearts. Through *&c.*

Aug. 25.—Bd. Michael Carvalho, S.J., Pr., And his Companions: Martyrs.

Mass, Intret, page 309, *the Prayers excepted.*

Collect. MAY the glorious confession of Thy blessed Martyrs Michael and his Companions encourage us, O Lord; and their loving intercession ever protect us. Through *&c.* *Commem. of* St. Louis, p. 505.

Secret. GIVE ear, O Lord, unto the supplications which we make on this commemoration of Thy blessed Martyrs Michael and his Companions: that we, who trust not in our own righteousness, may be helped by the merits of those who pleased Thee. Through *&c.*

P. Com. FILLED with these salutary Mysteries, we beseech Thee, O Lord, to help us through the prayers of the blessed Martyrs whose festival we celebrate. Through *&c.*

Sept. 3.—Bd. Antony Ixida, S.J., Pr., & Comp., MM.

Mass, Intret, page 309, *the Prayers excepted.*

Collect. O GOD, Who dost gladden us by the yearly solemnity of Thy blessed Martyrs Antony and his Companions; grant graciously that we who celebrate their heavenly birthday, may also imitate their constancy in suffering. Through *&c.* *Secret and P. Com. as on Aug.* 25, p. 503, *but with the name altered to* Antony.

Sept. 6.—Bd. Thomas Tzugi, S.J., Pr.; Michael Nakaxima, S.J.; and their Companions: Martyrs.

Mass, Sapientiam, page 312.—*In the Collect and P. Com., say,* 'Of Thy blessed Martyrs Thomas, Michael, and their Companions.

Sept. 7.—Bd. Mark Crisin, a Canon of Strigonia, now Gran, Bd. Stephen Pongraczy, and Melchior Grodeczy, Priests, S.J.

All Hungarians and Martyrs.

Mass, Intret, p. 309, *the Prayers excepted, for which see* p. 672.

Sept. 9.—St. Peter Claver, S.J., Priest.

Introit. SATIAVIT Dominus animam inanem: sedentes in tenebris et umbra mortis, vinctos in mendicitate et ferro. *Ps.* Confiteantur Domino misericordiae ejus: et mirabilia ejus filiis hominum.

THE Lord hath satisfied the empty soul: such as sat in darkness and in the shadow of death, being fast bound in misery and iron. *Ps.* Let the mercies of the Lord give glory unto Him: and His wondrous works unto the children of men.

Collect. O GOD, Who, when about to call the enslaved Negroes unto the knowledge of Thy Name, didst strengthen blessed Peter with a wondrous charity and patience for their help: grant, through his intercession, that we, seeking the things of Christ Jesus, may love our neighbours in deed and in truth. Through the same *&c.*

Lesson, *Is.* 58. THUS saith the Lord: Loose the bonds of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. * Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thine own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say, Here I am. (*Omit the next sentence on the feast of Bd. Peter Claver.* If thou wilt take the chain out of the midst of thee, and cease to stretch out thy finger, and to speak that which profiteth not.)—When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy dark-

ness shall be as the noonday.—*The rest is said only on the feast of St. Jerome Emilian.* And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones: and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

Graduel. Liberabit pauperem a potente, et pauperem cui non erat adjutor: parcet pauperi et inopi, et animas pauperum salvas faciet.—Ex usuris et iniquitate redimet animas eorum: et honorabile nomen eorum coram illo.—*Alleluia, alleluia. Exurge, Domine Deus, exaltetur manus tua, ne obliviscaris pauperum: tibi derelictus est pauper, orphano tu eris adjutor. Alleluia.

He shall deliver the poor from the mighty, and the needy that had no helper; he shall spare the poor and the needy, and save the souls of the poor.—From usuries and iniquity he shall redeem their souls: and their name shall be honourable before him.—*Alleluia, alleluia. Arise, O Lord God, let Thy hand be exalted, forget not the poor: unto Thee is the poor man left: Thou wilt be a helper to the orphan. Alleluia.

Gospel, Luke 10. At that time: A certain lawyer willing to justify himself, said unto Jesus, *&c., as from the* * *in the middle of the Gospel* on page 251.

Offert. Eo quod liberassem pauperem vociferantem, et pupillum cui non esset adjutor: * benedictio perituri super me veniebat. Et cor viduæ consolatus sum: oculus fui cæco et pes claudo, pater eram pauperum.

Because I delivered the poor man that cried out, and the fatherless that had no helper: * the blessing of him that was about to perish came upon me. And I comforted the heart of the widow: I was an eye to the blind, and a foot to the lame, I was a father to the poor.

Secret. MAY the Victim of Love which we offer up in this Sacrifice be a propitiation for us, through Thy mercy, O Lord: and by the prayers and merits of blessed Peter may It be most efficacious and salutary in obtaining for us greater patience and charity. Through *&c.*

Comm. Ego pascam oves meas, et ego eas accubare faciam, dicit Dominus Deus. Quod perierat requiram, et quod abjectum erat reducam, et quod confractum fuerat alligabo, et quod infirmum fuerat consolidabo.

I will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away I will bring back, and that which was broken I will bind up, and I will make strong that which was weak.

P. Com. MAY the salutary effect of Thy loving-kindness increase in us, O Lord: that refreshed by this Heavenly Food, we may, by the intercession of blessed Peter, happily obtain the crown of everlasting life. Through *&c.*

Sept. 10.—Bd. Charles Spinola, S.J., Priest, and his Companions, Martyrs.

Mass, Intret, page 309, *the Prayers and Lesson excepted.*

Prayers as on feast of Sts. Mauritius, *&c.*, *Sept.* 22, page 521, but *altering the saints' names to* 'Thy blessed Martyrs Charles and his Companions.'—*Lesson, Apoc.* 7, *No.* 4, p. 317.—*Commem.* of St. Nicholas of Tolentino, *from the Mass* Justus, p. 335.

Sept. 25.—Bd. Camillus Costanzi, S.J., Priest; Augustin Ota, S.J., Gaspar Cotenda, Francis and Peter; Martyrs.

Introit, No. 5, page 316, Clamaverunt.

Collect. MAY the merits of Thy blessed Martyrs Camillus, Augustin, Gaspar, Francis, and Peter help us, O Lord: and ever make us fervent in Thy love. Through *&c.*

Epistle, Heb. 11, page 316.

Gradual. Ecce quam bonum, et quam jucundum habitare fratres in unum.—Sicut unguentum in capite, quod descendit in barbam, barbam Aaron. * Allel., allel. Te Martyrum candidatus: laudat exercitus, Domine. Alleluia.

Behold, how good and how pleasant, for brethren to dwell together in unity.—Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. * Allel., allel. Thee the white-robed army of Martyrs praiseth, O Lord. Alleluia.

Gospel, Luke 6, page 313.—*Offert., No.* 2, page 322, Lætamini.

Secret. WE beseech Thee, O Lord, that through the acceptable prayers of Thy Saints, this Sacrifice, which we are about to offer, may propitiate Thy Majesty towards us. Through *&c.*

Comm., No. 3, page 322, Quicumque.

P. Com. MAY the Sacraments which we have received protect us, O Lord: and by the intercession of Thy blessed Martyrs Camillus, Augustin, Gaspar, Francis and Peter, shield us with heavenly armour against all assailing iniquities. Through &c.

Sept. 27.—St. Cosmas, &c., MM, p. 522.—In the *Mass of these Saints there are added a Collect, Secret, and P. Com. of Thanksgiving*, p. 355 *on occasion of the* Anniversary of the First Confirmation of the Society of Jesus, A.D. 1540.

Oct. 10.—St. Francis Borgia, S.J. (*gd.*); p. 531.

Oct. 13.—St. Edward, *sd.* (*but for Jesuits within the City of Westminster of which he is Principal Patron, d'lo*); p. 531.

Oct. 17.—Bd. Margaret Mary Alacoque, Vir.

Mass, Dilexisti, page 344, *the Prayers excepted.*

Collect. O LORD Jesus Christ, Who unto the holy Virgin Margaret, didst in a wondrous manner reveal the infinite riches of Thy Heart: do Thou by her merits grant, that we, loving Thee, after her example, in all things and above all things, may obtain an everlasting abode in that self-same Heart of Thine: Who livest &c.—*Commem. of* St. Hedwig, p. 342.

Secret. MAY the Gifts of Thy people be accepted by Thee, O Lord: and grant that we may be inflamed by that divine fire, which, coming from the Heart of Thy Son, burnt fiercely within blessed Margaret. Through the same.

P. Com. DO Thou, we beseech Thee, O Lord Jesus, by the intercession of the holy Virgin Margaret, grant unto us, who have partaken of the Mysteries of Thy Body and Blood, that stripping ourselves of the proud vanities of the world, we may become worthy to put on the meekness and humility of Thy Heart: Who livest &c.

Oct. 30.—St. Alphonsus Rodriguez, S.J.

Mass, Justus, page 335, *the Prayers excepted.*

Collect. O GOD, the Strength of the frail and the uplifter of the humble, Who wert pleased that Thy servant Alphonsus should shine forth by his ceaseless desire of mortification, and his high esteem for the deepest humility: do Thou grant, that we may attain unto everlasting glory by mortifying our flesh after his example, and faithfully persevering in the humble following of the Cross of Thy Son: Who with Thee liveth *&c.*

Secret. WE beseech Thee, O Lord, that our Offerings may be commended unto Thee, by the holy intercession of blessed Alphonsus, whom, when praying before Thine Altar, Thou didst refresh with the sweetness of heavenly comfort. Through *&c.*

P. Com. MAY this heavenly Table give us the Spirit of strength, O Lord: that, having, after the example of blessed Alphonsus Thy Confessor, overcome the snares of the enemies of our salvation, we may be accounted worthy to enjoy perpetual peace. Through *&c.*

Nov. 3.—All Masses are said for the Deceased Members S.J. *Mass*, p. 553. *Prayers Nos.* 5c (*omitting* "and handmaids"); *Epistle and Gospel, Nos.* 1.

Nov. 5.—Holy Relics enshrined in S.J. Churches. *Mass*, p. 602.—*With Commem. of* the Octave of All Saints, p. 541.

Nov. 6.—All Saints of the Society of Jesus.

All Saints of the Society of Jesus.

Introit. IN Nomine Jesu omne genu flectatur, cœlestium, terrestrium, et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris. *Ps.* Domine Dominus noster, quam admirabile est Nomen tuum in universa terra!

IN the Name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth; and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps.* O Lord our Lord, how admirable is Thy Name in the whole earth.

Collect. THROUGH the intercession of our blessed Father Ignatius, and of all the Saints who, with him as Leader, have fought under the standard of the most holy Name of Jesus, do Thou, we beseech Thee, O Lord, vouchsafe that we may so serve Thee with a perfect heart, as after the course of this life to be worthy

to share their glorious ending. Through *&c.—Commem. of* the Oct. of All Saints, p. 542.

Epistle. 2 *Cor.* 6. BRETHREN: And we, helping, do exhort you that you receive not the grace of God in vain. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true: as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things. For you are the temple of the living God: as God saith, I will dwell in them, and walk among them: and I will be their God, and they shall be my people.

Gradual. Mementote præpositorum vestrorum, qui vobis locuti sunt verbum Dei: quorum intuentes exitum conversationis, imitamini fidem. — Ecce quam bonum et quam jucundum habitare fratres in unum.* — Allel., allel. Vos estis qui permansistis mecum in tentationibus meis: et ego dispono vobis regnum, ut sedeatis super thronos, judicantes duodecim tribus Israel. Allel.

Remember them that have had rule over you, who have spoken the word of God to you: whose faith follow, considering the end of their conversation. — Behold how good and how pleasant for brethren to dwell together in unity.* — Alleluia, alleluia. Ye are they who have remained by me in my temptations: and I dispose a kingdom for you, that ye may sit upon thrones, judging the twelve tribes of Israel. Alleluia.

Gospel, Matt. 5, page 124.

Offert. Filii eorum propter illos usque in æternum manent; semen eorum et gloria eorum non derelinquetur. Nomen eorum vivit in generationem et generationem.

Their children for their sakes remain for ever; their seed and their glory shall not be forsaken. Their name liveth unto generation and generation.

Secret. DO Thou, O Lord, through the intervening suffrage of Thy Saints, graciously come to the help of Thy soldiers; and in the power of Thy Name confirm those to whom in these heavenly Mysteries Thou givest the Food of victory: O Thou *&c.*

Comm. Fidelis Deus, per quem vocati estis in societatem Filii ejus Jesu Christi Domini nostri.

God is faithful, by Whom ye are called unto the fellowship of His Son Jesus Christ our Lord.

P. Com. DO Thou, O Lord Jesus, make us, who have been refreshed with the Food of immortality, to live ever in Thy Heart: that loving Thee in all things, and above all things, we may enjoy everlasting life with Thy Saints in heaven. O Thou *&c.*

NOV. 7.—BLESSED ANTONY BALDINUCCI, S.J., PRIEST.

Mass, Clama, *as for* St. Francis Jerome, *May* 11, p. 657. *the Prayers excepted.*

Collect. O GOD, Who in blessed Antony, eminent as he was for his lowliness of mind, and austerity of life, didst kindle a very great charity for the salvation of many: grant, by his merits and prayers, that, delivered from evil desires, we may love Thee in all things and above all things. Through *&c.*

Commemoration of All Saints, p. 542.

Secret. MAY our prayers, O Lord, ascend unto the throne of Thy grace, and, through the intercession of blessed Antony, obtain for us Thy mercy. Through *&c.*

P. Com. UNTO us, who are refreshed by this heavenly Food grant, O Lord, that after the example of blessed Antony, we may despise the things of earth, and ever strive after those of heaven. Through *&c.*

NOV. 13.—ST. STANISLAS KOSTKA, S.J. *Mass,* p. 601.—*Commem. of* St. Didacus, p. 547.

NOV. 16.—BD. PAUL NAVARRO, S.J., PRIEST: DENIS AND PETER, S.J., AND CLEMENT: MARTYRS.

Mass, the Prayers excepted, as on Jan. 20, page 393.

Collect. MAY this holy solemnity of Thy Martyrs Paul, Denis, Peter and Clement ever encourage us, we beseech Thee, O Lord, and render us worthy of Thy service. Through *&c.*

Secret. LET the Confession of Thy blessed Martyrs Paul, Denis, Peter and Clement be pleasing unto Thee, O Lord, we beseech Thee: and both commend our Gifts, and ever implore for us Thy mercy. Through *&c.*

P. Com. BY the prayers of Thy blessed Martyrs Paul, Denis, Peter and Clement, grant, we beseech Thee, O Lord, that the holy Sacrament which we have received, may obtain for us an increase of Thy propitiation Through *&c.*

NOV. 27.—BD. LEONARD CHIMURA, S.J., AND HIS COMPANIONS: MARTYRS.

Mass, the Prayers excepted, as on March 10, page 413.

Collect. WE suppliantly entreat Thy Majesty, O Lord that even as Thou dost gladden us by this festival of those blessed Martyrs, Leonard and his Companions, so also Thou wouldest give us the defence of their prayers. Through *&c.*

Secret. LOOK upon the Offerings of Thy people, O Lord and let them feel in effect that the Sacrifice which with devout minds they celebrate in honour of Thy blessed Martyrs, Leonard and his Companions, doth profit them unto salvation. Through *&c.*

P. Com. FILLED with these sacred Gifts, we beseech Thee, O Lord, that by the intercession of the blessed Martyrs, Leonard and his Companions, our thanksgiving may never cease. Through *&c.*

Dec. 1 to Dec. 31, see page 656.

Sept. 7.—*Collect, Secret, and P. Com.* for the feast of Bd. Stephen Pongraczy, &c., p. 664.

Sept. 7.—Bd. Stephen Pongracsy and Melchior Grodeczy, Priests, S.J.

Also Bd. Mark Crisin, a Canon of Strigonia, now Gran.

All Hungarians and Martyrs.

Mass, Intret, p. 309, *the Prayers excepted.*

Collect. MAY help come unto us, we beseech Thee, O Lord, through the prayers of the blessed Martyrs Mark, Stephen, and Melchior: that so we may imitate the constancy in faith of those in whose triumph we glory. Through *&c.*

Secret. MAY a plentiful blessing descend upon this Offering, O Lord; a blessing that shall restore in us a love of Thee like unto that of which these blessed Martyrs have given us an example. Through *&c.*

P. Com. DO Thou, O Lord, bring about that we, who have been refreshed by the heavenly joys of this Sacrament, may become sharers in the glory of these blessed Martyrs: a glory the pledge of which we have received in these Mysteries. Through *&c.*

Dec. 1 *to* Dec. 31, *see* page 650.

Appendix for Ireland.

In this Appendix the feasts are shown as now observed by the Secular Clergy according to the revised Calendar approved by the Holy See under date of July 23, 1914.

Subject to the divergencies detailed in this Appendix, the Secular Clergy follow the General Calendar, page xix: so that on any day to which a feast is not assigned in this Appendix, the feast to be observed, transferred, commemorated, or suppressed, is the same as that entered in the General Calendar, page xix.

When both in the General Calendar and also in this Appendix, feasts are shown as falling on the same day, the Irish feast is, speaking generally, given precedence, the other feasts being commemorated; as to which, and to the liberty of choice left to the Priest in Private or Low Masses, see Note VII., Cl. 8, p. xvia.

The Patronal Feast of a Diocese, and the Titular and Dedication Anniversary feasts of its Cathedral, are observed in such Diocese during an Octave—*i.e.*, eight days. So, too, are the Patronal or Titular and Dedication feasts of a Church observed in such Church during an Octave; and so also the Patronal feast of a city or locality, in such city or locality. See also Note IX, Cl. 4, 5, p. xviia

Commemorations.—All Sundays and all Week-days in Advent or Lent are commemorated if Mass is of a feast. If, on the 'Middle-days' of an octave, Mass is of some other feast, the octave is, as a rule, commemorated (Note IX, page xviia, and the Table, page xvii*f*).

The Regular Clergy (*i.e.*, the Religious Orders and Congregations) mostly have their own Calendars, and there is no general rule as to the observance of the feasts of Irish Saints; but they are bound to observe the Titular and Anniversary Dedication feasts of the Diocesan Cathedral as doubles of the 1st Class, but without octaves; as also the principal Patronal feasts of the Diocese or locality.

Days of Obligation.—All Sundays; Christmas-day, the Circumcision, Epiphany, and Ascension. Also the Assumption of BVM., St Patrick, Sts. Peter and Paul, and All Saints.

Days of Devotion, days formerly of Obligation.—The Mondays and Tuesdays in Easter and Whitsun Weeks, Corpus Christi.

Feb. 2. Purification BVM.
Feb. 24. St. Matthias.
Mar. 19. St. Joseph.
Mar. 25. Annunciation.
May 1. Sts. Philip & James.
May 3. Finding of the Cross.
June 24. St. John Baptist.
July 25. St. James.
July 26. St. Anne.
Aug. 10. St. Laurence.
Aug. 24. St. Bartholomew.
Sept. 8. Nativity BVM.
Sept. 21. St. Matthew.
Sept. 29. St. Michael.
Oct. 28. Sts. Simon & Jude.
Nov. 30. St. Andrew.
Dec. 8. Imm. Concept. BVM.
Dec. 21. St. Thomas.
Dec. 26. St. Stephen.
Dec. 27. St. John.
Dec. 28. Holy Innocents.
Dec. 31. St. Silvester.

Abbreviations.

PF, Patronal Feast. PFD, Patronal Feast of a Diocese.
DC or Ded.Cath., Anniversary of the Dedication of the diocesan Cathedral.
TC or TFC, Titular Feast of the diocesan Cathedral.
LM, That a commemoration is to be made in Low Masses only

When a feast is preceded by the name of one or more Dioceses, *e.g.*, *Armagh*, *Dublin*, it signifies either (1) that the feast is restricted to the Dioceses named, or (2) that the rank assigned to it in the Diocese named differs from that assigned to it elsewhere. Thus: (1) the notation at Jan. 8—'*Cashel*, St. Albert,' &c., signifies that the feast is restricted to the Diocese of Cashel; and (2) the notation at Jan. 31, 'St. Edan, Bp. of Ferns, *d.*—*Ferns*, PFD, TFC, *dlo.*—' signifies that whilst in Ireland generally this feast is a lesser double, it is, in the Diocese of Ferns, the Patronal and Titular Feast of the Cathedral, and a double of the 1st class with an Octave.

For other Abbreviations, see page xix.

Irish Catholic Directory.—It should be borne in mind that this Appendix shows the feasts as they are kept in the normal course; but as this order is liable to be disturbed by the Moveable Feasts (page xviii), reference to the annual 'Irish Catholic Directory' will show what feasts are actually celebrated or commemorated in the several Dioceses on any given day.

Nov. 29.—*Cloyne.* Of the Oct. of St. Colman TFC, PFD, *sd.*—*Mass*, Statuit, p. 323.—*Commem. and last Gospel of* Vigil, p. 378.

Dec. 1.—*Cloyne.* Oct.-day of St. Colman TFC, PFD, *gd.*—*Mass*, Statuit, p. 323.

Dec. 6.—St. Nicholas, *d.*—*Galway*, TFC, *dlo.*—*Kilmacduagh and Kilfenora*, *gd.*—*Mass*, p. 382.

Dec. 8.—Immaculate Conception BVM, *dlo*, p 308.—*Elphin, Meath*, PFD.

Dec. 12.—St. Finian, Bp. of Cluain Irard ('Clonard'), in Meath, *d. Mass*, Statuit, p. 323.—*Commem. of* Immaculate Conception, p. 308, *and of* Advent.

Dec. 13.—*Galway*. Oct.-day of St. Nicholas, *gd.*; p. 382.—*Commem.* of St. Lucy, *from the Mass* Dilexisti (*in the Collect*, 'Virgin and Martyr'), p. 344; *of the* Immac. Concept., p. 382, *and of* Advent.

Dec. 18.—St. Fiannan, 1st Bp. of Killaloe, *d.*—*Killaloe* PFD, *dl.*—*Mass*, Statuit, p. 323.

Jan. 2.—*Excepting Limerick*. Oct.-day of St. Stephen, *s. Mass* p. 69. *Commem.* of St Munchin, 1st Bp. of Limerick, *from the Mass*, Statuit, p. 323.

Limerick. St. Munchin, 1st Bp. of Limerick, PFD, *dlo.*—*Mass*, Statuit, p. 323. *Commem in* LM *only of* Oct. of St. Stephen, p. 69.

Jan. 8.—*Cashel*. St. Albert, Ep. of Cashel, PFD, *dlo. Mass*, Statuit, p 323. *Commem. of the* Epiphany Octave, p. 79.

Jan. 15.—ST. ITA, VIRGIN. *d.*—*Cashel, see under.*

Mass, Dilexisti, page 344.—*In Limerick, Waterford, and Lismore, the following Collect.*

Collect. O GOD, Who with gifts innumerable didst adorn blessed Ita the Virgin: grant, we beseech Thee, through her intercession, that we who venerate her in our devotions, may also imitate her in our actions and lives. Through *&c.*

Commem. of St. Paul, 1st Hermit, *from the Mass*, Os justi, p. 331; *and of* St. Maurus, Abbot, *from Mass*, p. 337.

Cashel. Oct.-day of St. Albert, *gd. Mass* Statuit, p. 323. *Commem. of* St. Ita, St. Paul, *and* St Maurus, *as above.*

Jan. 16.—St. Fursey, Abbot, *d. Mass*, p. 337.

Commem. of St. Marcellus, p. 389.

Jan. 19.—*Cashel excepted*. St. Albert, Bp. of Cashel, *d. Mass*. Statuit, p. 323.—*Commem. of* St. Marius, &c., *and of* St. Canute, p. 392.

Cashel. St. Marius, &c., *s.*, p. 392; *with Commem. of* St. Canute.

Jan. 31.—St. Edan, Bp. of Ferns, *d.*—*Ferns*, PFD. TFC, *dlo.*—*Mass*, Statuit, p. 323.—*Commem. of* St. Peter Nolasco, p. 400

Feb. 1.—St. Bridgid ('Bride') of Kildare, Virgin,

Lesser-Principal Patroness of All Ireland.

Kildare, Leighlin, PFD, *dlo.—Armagh, d2; elsewhere, gd.*

Mass, Dilexisti, p. 344, *the Collect excepted.*

Collect. O GOD, Who dost this day gladden us by the yearly festival of blessed Bridgid Thy Virgin: grant graciously that we may be helped by the merits of her whose example of chastity shines upon us with such lustre. Through *&c.*

Commem. (*Kildare, Leighlin, in LM only*) *of* St. Ignatius, p. 400.

Feb. 3.—*Ferns, Kildare, Leighlin.* Of the Oct. of their Patrons, *sd. See Jan.* 31 *and Feb.* 1.—*Commem. of* St. Blase, Bp. of Sebaste, Mart., *from Mass*, Sacerdotes Dei, p. 301.

Feb. 6.—St. Mel, First Bishop of Ardagh.

Ardagh PFD, TFC, *dlo.—Elsewhere commemoration only of* St. Mel (*Mass*, Statuit, p. 323), *in the Mass of* St. Titus, p. 408; *also commem. of* St. Dorothy, Virg. and Mart., *from Mass*, Me expectaverunt, p. 341.

In the Diocese of Ardagh, the Mass is Statuit, p. 323, *excepting the Prayers and Epistle which are as follows: there is no commemoration of St. Dorothy; and of* St. Titus *in Low Masses only.*

Collect. ALMIGHTY and everlasting God, Who by means of blessed Mel Thy Pontiff didst shed the light of the true Faith into the hearts of Thy faithful people: grant, we beseech Thee, that we may both observe his salutary instructions, and also imitate the example of his saintly manner of life. Through *&c.*

Epistle, Heb. 13, p. 382, Brethren remember, *&c.*

Secret. MAY Thy people, O Lord, by means of this Sacrifice, render unto Thee a worthy thanksgiving for the priceless gift of Faith: and, blessed Mel Thy Pontiff interceding, obtain that, intent upon its sacred teaching, they may with their whole hearts follow those things which are right and holy. Through *&c.*

P. Com. MAY the reception of this heavenly Sacrament on the festival of blessed Mel, Thy Confessor and Pontiff, be profitable unto Thy people, O Lord; that instructed by his example and helped by his prayers, they may persevere in holiness before Thee. Through *&c.*

Feb. 7.—*Ferns.* Oct.-day of St. Edan, *gd.* *Mass*, Statuit, p. 323.—*Commem. of* St. Romuald, Abbot, Founder of the Camaldolese Monks, *from Mass*, Os justi, p. 337.

Feb. 8.—*Kildare, Leighlin.* Oct.-day of St. Bridgid PFD, *gd.* *Mass as on Feb.* 1, *with commem. of* St. John of Matha, p. 409.

Feb. 13.—*Ardagh.* Oct.-day of St. Mel, *gd.* *Mass as on Feb.* 6.

Feb. 17.—St. Fintan, Abbot of Cluain-Ednech (Clonenagh), *d.*; *Mass*, Os justi, p. 337.

March 5.—St. Kieran, Bp. of Ossory, *d.*—*Ossory* PFD, *dle* (*see Note IX, Cl.* 5, *p.* xviia). *Mass*, Statuit, p. 323.

March 8.—(*Limerick, Killaloe, excepted.*) St. John of God, *d.*; p. 409. *Commem. of* St. Senan, Abbot of Inniscattery, and Bp. of Limerick, *from the Mass*, Statuit, p. 323.

Limerick and *Killaloe.* St. Senan, *d.* *Mass*, Statuit, p. 323. *Commem. of* St. John of God, p. 409.

March 17.—**St. Patrick, 1st Bishop of Armagh, Principal Patron of All Ireland,** *dl.* *Mass*, p. 415.

March 20.—(*exc. Meath*) St. Frigidian, Bp. of Lucca. An Irish Missionary, *d.*

Mass, Sacerdotes tui, p. 525, *the Collect excepted.*

Collect. WE beseech Thee, O Lord, that aid may be given to us through the prayers of blessed Frigidian Thy Confessor and Pontiff: that we who celebrate his merits, may ever feel his salutary help. Through *&c.*

Commem. of St. Cuthbert, Bishop of Lindisfarne, *from Mass*, Statuit, p. 323.

Meath. St. Cuthbert, Bp. of Lindisfarne, *d.* *Mass*, Statuit, p. 323. *Commem. of* St. Frigidian, *as above.*

March 24.—St. Macartan, Bp. of Clogher, *d.*—*Clogher*, PFD, TFC, *dl.* *Mass*, Statuit, p. 323.

March 29.—St. Rupert, 1st Bp. of Saltzburg, *sd.* *Mass*, Statuit, p. 323, *the Gospel excepted, which is Luke* 19, p. 334.

April 6.—St. Celestine I., Pope (who sent St. Patrick to Ireland), *d.* *Mass*, Statuit, p. 323.

April 7.—St. Celsus (or Ceallach), Bp. of Armagh, *d.* *Mass*, Statuit, p. 323.

April 18.—St. Laserian, Bp. of Leighlin, *d.*—*Leighlin*, PFD, *dlo.* *Mass*, Statuit, p. 323.

April 25.—*Leighlin.* *In the Mass of St. Mark*, p. 424, *commem. of the* Oct.-day of St. Laserian, *from Mass*, Statuit, p. 323.

April 27.—St. Asicus, 1st Bp. of Elphin, *d.*—*Elphin*, PFD, *dlo.* *Mass*, Statuit, p. 323.

May 3.—*Kildare.* St. Conleth, 1st Bp. of Kildare, PFD, *dlo.* *Mass*, Statuit, p. 323.

May 4.—(*Exc. Elphin, Kildare.*) St. Monica, *d*; p. 434.
Kildare.—Finding of the H. Cross, *d2*; p. 432.
Commem. of St. Monica, p. 434.
Elphin. Oct.-day of St. Asicus, *gd.* *Mass*, Statuit, p. 323.—*Commem. of* St. Monica, p. 434.

May 10.—(*For Kildare, see under.*) St. Catald, Bp. of Taranto in South Italy, *and* St. Conleth, 1st Bp. of Kildare, *d.* *Mass*, Sacerdotes Sion, p. 353*a*.—*Commem. of* St. Antoninus, *and of* Sts. Gordian, etc., p. 436.
Kildare. Oct.-day of St. Conleth, *gd.* *Mass*, Statuit, p. 323.—*Commem. of* St. Antoninus, *and of* St. Gordian, etc., p. 436.

May 11.—St. Comgall, Abbot of Bangor, co. Down, *d.* *Mass*, Os justi, p. 337.

May 14.—St. Carthage or Mochudda, Bp. of Lismore, *d.*—*Lismore*, PFD, *dlo*; *Mass*, Statuit, p. 323.—*Commem.* (*Lismore excepted*) *of* St. Boniface, p. 437.

May 15.—St. Dympna, Virgin & Martyr. *d.*

Mass, Loquebar, p. 339, *the Collect excepted.*

Collect. O GOD, Thou lover of chastity, grant unto our supplications, that we, who keep the festivity of blessed Dympna Thy Virgin and Martyr, may be helped by her merits and prayers with Thee. Through *&c.*

Commem. of St. John Bapt. de la Salle, p. 552A.

May 16.—St. Brendan, Ab., *d.*—*Kerry*, *Clonfert*, PFD, *dlo* *Mass*, Os justi, p. 337.—*Commem.* (*Kerry*, *Clonfert* LM *only*) *of* St. Ubald, p. 437.

May 19.—*Ardagh.* Ded. Cath., *dlo.* *Mass*, Terribilis, p. 351.
Commem. in LM *of* St. Peter Celestine, p. 438.

May 21.—*Ardagh.* Of the Oct. of DC, *sd.* *Mass*, p. 351.

Lismore. Oct.-day of St. Carthage, *gd.* *Mass*, Statuit, p. 323.

Kerry, Clonfert. Of the Oct. of St. Brendan, *sd.* *Mass*, p. 337.

May 23.—*Kerry, Clonfert.* Oct.-day of St. Brendan, *gd.* *Mass*, p. 337.

Trinity Sunday.—*Waterford.* TFC, *dlo.* *Mass*, p. 221.

2nd Sunday after Pentecost.—*Waterford.* *Commem. of the* Oct.-day of TFC (M. H. Trinity) *follows the commem. of* Corpus Christi.

June 3.—St. Kevin (or Coemgen), Ab. of Glendalough, *d.* —*Dublin*, PFD, *dlo.* *Mass*, Os justi, p. 337.

June 6.—St. Jarlath, 1st Bp. of Tuam, *d.*—*Tuam*, PFD, *dlo.* *Mass*, Statuit, p. 323.—*Commem.* (*Tuam* L M *only*) *of* St. Norbert, p. 447.

June 7.—St. Colman, 1st Bp. of Dromore, *d.*—*Dromore*, PFD, *dlo.* *Mass*, Statuit, p. 323.

June 9.—St. Columb (Columba, Columkill), Abbot (Derry, Iona), Lesser Principal Patron of All Ireland, *gd.*—*Derry*, PFD, *dlo.* *Raphoe*, PFD, TFC, *dlo.* *Mass*, Os justi, p. 337.—*Commem.* (*except in Derry, Raphoe*) *of* Sts. Primus and Felician, *June* 9, p. 447.

June 10.—*Dublin.* Oct.-day of St. Kevin, *gd.* *Mass*, p. 337.—*Commem. of* St. Margaret, p. 448.

June 13.—*Tuam.* Octave-day of St. Jarlath, *gd.* *Mass*, Statuit, p. 323.—*Commem. of* St. Antony, p. 450.

June 14.—*Dromore.* Octave-day of St. Colman, *gd.* *Mass*, Statuit, p. 323.—*Commem. of* St. Basil, p. 450.

Raphoe. Ded. Cathed., *dlo.* *Mass*, Terribilis, p. 351.—(LM, *Commem. of* St. Basil, p. 450.)

June 15.—*Derry, Raphoe.* Of Oct. of St. Columb, *sd.* *Mass*, p. 337.—*Commems. Derry*: of Sts. Vitus, &c., p. 451; *Raphoe*: of Oct. DC, p. 351; and of Sts. Vitus, &c., p. 451.

June 16.—*Derry, Raphoe.* Oct.-day of St. Columb, *gd.* *Mass*, Os justi, p. 337.—*Raphoe, Commem. of* Oct. DC, p. 351.

June 17, 18.—*Raphoe.* Of Oct. DC, *sd.* *Mass* p. 351.—On 18th, *Commem. of* St. Marcus, &c., p. 451.

June 19.—*Limerick.* Ded. Cath., *dlo. Mass*, Terribilis, p. 351. —LM, *Commem. of* St. Juliana, p. 452.

June 20.—*Limerick, Raphoe.* Of Oct. DC, *sd. Mass*, p. 351. —*Commem. of* St. Silverius, p. 452.

June 21.—*Raphoe.* Oct.-day of Ded. Cathed., *gd. Mass*, Terribilis, p. 351.—*Commem. of* St. Aloysius, p. 452.

June 22.—*Cashel.* Dedicat. Cath., *dlo. Mass*, Terribilis, p. 351.—*Commem. of* St. Paulinus, p. 454.

June 23.—*Cashel, Limerick.* Of Oct. DC, *sd. Mass*, p. 351. —*Commem. and last Gospel of* Vigil, p. 454.

June 24.—St. John Baptist, *dlo*, p. 456. *Limerick.* TFC. Credo *during Octave.*

June 26.—*Limerick.* Oct.-day of DC, *gd. Mass*, p. 351.—*Commem. of* Sts. John and Paul, p. 458; *and of* Oct. St. John Bapt., p. 456.

June 29.—Sts. Peter and Paul, *dlo*, p. 461. *Cashel.* LM, *Commem. of* Oct.-day of DC, *from Mass*, p. 351.

July 1.—*Elphin.* Ded. Cath., *dlo. Mass*, Terribilis, p. 351.

July 3.—(*exc. Elphin*) St. Rumold, Bp. of Dublin, and then of Mechlin, Belgium; Martyr, *d.*

Mass, Statuit, p. 298, *the Collect excepted.*

Collect. O GOD, Who at the intercession of blessed Rumold Thy Martyr and Pontiff, didst by Thy power harden the flowing waters of a stream, and marvellously deliver unhurt from the grasp of death a child who for three days lay in the depths of a river: do Thou graciously grant that, by his merits and prayers, we may be rescued from amid the perilous waters of this world, and be brought into the haven of everlasting bliss. Through *&c.*

Commem. of the Oct. of Sts. Peter and Paul, p. 461.—Credo. *Preface No.* 11, p. 18.

Elphin. The M. P. Blood, *d2*; p. 465.—*Commem. of* St. Rumold, *as above.*

July 8.—St. Killian, an Irish Missionary, 1st Bp. of Würtzburg, Mart., *sd.* *Mass*, Statuit, p. 298.—*Commem. of* St. Elizabeth, p. 472.

Elphin. Octave-day of Ded. Cath., *gd.* *Mass*, p. 351.—*Commem. of* St. Killian, p. 298; *and of* St. Elizabeth, p. 472.

July 20.—*Armagh.* Ded. Cath., *dlo.* *Mass*, Terribilis, p. 351. —LM, *Commem. of* St Jerome Emiliani, p. 477.

July 21.—*Armagh.* Of Oct of DC, *sd.* *Mass*, p. 351.—*Commem. of* St. Praxedes, Virgin, *from Mass*, Dilexisti, p. 344.

July 24.—St. Declan, 1st Bp. of Ardmore (and Founder of its great Monastic school), now part of the Diocese of Waterford and Lismore, *d.* *Mass*, Statuit, p. 323.

July 27.—*Armagh.* Oct.-day of Ded Cathed., *gd.* *Mass*, Terribilis, p. 351.—*Commem. of* St. Pantaleon, Mart., *from Mass*, Lætabitur, p. 304.

Aug. 9.—(*Exc. Achonry, Kilmore.*) St. Nathy, Bp. of Achonry, and St. Fedlimin (*or* Felim), Bp of Kilmore, *d.* *Mass*, Sacerdotes Sion, p. 353*a*.—*Commem. of the* Vigil of St. Laurence, *and of* St. Romanus, p. 494. *Last Gospel of* Vigil

Achonry. St. Nathy, PFD, *dlo.* *Mass*, Statuit, p. 323.—(LM, *Commem. of* St. Fedlimin, *from Mass*, Sacerdotes, p. 325.)

Kilmore. St. Fedlimin, PFD, *dlo.* *Mass*, Statuit, p. 323. —(LM, *Commem. of* St. Nathy, *from Mass*, Sacerdotes, p. 325.)

Aug. 11.—St. Attracta, Virgin. *d.*

Achonry. St. Attracta, Secondary Patron of the Diocese, *gd.* *Mass*, Dilexisti, p. 344, *the Collect excepted.*

Collect. O GOD, the strength of the lowly, Who to promote Thy faith among the Heathen didst make blessed Attracta, Thy Virgin, mighty in word and in wonders: grant, that we who on earth are helped through her patronage, may attain unto fellowship with her in heaven. Through *&c.*

Commem. (*in Limerick and Kerry St. Lelia's Commem. is omitted*) *of* St. Lelia, Virgin, *from Mass*, Dilexisti, p. 344, *and of* Sts. Tiburtius, &c., p. 496.

Aug. 12.—St. Muredach (*or* Murtagh), 1st Bp. of Killala, *gd.* —*Killala*, PFD, TFC, *dlo.* *Mass*, Statuit, p. 323.—*Commem.* (*Killala*, LM) *of* St. Clare, Virgin, *from the Mass*, Dilexisti, p. 344.

Aug. 13.—*Limerick and Kerry.* St. Lelia, Virgin, *d. Mass,* Dilexisti, p. 344.—*Commem. of* Sts. Hippolytus, &c., p. 497.

Achonry, Kilmore, Killala. Of the Oct. of their respective Patrons (*see Aug.* 9 *and* 12).

Aug. 14.—St. Fachnan, Bp. of Ross-alithir, Munster, *d.*—*Ross and Kilfenora,* PFD, *dlo.*—*Kerry, gd. Mass,* Statuit, p. 323.—*Commem.* (*not in Ross and Kilfenora*) *of the* Vigil, *and of* St. Eusebius, p. 497; *last Gospel of the Vigil.*

Aug. 15.—Assumption B. V. Mary, *dlo,* p. 498. *Galway,* PFD.

Aug. 16.—*Achonry. In the Mass of* St. Joachim, p. 500, *add Commem. of* Oct.-day of St. Nathy, *from Mass,* Statuit, p. 323.

Kilmore. In the Mass of St. Joachim, p. 500, *add Commem. of* Oct.-day of St. Fedlimin, *from Mass,* Statuit, p. 323.

Aug. 19.—*Killala.* Oct.-day of St. Muredach, *gd. Mass,* Statuit, p. 323. *Commem. of* Octave of Assumption, p. 498; *Preface No.* 10, p. 17.

Aug. 21.—*Ross & Kilfenora.* Oct.-day of St. Fachnan, *gd. Mass,* Statuit, p. 323.—*Commem. of* St. Jane Frances, p. 503, *and of* Oct. of the Assumption, p. 498; *Preface No.* 10, p. 17.

Aug. 22.—*Kerry.* Ded. Cath., *dlo. Mass,* Terribilis, p. 351. —*Commem. in* LM of Oct.-day of Assumption, p. 498.

Aug. 23.—St. Eugene, Bp. of Ardstraw, Derry, *d.*—*Derry,* PFD, TFC, *dlo. Mass,* Statuit, p. 323.—*Commem.* (LM, *Derry*) *of* St. Philip Benizi; *also* (*with last Gospel*) *of the* Vigil of St. Bartholomew, p. 504.

Aug. 26.—*Derry.* Of the Oct. of St. Eugene, *sd. Mass,* Statuit, p. 323.

Kerry. Of the Oct. of DC, *sd. Mass,* Terribilis, p. 351.

Derry and Kerry. Commem. of St. Zephyrinus, p. 506.

Aug. 29.—*Kerry.* Octave-day of Ded. Cath., *gd. Mass,* Terribilis, p. 351.—*Commem. of the* Beheading of St. John Bapt., p. 507, *and of* St. Sabina, Mart., *from the Mass* Loquebar, p. 339, *omitting the word* Virgin *in the Prayers.*

Aug. 30.—*Derry.* Oct.-day of St. Eugene, PFD, *gd. Mass,* Statuit, p. 323.—*Commem. of* St. Rose *and of* St. Felix, &c., p. 509.

Ossory. St. Fiacre. *Mass,* Justus, p. 335, but the Gospel is Mark 13, p. 360.—*Commem. of* St. Rose *and of* St. Felix, &c., p. 509.

Sept. 1.—*Ossory excepted.* St. Fiacre. *sd. Mass*, Justus p. 335; *but the Gospel is Mark* 13, p. 360.—*Commem. of* St. Giles, Abbot, *from the Mass*, Os justi, p 337; *and of the* Holy Twelve Brothers, *Prayers as for the Holy Machabees*, p. 487.

Ossory. St. Giles, Ab., *s. Mass*, Os justi, p. 337.—*Commem. of the* Holy Twelve Brothers, *Prayers as for the H. Machabees*, p 487.

Sept. 3.—St. Macanisius, Bp. of Connor, *d.—Connor*, PFD, *dlo. Mass*, Statuit, p. 323.

Sept. 4, 6, 7.—*Connor.* Of the Oct. of St. Macanisius, *sd. Mass*, Statuit, p. 323.

Sept. 9.—St. Kyran, Abbot of Cluan-macnois, *d. Clonmacnoise*, PFD, *dlo. Mass*, Os justi, p. 337.—*Commem.* (*Clonmacnoise, exc.*) *of* St. Gorgonius, p. 511.

Sept. 10.—*Connor.* Oct.-day of St. Macanisius, *gd. Mass*, Statuit, p. 323.—*Commem. of* St. Nicolas of Tolentino, Priest; *from Mass*, Justus, p. 335.

Sept. 11.—*Clonmacnoise.* Of the Oct. of St. Kyran. *Mass*, Os justi, p. 337.—*Commem. of* St. Protus, &c., p. 511.

Sept. 12.—*Emly.* St. Ailbe (Ailby), Bp. of Emly, PFD, *dlo. Mass*, Statuit, p. 323.—(LM, *Commem. of the* M. H. Name of Mary, p. 512.) *Preface* B.V.M.

Elsewhere, M. H. Name of Mary, *gd.*; p. 512.—*Commem. of* St. Ailbe, *from the Mass*, Statuit, p. 323.

Sept. 13.—*Emly.* Of the Oct. of St. Ailbe, PFD, *sd. Mass*, Statuit, p. 323. *Clonmacnoise.* Of the Oct. of St. Kyran, PFD, *sd. Mass*, Os justi, p. 337.

Sept. 16.—*Clonmacnoise.* Oct.-day of St. Kyran, PFD, *gd Mass*, Os justi, p. 337.

Sept. 19.—*Emly.* Oct.-day of St. Ailbe, PFD, *gd. Mass*, Statuit, p. 323.—*Commem. of* St. Januarius, Bp. of Benevento, &c., Marts., *from the Mass* Salus, p. 313.

Sept. 23.—*Raphoe.* St. Eunan, Bp. of Raphoe, PFD, TFC, *dlo. Mass*, Statuit, p. 323.—(LM, *Commems. of* St. Linus *and of* St. Thecla, p. 522.)

Elsewhere. St. Linus, p. 522, *with Commem. of* St. Eunan, *from the Mass* Statuit, p. 323, *and of* St. Thecla, p. 522.

Sept. 25.—St. Finbar, 1st Bp. of Cork, *d.*—*Cork*, PFD, *dlo. Mass*, Statuit, p. 323.

Sept. 26.—*Raphoe and Cork.* Of the Octave of their respective Patrons, *sd; see Sept.* 23, 25.—*Commem. of* Sts. Cyprian, &c., p. 522.

Sept. 30.—*Raphoe.* Oct.-day of St. Eunan, *gd. Mass*, Statuit, p. 323.—*Commem. of* St. Jerome, p. 525.

Oct. 1.—*Cork.* Of Oct. St. Finbar, PFD, *sd. Mass*, Statuit, p. 323. *Commem. of* St. Remigius, Bp. of Rheims, *from the Mass* Sacerdotes, p. 325.

Oct. 2.—*Cork.* Oct.-day of St. Finbar, PFD, *gd. Mass*, Statuit, p. 323.—*Commem. of the* Guardian Angels, p. 526B.

Oct. 7.—*Ossory.* Ded. Cath., *dlo. Mass*, Terribilis, p. 351.

Oct. 8.—*Ossory.* M. H. Rosary of B. V. M., *d2*, p. 526. *Commem. of* St. Bridget, p. 529.

Oct. 11.—St. Canice (*or* Kenny), Abbot of Achaboe, *d.*—*Ossory, gd.*—*Town and Suburbs of Kilkenny*, PF, *dlo. Mass*, Os justi, p. 337.

Oct. 12.—*Ossory.* Of the Oct. of Ded. Cath., *sd. Mass*, p. 351.—*Kilkenny.* Of Oct. of St. Canice, *sd. Mass*, Os justi, p. 337.

Oct. 14.—*Ossory.* Oct.-day Ded. Cath., *gd. Mass*, p. 351. —*Commem. of* St. Callistus, p. 532.

Oct. 16.—St. Gall, an Irish Missionary, Abbot in Switzerland (*City and Canton named after him*), *sd. Mass*, Os justi, p. 337.

Oct. 18.—*Kilkenny. In the Mass of* St. Luke, p. 533, *Commem. of* Oct.-day of St. Canice, *from Mass*, Os justi, p. 337.

Oct. 22.—St. Donatus, an Irish Missionary, Bp. of Fiesole, in Tuscany, *s. Mass*, Statuit, p. 323.

Oct. 23.—*In such Churches of Ireland as have been consecrated, Cathedrals excepted.* Ded. of such Church, *dlo. Mass*, Terribilis, p. 351.

Oct. 24.—*In Consecrated Churches as above.* Of the Oct. of its Dedication, *sd. Mass*, p. 351.

Oct. 25.—*Cork, Cloyne, Ross.—Elsewhere, as under.*

BD. THADDEUS MACHAR,

BISHOP OF CORK AND CLOYNE, *d.*

Mass, Statuit, p. 323, *the Prayers and Gospel excepted.*

Collect. O GOD, Who upon blessed Thaddeus, Thy Confessor and Pontiff, didst bestow the glory of having borne his adversities with an unconquered fortitude grant, we beseech Thee, that we in our pilgrimage on earth may, after his example, courageously overcome all things opposed to us. Through *&c.*

Commem. of Sts. Chrysanthus and Daria, *Oct.* 25, p. 538.

Gospel, Matt. 10, p. 431.

Secret. OF Thy goodness, O Lord, kindle in us that fire of Thy love which whilst he was here on earth was aflame in blessed Thaddeus. Through *&c.*

P. Com. GRANT, we beseech Thee, O Lord, that, refreshed by this Heavenly Sacrament, we may, through the intercession of blessed Thaddeus, willingly, for the love of Thy Name, suffer the ills of this world, and attain unto the everlasting joys. Through *&c.*

Oct. 25, 26.—*In Consecrated Churches. As on* 24th.—*On* 25th, *Commem. of* Sts. Chrysanthus and Daria, p. 538.—*On* 26th, *Commem. of* St. Evaristus, Pope and Mart., *from the Mass* Statuit, p. 285.

Oct. 27.—St. Otteran (or Odran), Bp. of Waterford, *d.*—*Waterford*, PFD, *dlo. Mass*, Statuit, p. 323.—*Commem.* (*except in Waterford*) *of the* Vigil of Sts. Simon and Jude, *with last Gospel of Lage*, *Oct.* 27, p. 539.

Oct. 29.—St. Colman, Bp. of Kilmacduagh, *d.*—*Kilmacduagh*, PFD, *dlo.—Galway and Kilfenora, gd. Mass*, Statuit, p. 323.

Oct. 30.—*In Consecrated Churches, see* Oct. 23. Oct.-day of Ded. of the Church, *gd. Mass*, Terribilis, p. 351.

Oct. 30, 31.—*Kilmacduagh, Waterford.* Of the Octave of their respective Patrons, St. Colman and St. Otteran, *sd. Mass*, Statuit, p. 323.—*On the* 31st, *Commem. and last Gospel of the* Vigil of All Saints, p. 540.

NOV. 3.—ST. MALACHY, BP. OF ARMAGH.

Armagh, Down and Connor, PFD, *d1o; elsewhere, d.—For Waterford, see under.*

Mass, Statuit, p. 323, *the Collect excepted.*

Collect. WE suppliantly entreat Thy Majesty, O Lord, that we who receive instruction from the example of blessed Malachy, Thy Confessor and Pontiff, may be helped by his merits. Through *&c.*

Commem. (*excepting in Armagh, Down and Connor*) *of the* Octave of All Saints, p. 541.

Waterford. Oct.-day of St. Otteran, *gd.* *Mass*, Statuit, p. 323. *Commem. of* St. Malachy, *as above; and of* All Saints, p. 541.

NOV. 5.—*Kilmacduagh.* Octave-day of St. Colman, *d.* *Mass*, Statuit, p. 323. *Commem. of* Octave of All Saints, p. 541.

NOV. 10.—*Armagh, Down, Connor.* Oct.-day of St. Malachy, *gd* *As above, Nov.* 3.—*Commem. of* St. Andrew Avellino, *and of* Sts. Tryphon, &c., p. 546.

NOV. 12.—ST. LIVIN (LIVINUS), BP. IN IRELAND.

AN IRISH MISSIONARY MARTYRED IN FLANDERS, *d.*

Mass, Statuit, p. 298, *the Collect excepted.*

Collect. O God, Who by the most precious Blood of Thy Son, didst dedicate the merits of the holy Martyrs: mercifully look down upon us who honour the worshipful birthday to heaven of blessed Livinus Thy Martyr and Pontiff; and grant us peace and safety, and in the end the joy of seeing Thee for evermore. Through the same *&c.*

Commem. of St. Martin I., Pope and Martyr, *from the Mass* Sacerdotes, p. 301.

NOV. 14.—ST. LAURENCE O'TOOLE, BP. OF DUBLIN

Dublin, PFD, *d1o; elsewhere, d.*

Mass, Statuit, p. 323, *the Collect excepted.*

Collect. O GOD, Who hast adorned blessed Laurence Thy Confessor and Pontiff with countless miracles: grant, that by his merits and intercession we may be made worthy to obtain health for our bodies and salvation for our souls. Through *&c.*

Commemoration of St. Josaphat, p. 547.

Nov. 16.—*Dublin.* Of the Oct. of St. Laurence, PFD, *sd.* *Mass as on* Nov. 14.

Nov. 21.—*Dublin.* Oct.-day St. Laurence O'Toole, *gd.* *Mass as on* Nov. 14.—*Commem. of* Presentation B. V. M., *from the Mass* Salve, No. V, p. 290, *but with the proper Collect there provided; Preface No.* 10, p. 17 (on the Presentation).

Nov. 24.—St. Colman, Bp. of Cloyne, *d.*—*Cloyne*, PFD, TFC, *dlo.* *Mass*, Statuit, p. 323.—*Commems.* (*Cloyne in* LM *only*) *of* St. John of the Cross, *and* of St. Chrysogonus, p. 551.

Nov. 27.—St. Virgil (*or* Feargal *or* Farrell), an Irish Missionary, Bp. of Saltzburg, *sd.*—*Ossory*, *d.* *Mass*, Statuit, p. 323.

Nov. 28.—St. Columban, an Irish Missionary, Abbot in France and Italy, in which countries he founded many monasteries, *sd.* *Mass*, Os justi, p. 337.

Nov. 29 to Dec. 31.—P. 692.

Servite Appendix.

The subjoined Calendar and Appendix show the feasts as they are now observed under the general revision of Calendars prescribed by the recent decrees of the Holy See (Nov., 1911, &c.)—some of the old feasts being omitted, and the days, or rite, of others changed.

The General (or 'Universal') Calendar, page xix, *holds good for the* Servite Order *on days to which no feast is assigned in the subjoined Calendar. And where a feast, entered in this Calendar, falls on a day to which, in the General Calendar, page* xix, *one or several feasts are likewise assigned—denoted in the subjoined Calendar by the letters* c. *or* cc.—*precedence will generally be to the Servite feast, the other or others being commemorated; as to which, and to the liberty of choice left to the Priest in Private or Low Masses, see Note VII., Cl.* 8, *p.* xvia.

The Regular Clergy *(Servites and other Orders) are bound to observe the Titular and Dedication feasts of the Diocesan Cathedral, but without Octaves; and similarly the principal diocesan and local Patronal feasts.*

Notes.

In the Collect Defend us, *No.* 6, page 6, *and its Post Com., the Saints to be named at N. are:* 'Augustine, our Seven blessed Fathers, blessed Philip.'

Masses for the Dead.—*As soon as information is received of the decease of a Brother or Sister of the Servite Order, there may be said (subject to the rubrics, Note X., 2, p.* xviib) *a Mass as for the Day of Decease,* page 553.—*For a Priest of the Order is said the Collect, No.* 2 B *(with corresponding Secret and P. Com.), the words* 'our Brother' *being inserted after N. But should the Priest have held Office, his dignity is substituted for* 'our Brother': *Ex.* 'N. our General, *or* 'N. our Procurator-General.'—*For a Brother not a Priest, and for a Sister, the Collect, Secret, and P. Com. Nos.* 4 *are*

said, inserting after N. 'our Brother' *or* 'our Sister'; *but in the Collect the clause as to 3rd, 7th, or 30th day is omitted.*

¶ Commemorations —*The Collects said in commemoration of the following* Saints—viz. : on Jan. 1, Bonfilius; April 18, Bartholomew Amideus ; May 1, Ricovero Ugoni and Gerard Sostegni; Aug. 20, Benedict 'Manetto'; Aug. 31, Bonajuncta Manetti—*are as follows:*

Collect. O LORD JESUS CHRIST, Who to continue the remembrance of the sufferings of Thy most holy Mother didst, through blessed N. (*here the name of the Saint is inserted*), and his Companions, enrich Thy Church with a new household of her Servants; grant graciously that we may so join in their tears, as likewise to share in their joys. O Thou that livest, &c.

Secret and P. Com. as on pp. 410A, 410B.

Abbreviations.—OSM *stands for* 'Of the Servite Order' (viz., 'Servants of Mary').
DF, Anniversary feast of the Dedication of a Church.
PF, Patronal feast.
¶ See 'Commemorations' in the preceding notes.
For other abbreviations, see p. xix.

CALENDAR.

JANUARY.

1	CIRCUMCISION, *d2.—c.* of St. Bonfilius OSM. *See Note* ¶.	19	James the Almoner OSM *d.—cc.*
14	Hilary, *d.—c.* (Anniv. of Deceased Parents of OSM.)	23	Espousals BVM, *gd.—ce.*

FEBRUARY.

8	Blase BM, *sd.*	21	Our Lord's Flight into Egypt, *gd.*
12 to 18	Seven Holy Founders OSM, *d1o. The Octave, sd, takes precedence of gd, d, sd, s. feasts; but ceases in Lent. —c. on* 14, 15, 18th.	27	(LY 28). *When the Oct. of the VII Founders ceases owing to Lent :* Alexis Falconieri, *gd.*
19	Oct.-day of H. Founders, *gd.*	28	(*In Leap Years* 29*th.*) Finding of the Holy Child in the Temple, *gd.*
20	Elisabeth Picenardi OSM, V, *d.*		

MARCH.

	Friday after Passion Sunday. VII DOLOURS BVM, *d2.*	31	Bonaventure Tornielli OSM, *d.*

April.

4 | Dedicat. Servite Church of Monte Senario. *gd.*—*c.*
9 | Ubald Adimari OSM, *d.*
16 | Joachim Piccolomini OSM, *d.*
18 | Bartholomew Amideus OSM, *s.* *See Note ¶ above.*
23 | George, *sd.* (*In English Province* PF, *d1.*)

May.

2 | Peregrine OSM, *d2.*—*c.*
3 | Finding of the Cross, *d2.*—*c.* *c.* R. Ugoni and G. Sostegni OSM. *See ¶.*
11 | Benincasa OSM, *d.*
12 | Francis Patrizzi OSM, *d.*—*c.*
30 | Jas. Phil. Bertoni OSM, *d.*—*c.*

June.

19 | Juliana Falconieri OSM, *d2.-c.* *For* OSM *Nuns, d1o.*
23 | Thomas Corsini OSM, *d.-c.*
26 | *For* OSM *Nuns*, Oct. St. Juliana, *gd.*—*cc.*

July.

5 | All Holy Popes, *gd.*—*c.* O.
7 | Benedict XI, P, *d.*—*c.*

August.

20 | Bernard D, *d.* *c.* Oct.—*c.* Benedict 'Manetto' OSM. *See Note ¶ above.*
23 | Philip Benizi OSM, *d2o.*—(*c.* Vig.)
Oct. not commem. 24th to 29th.
26 | Crown of Thorns, *gd.*—*c.*
28 | Augustine BD, *gd.*—*c.*
30 | Rose V, *d.*—*c.* of Oct. of St. Philip, *c.*
31 | Raymund Nonnatus, *d.*—*c.* John Manetti ('Bonajuncta') OSM. *See ¶.*

September.

3rd Sunday (*with* Vigil *on the preceding Saturday*). Seven Dolours SOM, *d1o.* *The Octave is privileged, taking precedence of* gd, d, sd *feasts, which are commemorated; On the 4th Sunday, Octave-day.*

1 | Jane Soderini V, OSM, *d.* *c.*
3 | Andrew Dotti OSM, *d.*
4 | The Five Wounds, *gd.*
7 | The Winding Sheet, *gd.*
15 | Oct.-day Nat. BVM, *s.*—*c.*

October.

3 | Transl. St. Philip Benizi, *gd.*
8 | *Begbroke Servites*, DF, *d1o.*
15 | *Begbroke.* Oct.-day DF, *gd.* *c.*
24 | John Angelo OSM, *d.*

NOVEMBER.

5	Holy Relics in OSM Ch., *gd.*—*c.* O.	17	Gregory Wonderworker, *sd.* (All Souls OSM, *d.*).
16	All Servite Saints, *gd.*		

DECEMBER.

10	BVM of Loreto, *gd. c.*	14	Bonav. Bonaccursi OSM, *d. c.* Oct.
11	Jerome Ranuzi OSM, *d. cc.* Oct.		

Dec. 10.—Translation of the House of Loreto, page 570B, *c.c.*

Dec. 11.—BD. JEROME RANUZI, PRIEST, O.S.M.

Mass, Os justi, page 331, *the Collect excepted.*

Collect. O GOD, Who in his solitude and silence didst refresh blessed Jerome, Thy Confessor, with gifts from heaven: do Thou, we beseech Thee, through his intercession, grant that we may so despise the defiling pleasures of the world, as to become worthy to attain unto the joys that never end. Through *&c.* *Commem. of the Octave of the* Immaculate Conception, p. 384, *and of Advent.*

Dec. 14. BD. BONAVENTURA BONACCURSI, PR., O.S.M.

Mass, Os justi, page 331, *the Collect excepted.*

Collect. O GOD, Who of Thy mercy didst draw away blessed Bonaventura, Thy Confessor, from the angry conflicts of a civic life to the fellowship of the Servants of Mary Thy Mother: do Thou, through his intercession, grant that we, freeing ourselves from all strife, may ever endeavour to please Thee: Who livest and reignest *&c.* *Commem. of the Octave* page 384, *and of Advent.*

CHRISTMAS.—*Where the custom obtains of celebrating a nine days' devotion before Christmas, there may be said on days not occupied by a double feast a Votive Mass of Blessed Mary, viz.,* Rorate, *as for the* Feast of the Expectation, *page* 286; *but without* Gloria in excelsis (*except on a Saturday*) *or* Credo.

Dec. 31.—*In those Churches of the Servite Order in which a public Thanksgiving is made for the benefits received during the course of the year, the order of the Service will be as follows:*

At the end of High Mass there is Exposition of the Blessed Sacrament; then the Priest and his Assistants, kneeling before the Altar, shall say alternately with the Choir, or people, the Psalm Miserere, p. li, *after which the Priest shall say the Prayer,* O God, Whom sin doth offend, p. xlvii. *Then is sung the* Te Deum, p. xlviii, *followed by the* Tantum ergo, *with its V. & Prayer,* p. xl., *& Prayer No.* 9, p. 6.

Jan. 1.—*In Low Masses. Commem. of* St. Bonfilius, OSM; *for Prayers, see* p. 711a.

Jan. 14.—(St. Hilary.). Anniversary of Deceased Parents of Members of the Servite Order.

Mass as for Anniversaries, p. 553, *but with following Prayers.*

Collect. O GOD, Who hast bid us honour father and mother, do Thou graciously have mercy on the souls of our parents; forgive them their sins; and grant that we may come to see them amid the joys of Thine everlasting glory. Through *&c.*

Secret. RECEIVE, O Lord, the Sacrifice which we offer unto Thee for the souls of our parents; grant them everlasting happiness in the land of the living, and make us sharers with them in the joys of Thy Saints. Through *&c.*

P. Com. MAY this Communion of the heavenly Sacrament, we beseech Thee, O Lord, obtain for the souls of our parents perpetual rest and happiness; and crown both them and us with Thine everlasting grace. Through *&c.*

Jan. 17.—(*In Florence.*) Dedication of the Servite Church of the Annunciation at Florence. *Mass,* Terribilis, p. 351.

Jan. 19.—St. James 'the Almoner,' or 'The Merciful.' A Servite of the 3rd Order.

Mass, Justus, p. 335, *the Collect excepted.*

Collect. O GOD, the foundation and source of all justice, Who wast pleased that blessed James Thy Confessor should be ready to suffer death for justice sake: grant that we, through his intercession, and after his

example, may by a righteous living receive the rewards promised unto the just. Through *&c.—Commem. of* St. Marius, *and of* St. Canute, *Jan.* 19, p. 392.

Jan. 23.—The Espousal of the B.V.M., p. 395.

Feb. 3.—St. Blase; *Mass*, p. 578E.

Feb. 12.—The Seven Holy Founders of the Servite Order.

Namely: Bonfilio Monaldi, died Jan. 1, 1262; Alexius Falconieri, Feb. 17, 1310; 'Manetto,' or Benedict dell' Antella, Aug. 30, 1268; Bartholomew Amidei, April 18, 1266; Ricovero Lippi degl' Ugoni, May 3, 1282; Gerard Sostegni, May 3, 1282; Bonajuncta, or John Manetti, Aug. 31, 1257; all Florentines, who together in 1233 founded the Order of the Servants of Mary or 'Servites.'—*Mass as on* p. 410.

Feb. 13 to 18.—Of the Octave of the Holy Founders (*during which greater, lesser, and semi-double and simple feasts are only commemorated; but the Octave is omitted in Lent; see* Note IX., Cls. 4, 5, p. xviia.

Feb. 19.—Oct.-day of the VII. Holy Founders. *Mass*, p. 410.

Feb. 20.—Elisabeth Picenard, Virgin.

Third O.S.M.—*Mass*, Dilexisti, p. 344. *the Collect excepted.*

Collect. O GOD, Who didst adorn blessed Elisabeth, Thy Virgin, with many and diverse gifts of Thy heavenly grace; grant that we may profit by her example, and be helped by her merits. Through *&c.*

Feb. 21.—Our Lord's Flight into Egypt, p. 569.

Feb. 27 (L.Y., Feb. 28). S. Alexius Falconieri, O.S.M.

Mass, Justus, p. 335, *the Collect excepted.*

Collect. O GOD, Who by the preventing gift of Thy heavenly grace didst make blessed Alexius, Thy Confessor, marvellous in the exercise of the virtues of chastity and humility; grant, we beseech Thee, that following in his steps here on earth, we may attain unto the enjoyment of his fellowship in heaven. Through *&c.*

Feb. 28 (L.Y. Feb. 29).—The Finding of the Child Jesus in the Temple, p. 568.

Mar. 31.—Bd. Bonaventure Tornielli, O.S.M.—*Mass*, Os justi, p. 331.

April 4.—Anniversary of the Dedication of the Church of Mount Senario, near Florence. The Seven Founders of the Servite Order removed to Mount Senario in 1234, and the Convent there was for many centuries the Chief House of the Order.—*Mass*, Terribilis, p. 351.

April 9.—Bd. Ubald Adimari, Pr., O.S.M.

Mass, Os justi, p. 331, *the Collect excepted.*

Collect. DO Thou, we beseech Thee, O Lord, vouchsafe unceasingly to extend Thy Church; and, through the prayers of blessed Ubald, keep her safe from the seditions of the wicked, and from the snares of her enemies. Through *&c.*

April 16.—Bd. Joachim Piccolomini, O.S.M.

Collect. O LORD JESUS CHRIST, Who didst vouchsafe to bear our infirmities and carry our sorrows; we beseech Thee, that even as it pleased Thee to make blessed Joachim Thy Confessor like unto Thee in supporting the infirmities of others, so Thou wouldest enable us to resemble him, and become sharers in his glory. Through *&c.*—*Epistle, Phil.* 3, page 334.

Secret. DO Thou, we beseech Thee, O Lord, in our hearts enkindle that fire of charity which, as he prayed, was seen to appear over the head of blessed Joachim: that so our Oblations may ascend unto Thee as an odour of sweetness. Through *&c.*

P. Com. REFRESHED by the communion of Thy precious Body and Blood, we beseech Thy clemency, O Lord Jesus Christ, that by the merits of blessed Joachim, Thy Confessor, and, imitating him, we may ever continue, our thanksgiving for this Gift. O Thou *&c.*

April 18.—St. Bartholomew Amideus, OSM.—*Mass*, Os justi, p. 331, *the Collects excepted*, p. 711a.

April 23.—St. George. *In the English Servite Province this Feast is kept as a double of the 1st class, but without an Octave.*

May 2.—St. Peregrine Latiozi, Pr., O.S.M.

CALLED THE APOSTLE OF EMILIA, IN ITALY.

Introit. COR meum et caro mea exultaverunt in Deum vivum, beati qui habitant in domo tua Domine: in sæcula sæculorum laudabunt te. [Alleluia, alleluia.] *Ps.* Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini.

MY heart and my flesh have rejoiced in the living God, blessed are they that dwell in Thy house, O Lord: for ever and ever shall they praise Thee. [Alleluia, alleluia.] *Ps.* How lovely are Thy tabernacles, O Lord of Hosts: my soul longeth and fainteth for the courts of the Lord.

Collect. O GOD, Who in a wondrous manner unto blessed Peregrine didst give an Angel as guide, the Mother of God as instructor, and Jesus as the healer of a grievous sore: do Thou, through his merits, we beseech Thee, grant that here on earth we may sincerely love our holy Angel, the Virgin, and the Saviour: and in heaven join the Saints in their praises of Thee. Through *&c.*

Lesson, Ecclus. 31, page 382.

1. *Out of Easter.—Gradual.* Melior est dies una in atriis tuis super millia.—Elegi abjectus esse in domo Dei mei, magis quam habitare in tabernaculis peccatorum.—*Alleluia, alleluia. De excelso misit ignem in ossibus meis et erudivit me. Alleluia.

Better is one day in Thy courts above thousands.—I had rather be the meanest in the house of my God than to dwell in the tabernacles of sinners.—*Alleluia, alleluia. From above hath He sent fire into my bones, and He hath chastised me. Alleluia.

2. *In Easter-time No.* 1 *is said from the* *, *and then*

Concaluit cor meum intra me, et in meditatione mea, exardescet ignis. Alleluia.

My heart grew hot within me, and in my meditation a fire shall flame out. Allel.

3. *From Septuagesima to Easter the Gradual No.* 1 *is said up to* *, *and then the Tract* Beatus vir, page 337.

Gospel, Matt. 19, page 338.

Offert. Beatus quem tu erudieris Domine: et de lege tua docueris eum. Alleluia.

Blessed is the man whom Thou shalt have instructed: and have taught him out of Thy law. Alleluia.

Secret. DO Thou, O merciful God, bless this spotless Sacrifice: that even as blessed Peregrine, when about to celebrate its mysteries, with bitter tears bewailed his sins, so we, repentant by Thy grace, may both humbly deplore our sins and happily quench the fires which they deserve. Through *&c.*

Comm. Multitudo languentium et qui vexabantur a spiritibus immundis veniebant ad eum: quia virtus de illo exibat et sanabat omnes. Alleluia.

A great number of them that were sick and they that were troubled with unclean spirits came to Him: for power went forth from Him and healed them all. Allel.

P. Com. REFRESHED by this Sacrament, we beseech Thee, O God, that Thou Who didst set up blessed Peregrine as a great example of wonderful penance and patience, wouldest also grant that we may repent in a like manner; that, patient also under adversity, we may on earth tread in his steps, and obtain Thee as Reward in our heavenly home. O Thou that livest *&c.*

May 3.—*As on* p. 482 *in Low Masses. Commem. of* Sts. R. Ugoni and G. Sostegni, *see* p. 711a.

May 11.—Bd. Benincasa, Pr., O.S.M.

Mass, Justus, p. 385, *the Prayers excepted.*

Collect. O GOD Who unto blessed Benincasa Thy Confessor, didst give strength to overcome the allurements of this world: do Thou make us so to tread closely in his steps, as likewise to attain unto the promised rewards. Through *&c.*

Secret. DO Thou, O merciful God, bless our Gifts; and by the intercession of blessed Benincasa Thy Confessor, render us fit ever to perform these Divine Mysteries. Through *&c.*

P. Com. REFRESHED by this Heavenly Food and this Spiritual Cup, we beseech Thee, O God, that by the merits and intercession of blessed Benincasa Thy Confessor, Thou wouldest cause our hearts to burn ardently with the fire of the Holy Ghost. Through . . in the unity of the same *&c.*

May 12.—Bd. Francis Patrizi, Pr., O.S.M.

Mass, Os justi, p. 331, *the Collect excepted.*

Collect. O GOD, Who didst adorn blessed Francis Thy Confessor with a great gift for the preaching of Thy word and the winning over of souls: grant that we, treading in his steps, may be found firm in our faith and united in charity. Through *&c.*

May 30.—Bd. James Philip Bertoni, Pr., O.S.M.

Mass, Os justi, p. 331, *the Collect excepted.*

Collect. O GOD, of Whose gift it was that blessed James Philip, when offering up the Sacrifice of the Altar, should, with bitter tears, meditate on the Cross and Passion of Thine Only-begotten Son: do Thou vouchsafe that we Thy servants may so call to mind that Passion as to be accounted worthy to share the everlasting joys with him. Through the same *&c.*

June 19. St. Juliana Falconieri, Virg., O.S.M.

Introit. ACCINXIT fortitudine lumbos suos et roboravit brachium suum: fortitudo et decor indumentum ejus, et ridebit in die novissimo. *Ps.* Quam dilecta tabernacula tua Domine virtutum: concupiscit et deficit anima mea in atria Domini.

SHE girded her loins with valour, and strengthened her arm; strength and beauty are her clothing, and she shall laugh in the last day. *Ps.* How lovely are Thy tabernacles, O Lord of hosts; my soul longeth and fainteth for the courts of the Lord.

Collect, June 19, page 452.—*In private Masses* (*but not in Convents of Nuns*) *Commem. of* Sts. Gervasius and Protasius, *from Mass*, Salus, page 313.

Lesson, Ecclus 1. TO whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps? There is one most high Creator Almighty, and a powerful king, and greatly to be feared, Who sitteth upon His throne, and is the God of dominion. He created her in the Holy Ghost, and saw, and numbered, and measured her. And He poured her out upon all His works, and upon all flesh according to His gift, and He hath given her to them that love Him. The fear of the Lord is honour, and glory, and gladness, and a crown of joy. The fear of the Lord shall delight the heart, and give joy, and gladness, and length of days. With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.

Gradual. Dominus pars hæreditatis meæ et calicis mei, tu es qui restitues hæreditatem meam mihi.—Propter hoc lætatum est cor meum, et exultavit lingua mea: et caro mea requiescet in spe.—Alleluia, alleluia. Sitivit anima mea ad Deum fortem vivum, quando veniam et apparebo ante faciem Dei. Alleluia.

The Lord is the portion of mine inheritance and of my cup, it is Thou that wilt restore mine inheritance to me. Therefore hath my heart been glad and my tongue rejoiced, and my flesh shall rest in hope.—All., all. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God? All.

Gospel, Matt. 25, page 340.

Offert. Probasti cor meum et visitasti nocte, igne me examinasti, et non est inventa in me iniquitas.

Thou hast proved my heart and visited it by night; Thou hast tried me by fire, and iniquity hath not been found in me.

Secret. MAY the intercession of blessed Juliana, we beseech Thee, O Lord, make us worthy to partake of the Bread of Angels; she to whom it was given to be fed therefrom in a wondrous manner. Through *&c.*

Comm. Adimplebis me lætitia cum vultu tuo: delectationes in dextera tua usque in finem.

Thou shalt fill me with joy with Thy countenance, at Thy right hand are delights even unto the end.

P. Com. WE beseech Thee, O Lord, that through the intercession of blessed Juliana Thy Virgin, this heavenly Bread which we have received may be to us life, the bread of understanding, and the cup of the saving water of wisdom. Through *&c.*

June 20 (*For Nuns*).—Of the Oct. of St. Juliana. ***Mass as above.***—*Commem. of* St. Silverius, p. 451.

June 21, 22, 23 and 25 (*For Nuns*).—*Commem. of the Octave of* St. Juliana.

June 23.—St. Thomas Corsini, O.S.M.

Mass, Justus, p. 335, *the Collect excepted.*

Collect. O GOD, Who unto them that pray to Thee with a humble heart hast promised immortal glory, grant that we may be made like unto blessed Thomas, and become his fellow-sharers in the Heavenly Kingdom Through *&c.*—*Commem. of* the Vigil, *from the Mass*, p. 454.

June 26 (*For Nuns*).—Oct.-day of St. Juliana. *As on the* 19th p. 718.—*Commems. see* pp. 455-456.

July 5.—All Holy Popes, p. 589.—*Commem. of* St. Antony *and of the Octave of* Sts. Peter and Paul, p. 470.

July 7.—Bd. Benedict XI., Pope, p. 589.

When and where authorized.

Apparition of B.V. Mary on Mount Berico:

Near Vicenza, A.D. 1428.—*Mass*, Salve, *No.* V., p. 290, *excepting the Collect.* ALMIGHTY and merciful God, Who hast given blessed Mary the Virgin to be a Help in our necessities: through her merits and intercession, grant that they who rely upon her loving-kindness, may be protected from all adversities, and, through Thy mercy, deserve to attain unto life everlasting. Through *&c.*

Aug. 20.—St. Bernard, p. 502.—*Commem. of* St. Benedict Manetto, O.S.M.; *see* p. 711*a*.

Aug. 23.—St. Philip Benizi,

PROPAGATOR OF THE SERVITE ORDER.

The Mass is preceded by the Blessing of the Bread, *the Bread being placed either before the Altar, in the middle, or on the Gospel side.*

In a white Cope, and with his Assistants similarly vested, the Priest, standing before the Altar, says:

Anthem. GAUDEAMUS omnes in Domino diem festum celebrantes sub honore beati Philippi Mariæ Servi, de cujus solemnitate gaudent Angeli et collaudant Filium Dei. *Ps.* Fiat pax in virtute tua: et abundantia in turribus tuis.—Gloria *&c.*

LET us all rejoice in the Lord whilst celebrating this festal day in honour of blessed Philip, the Servant of Mary: on whose feast the Angels rejoice and praise the Son of God. *Ps.* Let there be peace in thy strength: and plenty in thy towers.—Glory *&c.*

The Anthem Gaudeamus *&c. is repeated up to the* **Ps.**

Pr. Dominus vobiscum.
R. Et cum spiritu tuo.

Pr. The Lord be with you.
R. And with thy spirit.

Prayer. ALMIGHTY and merciful God, Who ever workest mighty wonders, regard favourably the prayers which we address unto Thee on this feast of Thy Confessor, blessed Philip, our Father; and for the faithful service which here on earth he ever rendered unto Thee and unto the most holy Virgin Thy Mother, do Thou bless and sanctify this Bread, and expel from it all that is evil or hurtful; that unto them that partake of it in homage to Thee and for the honour of blessed Philip, it may prove salutary, and efficacious to heal their bodies and strengthen their minds; so that no incantation, or charm, or spell, or artifice whatsoever of the devil may harm them. May it remove fever and illness, give health

to the sick, comfort to the faint-hearted, strength to the weak. And, finally, may this blessed Bread, for all who partake of it, obtain them the crown of all virtues; may their fortunes be prosperous; that so they may enjoy that enduring and to be longed for possession of Thy kingdom, world without end. Amen.

Prayer. O GOD, Who upon blessed Philip, our Father, wast pleased to confer such a measure of favour that when at Arezzo his Brethren were suffering from a scarcity of food, he, hastening to the image of the most holy Virgin, could by his prayers obtain an abundant supply thereof from heaven; do Thou mercifully grant that they who taste of this Bread, which now (by Thine authority) we bless and sanctify, may want nothing that is needful to lead a life healthy and free from danger. May their souls be filled with all good things. May the eyes of blessed Philip be turned towards them, and ever protect and preserve them, whether they be indoors or out of doors, in town or in the country, resting or journeying, slumbering or watching, at ease or in danger. And whatsoever they think or do, may it all be ever pleasing and acceptable unto Thee and unto Thy most holy Mother: world without end. Amen.

Prayer. MAY this Bread be blessed in Thy holy Name, O Jesus, Thou Who, when Philip our Father, on his way back from Germany, was journeying for three days in peril through the tracts of a dense forest, didst send Thine holy Angels to lead him into the right path, and to refresh him with bread brought thither in a wondrous manner: do Thou, we beseech Thee, grant that through his intercession this Bread may never fail us for the sustenance of body and mind; and grant also that we who propose devoutly and humbly to partake of it, may, whilst passing through the vicissitudes and dangers of this world, be so directed by the Heavenly Spirits as without difficulty to keep in the way of salvation, until we reach unto that everlasting life wherein Thou Thyself dost live and reign world without end. Amen.

Prayer. O LORD Jesus Christ, Son of the Living God, Thou Who in the wilderness, in the supper-rooms, and on the seashore, didst many times, after blessing Bread, distribute it among Thy followers, and didst bind unto Thyself and confirm in love of Thee them that

received it: do Thou unto us, who beseech Thee, and who, calling upon Thy Name, bless these Loaves and distribute them in memory of blessed Philip, our Father, grant, that all who devoutly partake thereof may strive after peace and charity, and have him as their Protector and Advocate. And even as, when biding on earth, he reconciled enemies and brought back sinners, so now that he is glorious in heaven, may he through his prayers ask and obtain that all things be for them peaceful and harmonious, so that they may attain unto those rewards of peace which Thou hast in readiness: Thou Who with God the Father and in the unity of the Holy Ghost, livest and reignest God, world without end. Amen.

The Loaves are then sprinkled with Holy Water, and, after being incensed, are distributed: the Choir singing the Hymns that follow:

Hymn. O DIVE, qui das inclytum
Nomen Mariæ Servulis,
Dum matris hauris ubera,
Infunde cœli gaudia.

Cœlesti adhærens curru,
Quem Agnus Leoque devehit,
Dilectus altam Virginis
Ad servitutem convolas.

Tibi nitorem nominis
Debent Mariæ Servuli,
Sancti per orbem Spiritus
Dum spargis ignes igneus.

Tuscas recusas infulas
Petrique claves respuis;
De rupe montis incita
Salutis undas elicis.

Servi fideles Virgini
Servite cum Benitio;
Cœli bonorum copiam
Affert Mariæ servitus.

O SAINT, who whilst an infant yet
Upon thy mother's bosom, didst
Their name to Mary's Servants give,
On us the joys of heaven pour.

Upon that heavenly chariot borne
To which are Lamb and Lion yoked,
The Virgin's well-beloved, thou dost
With haste her noblest service seek.

To thee do Mary's Servants owe
The lustrous halo of their name:
Whilst through the world, on fire thyself,
Thou spreadest far the Spirit's fire.

A Bishop's staff in Tuscany,
And Peter's keys, thou dost refuse;
Yet from the mountain's arid rock
At thy behest sweet waters flow.

O you, the Virgin's Servants, all
With Philip join in service true:
For Mary's service quickly draws
Of heavenly wealth a plenteous store.

Hymn. PER te, Philippe, promicant
Ubique tot miracula:
Æger saluti redditur,
Qui te patronum postulat.

Putris fluenta sanguinis,
Immunda lepræ semina,
Te morbus omnis vindice
Infernæ mortem desinit.

WHAT many wonders everywhere
We see, O Philip, through thy prayer;
For, lo, the sick their health regain
If they thy patronage obtain.

The flow of tainted blood must dry,
Its poison leprosy must lose,
Its deadly work of every kind
Disease must stay, when thou hast bid.

Lupi voratum faucibus
Vitæ redonas parvulum;
Te gibbus, et fames canunt,
Languorque, et atra cæcitas.

The child whom savage wolf hath torn
Thou dost to life and health restore;
The maimed, the sick, the hapless blind,
The famished, thee their helper [praise.

Te facta Sanctum prædicant
Ad orbis usque limites,
Te flexo adorat poplite
Civem suum Florentia.

For thee a Saint thy deeds proclaim
Unto the earth's far distant bounds:
And thee her sainted citizen
In loving homage Florence greets.

Vos, o Tudertes, plaudite,
Quos protegit Benitius,
Suique dono corporis
Feliciores efficit.

And you the men of Todi, you
Whom Philip loved, whom he protects,
Rejoice indeed, so richly blest,
To give his bones their earthly rest.

Hymn. TELLUS, et astra dicite,
Cor Virginis Benitium,
Parentis alvo conditum
Quem flamma signat prævia.

O EARTH and sky, be loud in praise
Of Philip blest, the Virgin's heart;
Of whose bright life, before his birth,
A wondrous flame the token gives.

Vix natus orbem deserit,
Crucique constans militat:
Quæ non patravit crimina,
Fletu perenni diluit.

In years a child he flies the world;
True to the Cross, a soldier fights;
With bitter tears mourns he his sins
Who from all sin with horror turns.

Primam salutis victimam
Deo Sacerdos immolat;
Festisque læti vocibus
Plaudunt canentes Angeli.

The Victim slain for man's release
When first he offers up as Priest,
Of Angels round a bright array,
In joyful choir their voices raise.

Christum salutis vindicem
Morti propinquus expetit:
Ejusque libans vulnera
Vitæ subivit ostia.

Comes Death at last: with trust he calls
To Jesus Who the ransom paid;
His lips still seek the Sacred Wounds,
His soul is through the gates of life.

Præsta beata Trinitas,
Pronis Mariæ Servulis,
Ut affluamus gaudiis
Quibus Philippus affluit.
Amen.

O Trinity for ever blest, [grant:
This grace to Mary's Servants
May we in all those joys abound
Which Thou to Philip didst impart.
Amen.

V. Ora pro nobis, beate Philippe:
R. Ut digni efficiamur promissionibus Christi.

Pray for us, O blessed Philip:
That we may be made worthy of the promises of Christ.

Prayer. HOLY Lord, Father Almighty, Everlasting God, Who out of the abundance of Thy loving-kindness, and exceeding both the merits and the prayers of Thy suppliants, didst so bless the deeds of blessed Philip our Father, that a needy leper clothing himself with the tunic which Philip had given to him, was forthwith healed: do Thou graciously regard this our devotion which, by the distribution of this Bread that hath been blessed, we manifest unto Thee and unto blessed Philip, the Servant of the Virgin Mary: and unto all who, now or hereafter, partake of it, grant that they may ask for nothing which is either useless or harmful; but vouchsafe that they may be purified from every stain of mind and from all bodily evil; that they may serve Thee with the full homage of mind and body, and hereafter rejoice with Thee world without end. Amen.

Pr. The Lord be with you: *R.* And with thy spirit.
Pr. Let us bless the Lord. *R.* Thanks be to God.
Pr. May the Divine help remain ever with us. *R.* Amen.

AT THE MASS.

Introit. SERVUS meus es tu, quia in te gloriabor: ecce dedi te in fœdus populi, ideo reposita est tibi corona justitiæ. *Ps.* Laudate nomen Domini: laudate Servi Dominum.

THOU art my servant, for in thee will I glory; behold I have given thee to be a covenant of the people, wherefore is laid up for thee a crown of justice. *Ps.* O praise the Name of the Lord: O ye His Servants, praise ye the Lord.

Collect. O GOD, the Ruler and Guardian of Thy faithful servants, Thou Who by means of blessed Philip hast shed lustre upon the honoured name of the Servants of Mary: do Thou unto us Thy servants grant, that, through his patronage, we may here on earth so serve Thee, and so serve Thy Mother, as to deserve hereafter to reign with him in heaven. O Thou that livest *&c.*

Lesson, Ecclus. 45, page 337.

Gradual. 1. *Out of Easter.* Os justi meditabitur sapientiam et lingua ejus loquetur judicium. — Justus germinabit sicut lilium et florebit in

The mouth of the just shall meditate wisdom and his tongue shall speak judgment.—The just shall bud forth like the lily and flower

æternum ante Dominum: plantatus in atriis domus Dei nostri.—* Alleluia, alleluia. Ecce servus meus, suscipiam eum, electus meus est: complacuit sibi in illo anima mea, dedi spiritum meum super eum. Alleluia.

for ever before the Lord; planted in the courts of the house of our God.—* Allel., allel. Behold my servant, I will uphold him: mine elect is he: my soul delighteth in him; I have given my spirit upon him. Alleluia.

2. *From Septuagesima to Easter, the Gradual is said up to *, and then the Tract*, Beatus vir, page 337.

3. *In Easter-time the Gradual No.* 1 *is said from *, and then,*

Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

The just man shall bud forth like a lily: and flower for ever before the Lord. Alleluia.

Gospel, Matt. 11, page 320. Credo (*and during the Octave*).

Offert. Servo sapienti prosperi erunt actus, dirigetur via ejus: immolabit Deo sacrificium laudis, et reddet Altissimo vota sua.

The wise servant shall prosper in his dealings, his way shall be made straight: he shall offer unto God a sacrifice of praise, and pay his vows to the Most High.

Secret. THROUGH the intercession of blessed Philip, may the Offering of our dutiful service be pleasing unto Thy Majesty: Thou Whose gift it is if we attain to serve Thee in a fitting and praiseworthy manner. Through *&c.*

Comm. Beatus servus quem quum venerit Dominus invenerit vigilantem: Amen dico vobis, super omnia bona sua constituet eum.

Blessed is the servant whom, when the Lord shall come, He shall find watching: Amen I say unto you, He shall set him over all His goods.

P. Com. MAY that faithful servant of Thine and of Mary, Philip, O Lord, sue Thy Majesty on our behalf: that cleansed from earthly affections, we may by devoted service attain unto the full fruition of the Sacrament of which we have partaken. Through *&c.*

Aug. 26.—The Crown of Thorns, p. 102.—*Commem. of* St. Zephyrinus, p. 506.

August 28.—St. Augustine,

Bishop of Hippo, and a Doctor of the Church. Legislator of the Order.

His Rule is followed by the Servites.—*Mass as on* p. 596D.

Aug. 30.—St. Rose, p. 509. *Commem. of the* Octave-day of St. Philip. *As on Aug.* 23, p. 725. *Commem. of* Sts. Felix and Adauctus, p. 509.

Aug. 31.—St. Raymond Nonnatus, p. 510.—*Commem. of* St. Bonajuncta Manetti, p. 711a.

Saturday before the Third Sunday of September.

VIGIL OF THE FEAST OF THE SEVEN DOLOURS OF THE B. V. MARY.

Introit. NE vocetis me pulchram, sed amaram: quia amaritudine valde replevit me Omnipotens. *Ps.* Domine, quid multiplicati sunt qui tribulant me: multi insurgunt adversum me.

CALL me not beautiful, but call me bitter: for with bitterness indeed hath the Almighty filled me. *Ps.* Lord, why are they multiplied that afflict me: many are they that rise up against me.

Collect. O LORD JESUS CHRIST, Thou Who didst deign to suffer for our sins, grant, we beseech Thee, that we who are about to celebrate the feast of the Transfixion of that most sweet Virgin, Thy Mother, may, here on earth, so associate ourselves with her in her Sorrows, as to attain to share her joys in heaven. O Thou that livest *&c.* *2nd Collect, No.* 8, page 6; *3rd, No.* 4 *or* 5, page 6.

Lesson. *Lament* 2 THEY have clapped their hands at thee, all they that passed by the way: they hissed and wagged their heads at the daughter of Jerusalem. Is this the city, said they, of perfect beauty, the joy of all the earth? The Lord hath done that which He purposed, He hath fulfilled His word, which He commanded in the days of old: He hath destroyed, and hath not spared, and hath caused the enemy to rejoice over thee, and hath set up the horn of thine adversaries. Let tears run down like a torrent day and night: give thyself no rest, and let not the apple of thine eye cease.

Gradual. Adjuro vos, filiæ Jerusalem, si inveneritis Dilectum meum, ut annuntietis ei quia amore langueo. —Vidimus eum, et non erat aspectus: despectum, et novissimum virorum, virum dolorum et scientem infirmitatem, unde nec reputavimus eum.

I adjure you, O daughters of Jerusalem, if ye find my Beloved, that ye tell him that I am faint with love.—We have seen Him, and there was no sightliness; despised, and the most abject of men, a man of sorrows and one acquainted with infirmity, whence also we esteemed Him not.

Gospel, At that time: The father of Jesus, and His Mother were wondering, *as in the Gospel, Luke* 2, page 65, *to the word* 'revealed,' *in the* 3*rd line of* p. 66.

Offert. Fulcite me floribus, stipate me malis: quia amore langueo.

Stay me with flowers, compass me with apples: for I am faint with love.

Secret. RECEIVE graciously, Almighty God, the prayers and Gifts which, in honour of the sorrowing Mother of Thy Son, we offer unto Thy Majesty: and in our hearts kindle the fire of Thy love. Through *&c.*

Comm. Subversum est cor meum in memetipsa, quoniam amaritudine plena sum. Audierunt quia ingemisco ego, et non est qui consoletur me.

My heart is turned within me, for I am filled with bitterness. They have heard that I sigh, and there is none to comfort me.

P. Com. UNTO us, O Lord, who prepare for the morrow's festivity in honour of Thy sorrowing Virgin and Mother, do Thou, by means of the Mystery of the Sacrament which we have received, grant that we may ever both be pierced with grief for her Sorrows, and inflamed with love of her. O Thou that livest *&c.*

Third Sunday of September.

The Seven Dolours of the B. V. Mary, Foundress and Patroness of the Servite Order *This feast is kept with an Octave. Mass as on* page 514.

On the Days Within the Octave, *only* 1*st or* 2*nd class feasts, occurring or transferred, are observed; other feasts are either transferred or only commemorated, according to the general rules. Mass,* page 514; *the* 2*nd Collects (when there are no commemorations) are No.* 8, *the* [illegible] *No.* 4 *or* 5: pages 6, 13, 29.

4th Sunday.—Octave-day of the VII Dolours.

Mass page 514, *with Commemoration and last Gospel of the Sunday.*

Sept. 1.—Bd. Jane Soderini, Virgin, O.S.M.

Mass, Dilexisti, page 344, *the Collect excepted.*

Collect. O GOD, of Whose gift it was that blessed Jane Thy Virgin should by assiduous austerity preserve the innocence of her life: do Thou, through her intercession, grant, that by unceasing penitence we may blot out the stains on our hearts, and serve Thee with purified minds. Through *&c.*

Commem. of St. Giles, Abbot, p. 387; *and of the* Holy XII Brothers, Martyrs, *as for the Sts. Machabees, Aug.* 1, *No.* 8, p. 487.

Secret. SANCTIFY this Offering, O Lord; and, blessed Jane Thy Virgin interceding, grant that it may be profitable to us. Through *&c.*

P. Com. IN us, who have been refreshed by the Bread of Angels, do Thou, we beseech Thee, Almighty God, confirm the gifts of Thy grace; that by following in the steps of blessed Jane Thy Virgin, we may obtain the everlasting rewards. Through *&c.*

Sept. 3.—Bd. Andrew Dotti, Pr., O.S.M.

Mass, Os justi, page 331, *the Collect excepted.*

Collect. O GOD, Who of blessed Andrew Thy Confessor didst make a distinguished Preacher of the treasures of heaven; do Thou grant that Thy faithful people, through his intercession, and placing their trust in Thee, the one, living, and true God, may obtain those good things that last without end. Through *&c.*

Sept. 4.—The Five Sacred Wounds, p. 121.

Sept. 7.—The Holy Winding Sheet, p. 117.

Oct. 3.—Translation of the Body of St. Philip Benizi, on Sept. 21, 1599, from the Church of St. Mark, at Todi (anciently Tuder, on the Tiber), to its present resting-place in the Church of Our Lady of Graces in the same city.

Mass as on Aug. 23, p. 725, *the Collect excepted.*

Collect. GIVE ear, O Lord, unto the supplications which we make on the feast of the Translation of blessed Philip; that we who trust not in our own righteousness may be helped by the prayers of him who was pleasing unto Thee. Through *&c.*

Oct. 24.—Bd. John Angelus Porro, Pr., O.S.M.

Mass, Os justi, p. 331, *the Collect excepted.*

Collect. O GOD, Who by reason of his great contempt of the world, and the constant chastisement of his body, didst render the life of blessed John Angelus wonderful on earth, and Who hast now made him glorious in heaven: grant, we beseech Thee, that, following his example, we may so mortify our flesh, and so despise all things earthly, as to become worthy to attain with him to the everlasting reward of the spiritual joys. Through *&c.*

Nov. 5.—Commemoration of the Saints Whose Bodies or Relics are preserved in Servite Churches.—*Mass as on* p. 602, *and Commem. of* Oct. of All Saints, p. 542.

Nov. 16.—All Saints of the Servite Order.

Introit, Gaudeamus, *as on Nov.* 1, page 541, *but for* 'Sanctorum omnium' *substitute* 'Sanctorum Ordinis,' 'in honour of the Saints of the Order.'

Collect. O GOD, Who seest that we fail by reason of our frailty, do Thou, of Thy mercy, through the examples of Thy Saints, lead us back to the love of Thee. Through *&c.*

Epistle, Brethren, Let us exhibit ourselves, *as in the 4th line of* p. 104, *and thence to the end of the Epistle. Gradual, Gospel, Offert. and Comm. as on All Saints*, pp. 542 and 543.

Secret. ACCEPT graciously, O Lord, the Sacrifice which we dedicate unto Thee through the merits of Thy Saints: and grant that it may conduce to our perpetual support. Through *&c.*

P. Com. WE, who are filled with Thy salutary Mysteries, beseech Thee, O Lord, to help us through the prayers of Thy Saints, whose solemnity we celebrate. Through *&c.*

Nov. 17.—(St. Gregory.)—Commemoration of the Departed Brethren and Sisters of the Servite Order. *Mass*, Requiem, p. 553; *Collect, Secret, and P. Com.*, *Nos.* 6B, O God, the bestower, *substituting* 'and Sisters' *for* 'Relatives and Benefactors.'

VOTIVE MASS OF ST. JOHN THE EVANGELIST:

THE LORD'S DISCIPLE AND THE VIRGIN'S SON.

See Note XI., p. xviib.

Introit. O DOMINE, quia ego servus tuus; ego servus tuus et filius ancillæ tuæ. *Ps.* Tibi sacrificabo hostiam laudis: et nomen Domini invocabo.

O LORD, for I am Thy servant, I am Thy servant and the son of Thy handmaid. *Ps.* Unto Thee will I offer the sacrifice of praise; and call upon the Name of the Lord.

Collect. STIR up, O Lord, the spirit wherewith John, the Virgin's Son, loved her; that filled therewith we may set ourselves to cherish her whom he loved, and to sorrow with the Virgin, as he sorrowed. Through *&c.*

Lesson, *Lpse.* II, p. 576c; *but for the last three lines*, 'And I heard' *&c.*, *substitute* 'And being with child, she cried travailing in birth, and was in pain to be delivered.'

Gradual. Honorem habebis Matri tuæ omnibus diebus vitæ tuæ. Memor enim esse debes, quæ et quanta pericula passa sit propter te.—*Alleluia, alleluia. Geminus Matris tuæ ne obliviscaris, memento quoniam nisi per illam, natus non fuisses et retribue illi quomodo illa tibi. Alleluia.

Honour thou thy Mother all the days of thy life.—For thou must needs remember what and how great perils she suffered for thee.—*All., all. Forget not the groanings of thy Mother; remember that thou hadst not been born but through her, and make return unto her as she hath done unto thee. Allel.

2. *After Septuagesima the preceding Gradual is said up to *, then*

Tract. Juxta est Dominus his qui tribulato sunt corde: et humiles spiritu salvabit.—Benedictio Domini super caput justi: ideo dedit illi Dominus hæreditatem, et divisit illi partem in tribubus duodecim.

The Lord is nigh unto them that are stricken in heart; and He will save the humble of soul.—The blessing of the Lord is on the head of the just; therefore the Lord gave to him an inheritance, and divided unto him a portion among the twelve tribes.

Gospel, *John* 19, page 517.

Offert. Respice de cœlo, Deus et vide; visita vineam istam et perfice eam quam plantavit dextera tua.

Look down from heaven and see, and visit and perfect this vineyard which Thy right hand hath planted.

Secret. ACCEPT, we beseech Thee, O Lord, the Sacrifice which we offer unto Thee; that by the interceding merits of him in whose memory we offer it, we may be inflamed with love for the Mother of God, and pierced with grief for her sorrows. Through *&c.*

Comm. Hic est discipulus ille qui testimonium perhibet de his: et scimus quia verum est testimonium ejus.

This is that disciple who giveth testimony of these things, and we know that his testimony is true.

P. Com. REFRESHED by this Heavenly Banquet, we beseech Thee, Almighty God, that even as blessed John, when chosen to be the Virgin's Son, took her to his own: so we also may soon receive as our own that Son's most loving Mother. Through *&c.*

Appendix for Scotland.

The subjoined Calendar shows the Scotch feasts as now observed consequent on the general revision of diocesan calendars directed by the recent decrees of the Holy See (Nov., 1911; Oct., 1913, &c.)—some of the old feasts being omitted, and the days, or rite, of others changed.

In the body of the Appendix the feasts are shown as they were observed prior to this revision. Hence, where the entries in the Calendar and those in the body of the Appendix differ, the Calendar should be followed.

The subjoined Calendar holds good for the Archdiocese of Glasgow, where the use of the 'Roman Clergy' Calendar has ceased.

The General, or 'Universal,' Calendar, page xix, *holds good for the Secular Clergy on days to which no feast is assigned in the subjoined Calendar. And where a feast entered in this Calendar falls on a day to which, in the General Calendar, page* xix, *one or several feasts are likewise assigned—denoted in the subjoined Calendar by the letter* c—*precedence of one, or commemoration of the other or others, will depend upon their rank or relative dignity: as to which see Note VII., clauses 5 to 8, pp.* xvi, xviia; *as also as to the liberty of choice left to the Priest when celebrating a Private or Low Mass.*

Holidays, &c., as in England: St. Andrew's being added as a day of Obligation.

The Regular Clergy have in general their own Calendars, and are only bound to keep the Titular and Dedication feasts of the Diocesan Cathedral, and, locally, the Patronal feasts, but generally without Octaves.

Abbreviations.—Feasts preceded by any of the following abbreviations are either only observed in the Dioceses indicated, or observed with a special rite in such Dioceses. c indicates a feast to be commemorated, and to be found on the same day in the General Calendar, p. xix.

Ed., St. Andrews and Edinburgh.
Ab., Aberdeen.
Arg., Argyll and the Isles.
Dun., Dunkeld.
Gal., Galloway.
Gla., Glasgow.

For other abbreviations, see p. xix.

CALENDAR.

JANUARY.

14 | **Kentigern (Mungo) B, *d.*—*c.c.***
Gla. PD, *dlo.*
19 | *Ab.* **Nathalan B, *d.*—*c.c.***
19 | *Dun.* **Fillan (Foelan) B, *d.*** *c.c.*—*Gla.* Of O. PD, *sd. c.c.*
21 | *Gla.* Oct.-day St. Kentigern, *gd.*—*c.*

MARCH.

8 | Duthac B, *d.*—*c.*
17 | Patrick B, *gd.*—*Gla.*, *d2.*
20 | *Ed.* Cuthbert B, *d.*

APRIL.

16 | *Ab.* **Magnus M, *d.***
21 | *Ab.* Malrubius Ab., *d.*—*c.*

MAY.

9 | *Ed.* Tr. St. Andrew Ap., *d.*—*c*

JUNE.

9 | Colomb Ab., *d.*—*c.*
Dun. PD, *dlo.*
10 | Vacant. *Dun.* Of Oct. St. Colomb, *sd.*
15 | *Dun.* Of Oct. St. Colomb, *sd.*—*c.*
16 | *Dun.* Oct.-day St. Colomb, *gd.*

JULY.

7 | *Ab.* Palladius B, *d.*—*c.*
9 | *Ab.* BVM of Perp. Succour PD, *dlo.*
15 | *Ab.* Henry K, *sd.*, end o Oct. BVM, PD.

AUGUST.

11 | *Ed. Dun.* Blane B, *d.*—*c.*

SEPTEMBER.

16	Ninian B, *d.*—*c.c* *Gal.* PD, *dlo.*	23	*Gal.* Oct.-day St. Ninian, *gd.*—*c.c.*

OCTOBER.

11	*Ed.* Canich (Kenny) Ab., *d.*	26	*Ab.* Bean B, *d.*—*c.*
15	*Ab.* Comgan Ab., *d.*—*c.*		

NOVEMBER.

12	*Ab.* Machar B, *d.*—*c.*	27	*Ab. Dun.* Fergus B, *d.*
16	Margaret Q. Pat. of Scotland, W, *d2.*	30	Andrew Ap., Pat. of Scotland, *dlo.*

DECEMBER.

1, 5	Of Oct. St. Andrew PF, *sd.*—*c.*	22	*Gla.* Ded. of Cathedral, *dlo* (see Note IX, Clause 5, p. xviia).
7	Oct.-day St. Andrew Ap., *gd.*—*c.c.*	29	*Gla.* Oct.-day DC, *gd.*—*c.c.*

NOV. 27.—ST. FERGUS, BISHOP.

VII. Cent. An Irish Missionary in Scotland. Buried in Glamis.

Mass Statuit, page 323, *the Collect excepted.*

Collect. ALMIGHTY and everlasting God, do Thou, through the merits of blessed Fergus Thy Confessor and Pontiff, by means of Thy grace, make us to be steadfast in faith and efficacious in deed; that, by a right faith, we may, by Thy mercy, attain unto life everlasting. Through *&c.*

Nov. 30.—St. Andrew, Patron of Scotland.

Mass as on page 379.

Dec. 1.—Of Oct. of St. Andrew, p. 379. *Commem. of Advent.*

Dec. 2, 3, 4, 6.—*Commem. of* the Octave of St. Andrew, p. 379.

Dec. 5.—Of the Oct. of St. Andrew; *as on* p. 379.—*Commem. of* Advent *and of* St. Sabbas, Abbot, *from Mass*, Os justi, p. 337.

Dec. 7.—Octave-day of St. Andrew; *as on* page 379. *Com. of* Advent, *of* Vigil, p. 384. *Last Gospel, Matt.* 1, p. 469.

Dec. 22.—*Glasgow.* Dedicat. of Cathedral, *dlo. Mass*, Terribilis, p. 351. *Commem. of Advent.*

Dec. 23 to 28.—*The Octave is not commemorated.*

Dec. 29.—*Glasgow.* Oct.-day of Ded. Cathedral. *Mass*, p. 381. *Commem. of* St. Thomas of Canterbury, p. 56.

Jan. 14.—St. Kentigern (*or* Mungo),

First Bishop of Glasgow, A.D. 601.

Glasgow. Patron of the Archdiocese, *dlo.*

Mass, Statuit, page 323, *the Prayers excepted.*

Collect. O GOD, Who by means of blessed Kentigern, Thy Confessor and Pontiff, didst cause to shine the light of the true Faith: grant, we beseech Thee, that we who celebrate his worshipful festivity may, by faithfully following out that which he taught, attain unto the glory of everlasting light. Through *&c.*

Secret and P. Com. as at the head of page 608*a*, *omitting in the P. Com. the words* by his help. *Commemoration of* St. Hilary and St. Felix, p. 388.

When St. Kentigern's is kept as a 1st class feast, St. Hilary's commemoration is only made in Low Masses, and St. Felix's is omitted.

Jan. 14 to 18.—*Glasgow. As on* pp. 389-391, *but with Commem. of* St. Kentigern, *as above.*

Jan. 19.—St. Nathalan, Bp. of Aberdeen.

A.D. 679. *Mass*, Statuit, page 323, *the Collect excepted.*

Collect. MAKE us, O Lord, ever with devout minds to cleave unto Thee; that so, by the intercession of blessed Nathalan, Thy Confessor and Pontiff, we may become worthy to sing with him Thine unending praise in heaven. Through *&c.*

Jan. 19. *Glasgow.* Of the Octave of St. Kentigern, *sd. Mass*, p. 742. *Commem. of* Sts. Marius &c., and of St. Canuto, p. 392.

Jan. 20.—*Glasgow.* Sts. Fabian and Sebastian, p. 393.—*Commem. of* St. Kentigern's Octave, p. 742.

Jan. 21.—*Glasgow.* Oct.-day of St. Kentigern. *As on Jan.* 14, p. 742. *Commem. of* St. Agnes; *Jan.* 21, p. 394.

Feb. 1.

St. Bridget (*or* Bride) of Kildare, Virgin.

About A.D. 523. Anciently held in great veneration by the Scotch.

Mass, Dilexisti, page 344, *the Prayers excepted.*

Collect. MAY the prayer, pleasing unto Thee, of blessed Bridget Thy Virgin, be of help to us, we beseech Thee, O Lord: and may she never cease asking Thine indulgence for us. Through *&c.*

Secret. MAY the Sacrifice which we offer, appease Thee, O Lord; and at the intercession of blessed Bridget Thy Virgin, do Thou, we beseech Thee, mercifully impart Thy help in our times. Through *&c.*

P. Com. THROUGH the prayers of blessed Bridget Thy Virgin, may the Sacrament which they have received be a help unto Thy faithful people; and may she, who was pleasing unto Thee, implore for us Thine aid. Through *&c.*

Feb. 3.—St. Foelan, Abbot. Born in Ireland. (Abbot of? Pittenweem, Fifeshire.)—*Mass*, Os justi, p. 337.—*Commem. of* St. Blase, Bp. of Sebaste, Mart.; *from Mass* Sacerdotes, p. 301.

Feb. 11.—Apparition of the B.V. Mary; *see* page 570 *c.*

Feb. 17.—St. Finan, 2nd Bp. of Lindisfarne.

A.D. 661.—*Mass*, Statuit, page 323, *the Collect excepted.*

Collect. DO Thou, we beseech Thee, O Lord, mercifully pour into our minds the glory of Thy praise; that by the intercession of blessed Finan, Thy Confessor and Pontiff, we may be enabled worthily to reach unto that same unspeakable glory of Thine. Through *&c.*

Feb. 18.—St. Colman, 3rd Bp. of Lindisfarne.

A.D. 676.—*Mass*, Statuit, page 323, *the Collect excepted.*

Collect. GRANT us, we beseech Thee, Almighty God, at all times to persevere in Thy holy service; and by the pious intercession of blessed Colman, Thy Confessor and Pontiff, worthily to serve Thee in glory. Through *&c.*—*Commem. of* St. Simeon, Mart., Bishop of Jerusalem; *from Mass* Statuit, p. 298.

March 3.—St. Elred, Abbot of Rievaulx; page 609.

March 8.—St. Duthac, Bp. of Ross.

A.D. 1065.—*Mass*, Sacerdotes tui, page 325, *the Collect excepted.*

Collect. O LORD, God Almighty, Who dost lend a gracious ear unto them that sincerely call upon Thee, unworthy though they be: do Thou graciously hearken unto us Thy servants; that by the intercession of blessed Duthac, Thy Confessor and Pontiff, we may, through Thy mercy, become worthy to have a dwelling with Thee. Through *&c.*

March 11.—St. Constantine, Martyr.

Had joined St. Columba in preaching among the Picts.

Mass, In virtute, page 302, *the Collect and Gospel excepted.*

Collect. O GOD, Who didst wondrously adorn blessed Constantine, Thy King and Martyr, with the

triumph of his glorious passion: grant, we beseech Thee, that, in imitation of him, we may despise earthly glories, and ever heartily love the things of heaven. Through *&c.*

Gospel, Matt. 20, page 85.

March 17.

St. Patrick, Bp., Apostle of Ireland.

Introit. EGREDERE de terra tua, et de cognatione tua, et de domo patris tui, et veni in terram quam monstrabo tibi. Faciamque te in gentem magnam. *Ps.* Confitemini Domino et invocate nomen ejus: annuntiate inter gentes opera ejus.

GO forth out of thy country, and from thy kindred, and from thy father's house, and come into the land that I will shew thee. And I will make of thee a great nation. *Ps.* O give glory unto the Lord, and call upon His Name: declare His deeds among the Gentiles.

Collect. O GOD, Who for the preaching of Thy glory among the Gentiles, wert pleased to send forth blessed Patrick, Thy Confessor and Pontiff: do Thou through his merits and intercession grant, that what Thou commandest us to do, that same we may by Thy mercy accomplish. Through *&c.*—(*Commem. of Lent.*)

Epistle, Rom. 10: Brethren with the heart *&c.* page 379.

1. *Gradual from Septuagesima to Easter.*

Misit ante eos virum: in servum venumdatus est Joseph. — Donec veniret verbum ejus. Eloquium Domini inflammavit eum.

He sent a man before them: Joseph who was sold for a slave.—Until his word came. The word of the Lord inflamed him.

Tract. Ego Dominus vocavi te in justitia, et apprehendi manum tuam, et servavi te. Et dedi te in fœdus populi, in lucem gentium. — Ut aperires oculos cæcorum; et edu-

I the Lord have called thee in justice, and taken thy hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles.—That thou mightest open the eyes of the blind, and

ceres de conclusione vinctum, de domo carceris sedentes in tenebris.—Ego Dominus, hoc est nomen meum: gloriam meam alteri non dabo, et laudem meam sculptilibus.

bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house.—I the Lord, this is my name: my glory will I not give to another, nor my praise to graven things.

2. *In Easter-time.*

Alleluia, allel. Constituit eum dominum domus suæ: et principem omnis possessionis suæ. Allel.*—Et auxit populum suum vehementer: et firmavit eum super inimicos ejus. Allel.

Alleluia, alleluia. He made him lord of his house: and ruler of all his possessions. Alleluia.*—And He increased his people exceedingly; and strengthened him over his enemies. Alleluia.

3. *From Trinity to Septuagesima. The Gradual as at No.* 1, *to which the first verse at No.* 2 *is added, up to the* *.

Gospel, Luke 10, page 297.

Offertory. Eduxit eum foras, et ait illi, Suspice cœlum, et numera stellas, si potes. Et dixit ei, Sic erit semen tuum.

He brought him forth abroad, and said unto him, Look up to heaven and number the stars, if thou canst. And He said to him, So shall thy seed be.

Secret. MAY this clean Offering be acceptable unto Thee, O Lord of Hosts: an offering which it hath pleased Thee should, through the labours of blessed Patrick, be made unto Thy great Name, among the Gentiles, from the rising of the sun unto the setting thereof. Through *&c.*

Communion. Manus Domini confortavit te, et ideo eris benedictus in æternum.

The hand of the Lord hath strengthened thee: and therefore shalt thou be blessed for ever.

P. Com. O GOD, Who didst institute the Sacrament of Thy Body and Blood among all peoples as a pledge of Thy love; graciously grant that, they whom Thou hast consecrated in this divine Mystery, may, through the intercession of blessed Patrick, Thy Confessor and Pontiff, day by day be united in closer bonds of peace and concord. Through *&c.*

March 20.—St. Cuthbert, Bp. of Lindisfarne.

A.D. 687.—*Mass*, Sacerdotes tui, page 325; *Collect and Secret, as on* page 610. *Gospel, Matt.* 9, page 753, *but to the * only.*

P. Com. MAY Thy holy Sacraments, of which we have partaken, ever protect us by their power, we beseech Thee, O Lord; and by the intercession of blessed Cuthbert, Thy Confessor and Pontiff, keep us in peace and holiness. Through *&c.*

March 22.—St. Frigidian, Bp. of Lucca.

An Irish Missionary, also known as Fridian, Fionen, and in Scotland as Winning (Kilwinning). A.D. 578.

Mass, Sacerdotes tui, page 325, *the Collect excepted.*

Collect. DO Thou, we beseech Thee, Almighty God, through the intercession of blessed Frigidian, Thy Confessor and Pontiff, make us devotedly to obey Thy commandments; that, since with our whole hearts we deplore our sins, Thou wouldest in Thy mercy vouchsafe to grant a remedy unto our souls. Through *&c.*

April 16.—St. Magnus (*or* Mans), Martyr.

Martyred in Orkney by pagan Norwegians. A.D. 1104.

Mass, Protexisti, page 306, *the following excepted.*

Collect. MAY the precious merits of blessed Magnus, Thy Martyr, protect us, O Lord: and may we, who in those merits proclaim the works of Thy Majesty, derive through them both present and future help. Through *&c.*

Lesson, Wisdom 4, page 444, *with the additional lines for the feast of St. Stanislas, up to the line* But the just *&c.*

Gospel, Matt. 10, page 308.

Secret. LOOK down, O Lord, we beseech Thee, with gracious favour upon the Gifts which we now offer; that they may be filled with the blessing of the Holy Ghost, and may infuse into our hearts that vigorous love which enabled blessed Magnus to overcome all bodily torments. Through *&c.*

P. Com. WE have received, O Lord, this Heavenly Sacrament on the festival of Thy holy Martyr Magnus; do Thou, we beseech Thee, through his prayers, grant that what we are now doing in this passing life, we may obtain in everlasting happiness. Through *&c.*

Out of Easter the Mass is In virtute, p. 302, *with the Prayers and Lesson as above.*

April 17.—St. Donnan & Companions, Martyrs.

Born in Ireland, St. Donnan followed St. Columba into Scotland. With 52 monks he was martyred by pirates on one of the Western Islands. A.D. 617.

Mass, Sancti tui, page 308, *the Collect excepted.*

Collect. WE who lift up our souls unto Thee, beseech Thee, Almighty and everlasting God, to forget the faults of our youth; and if through carelessness we transgress, do Thou, at the intercession of blessed Donnan and of his Companions, vouchsafe mercifully to forgive us. Through *&c.—Commem. of* St. Anicetus, Pope and Mart., *from Mass* Sacerdotes Dei, p. 301.

Out of Easter the Mass is Intret, p. 309, *with the above Collect.*

April 21.—St. Malrubius, Abbot of Comaraich; an Irish Missionary in Scotland, A.D. 722.—*Mass*, Os justi, page 337.

April 24.—St. Ecgberct, Priest and Monk.

Also named Egbert; an English Missionary in Scotland. A.D. 729.

Introit. PATER vester exultavit ut videret diem meum: vidit et gavisus est. [Allel., allel.] *Ps.* In pace in idipsum dormiam et requiescam: quoniam tu, Domine, singulariter in spe constituisti me.

YOUR father rejoiced that he might see my day: he saw it, and was glad. [Alleluia, alleluia.] *Ps.* In peace in the selfsame, I will sleep and rest: because Thou, Lord, hast singularly established me in hope.

Collect. O GOD, Who dost gladden us with the yearly festival of blessed Ecgberct Thy Confessor, do Thou, we beseech Thee, through his interceding merits, direct unto Thyself the hearts of Thy servants: that the fervour of Thy Spirit being kindled within them, they may be found both steadfast in faith and effective in deed. Through *&c.*

Epistle, 1 *Cor.* 13, page 94, *as on Quinquagesima Sunday.*

1. *In Easter time.* Alleluia, alleluia. Beatus vir qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitæ. Alleluia.—Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia.

Alleluia, alleluia. Blessed is the man that endureth temptation: because when he hath been proved, he shall receive the crown of life. Alleluia.—The Lord loved him, and adorned him: with a robe of glory hath He invested him. Alleluia.

2. *Out of Easter, the Gradual* Justus, page 332.

Gospel, *Matt.* 5, page 543, *but only to the words* 'for they shall be called the children of God.'

Offertory, Veritas mea (*as also Comm.* Beatus), p. 333.

Secret. GRANT, we beseech Thee, O Lord, that these Paschal Mysteries may ever be to us a source of grateful joy; that so the continued working of our restoration may become to us the means of everlasting happiness. Through *&c.*

Comm., Beatus, page 333.

P. Com. POUR down upon us, O Lord, the Spirit of Thy love; and, of Thy goodness, make to be of one mind those whom Thou hast refreshed with these Paschal Sacraments. Through *&c.*

May 9.—*St. Andrews and Edinburgh.*

TRANSLATION OF THE BODY OF ST. ANDREW, AP.,

from Constantinople to the Cathedral of Amalfi, near Naples, on May 8, 1208. Also commemoration of the enshrining of a relic of St. Andrew in the monastery on the site of the present city of St. Andrews, about 375; and of the Translation of a portion of the Apostle's arm from Amalfi to the Cathedral of Edinburgh on December 1, 1878.

Introit, Mihi autem, page 295.

Collect. O GOD, Who dost gladden us by the venerated Translation of blessed Andrew Thine Apostle: do Thou, through his intercession, vouchsafe to translate us to the brightness of Thy vision. Through *&c.*

Lesson, *Acts* 5, page 214, In those days: By the hands *&c.*, *with the following addition:* And calling in the Apostles, after they had scourged them, they charged them that they should not speak at all in the Name of Jesus, and they dismissed them. And they indeed went from the presence of the council rejoicing, because they were accounted worthy to suffer reproach for the Name of Jesus. And every day they ceased not, in the temple, and from house to house, to teach and preach Christ Jesus.

Alleluia, alleluia. Dilexit Andream Dominus in odorem suavitatis. Alleluia.—Dextera Domini fecit virtutem: dextera Domini exaltavit me. Alleluia.

Alleluia, alleluia. The Lord loved Andrew for a savour of sweetness. Alleluia.—The right hand of the Lord hath wrought might: the right hand of the Lord hath exalted me. Alleluia.

Gospel, *Matt.* 4, page 380.

Offert. Confitebuntur cœli mirabilia tua, Domine, et veritatem tuam in Ecclesia Sanctorum. Alleluia, alleluia.

The heavens shall praise Thy wondrous works, O Lord, and Thy truth in the Church of the Saints. Alleluia, alleluia.

Secret. MAY this Offering, O Lord, which we make on the Translation of Thy holy Apostle Andrew, render us acceptable unto Thy lovingkindness; that even as he has received a blessed reward, so we may have with us Thy compassionate grace. Through *&c.*

Comm. Ego sum vitis, vos palmites: qui manet in me, et ego in eo, hic fert fructum multum. Alleluia.

I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit. Alleluia.

P. Com. MAY the prayer of Thy holy Apostle Andrew, we beseech Thee, O Lord, obtain for us the help of Thy grace: that devoutly keeping his Translation, we may come to enjoy his fellowship for evermore. Through *&c.*

May 16.—St. Brendan, Abbot of Clonfert,

in Ireland; previously an Irish Missionary in Wales and the West of Scotland, A.D. 577.

Mass, Os justi, *for Abbots*, page 337, *the Collect excepted.*

Collect. ALMIGHTY and everlasting God, do Thou graciously have mercy on Thy servants who

call upon Thy most holy Name; and by the intercession of blessed Brendan, Thy Confessor and Abbot, let Thy mercy strengthen us in all good works. Through &c.

June 9.—St. Columba, 1st Abbot of Iona.

The great Irish Missionary and Apostle of the Northern Picts, A.D. 597.

Introit. SI sumpsero pennas meas diluculo, et habitavero in extremis maris: etenim illuc manus tua deducet me, et tenebit me dextera tua. [Alleluia, alleluia.] *Ps.* Domine, probasti me et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

IF I take my wings with the dawn, and dwell in the uttermost parts of the sea: even there also shall Thine hand lead me, and Thy right-hand uphold me. [Alleluia, alleluia.] *Ps.* Lord, Thou hast proved me, and known me: Thou hast known my down-sitting and mine uprising.

Collect. INTO our hearts, do Thou, we beseech Thee, O Lord, breathe a longing for Thy heavenly glory: that thither we may go, bearing in our hands the sheaves of justice, where now the holy Abbot Columba shineth brightly with Thee. Through &c.

In private Masses (but not where the feast is of the 1st class), Commem. of Sts. Primus and Felician, p. 447.

Lesson, Isa. 42. BEHOLD my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect to person, neither shall his voice be heard abroad. The bruised reed he shall not break, and the smoking flax he shall not quench: he shall bring forth judgment unto truth.

He shall not be sad, nor troublesome, till he set judgment in the earth: and the islands shall wait for his law. Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon. I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles: that thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house. I the Lord, this is my name: my glory will I not give to another, nor my praise to graven things. The things that were first, behold they are come: and new things do I declare: before they spring forth, I will make you to hear them. Sing ye to the Lord a new song, His praise is from the ends of the earth: ye that go down to the sea, and all that are therein; ye islands, and ye inhabitants thereof. Let the desert and the cities thereof be exalted: Cedar shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains. They shall give glory to the Lord, and shall declare His praise in the islands.

1. *Gradual. From Trinity to Septuagesima.* Direxit Dominus opera servorum suorum in manibus Prophetæ sancti.—Iter fecerunt per deserta, et in locis desertis fixerunt casas.—*Alleluia, alleluia. Quam pulchri super montes pedes annuntiantis et prædicantis pacem: annuntiantis bonum, prædicantis salutem. Alleluia.

The Lord directed the work of His servants in the hands of a holy Prophet.—They journeyed through deserts: and in desert places fixed their huts.—*Alleluia, alleluia. How beautiful upon the mountains are the feet of him that bringeth good tidings and preacheth peace: of him that showeth forth good, that preacheth salvation. Alleluia.

2. *In Easter time, the preceding Gradual is said from *, and then*

Ponet in terra judicium: et legem ejus insulæ expectabunt. Alleluia.

He shall establish judgment on earth: and the isles shall look for his law. Alleluia.

3. *From Septuagesima to Easter, No. 1 up to the *, then*

Tract. Si sumpsero pennas meas diluculo: et habitavero in extremis maris.—Etenim illuc manus tua deducet me:

If I take my wings with the dawn: and dwell in the uttermost parts of the sea.—Even there also shall Thine hand lead

et tenebit me dextera tua. —Et dixi, Forsitan tenebræ conculcabunt me: et nox illuminatio mea in deliciis meis. — Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur: sicut tenebræ ejus, ita et lumen ejus.

me: and Thy right hand uphold me.—And I said, Perhaps darkness shall cover me: and night be my light in my pleasures.—But darkness shall not be dark unto Thee, and night shall be light as the day: the darkness and the light thereof are alike unto Thee.

Gospel, Matt. 9 *and* 10. AT that time: Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every disease and every infirmity. And seeing the multitudes, He had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then saith He to His disciples, The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.* And having called His twelve disciples together, He gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.† And the names of the twelve Apostles are these, the first, Simon who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alpheus, and Thaddeus, Simon the Cananean, and Judas Iscariot, who also betrayed Him. These twelve Jesus sent; commanding them, saying, Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel. And going, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have ye received, freely give. Possess neither gold, nor silver, nor money in your purses: nor scrip for your journey, nor two coats, nor shoes, nor a staff: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. And when ye come into a house, salute it, saying, Peace be to this house. And if that house be worthy, your peace shall come upon it: but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words: going forth out of that house or city, shake off the dust from your feet

Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.

Offertory. In ascensu altaris sancti, gloriam dedit sanctitatis amictum: et ipse stans juxta aram, et circa illum corona fratrum, oblatio autem Domini in manibus ipsorum. [Alleluia].

When he went up to the holy altar, he honoured the vesture of holiness: and standing himself by the altar, and round about him was the ring of his brethren, whilst the oblation of the Lord was in their hands. [Alleluia.]

Secret. OUR Gifts, do Thou, we beseech Thee, O Lord, mercifully receive; and that we may worthily serve at Thine altars, ever guard us by the intercession of the holy Abbot Columba. Through *&c.*

Comm. Comedit et bibit, et ambulavit in fortitudine cibi illius usque ad montem Dei. [Alleluia].

He eat and drank, and in the strength of that food he walked on to the mount of God. [Alleluia.]

P. Com. REFRESHED by this temporal Communion of Thy Body and Blood, we beseech Thee, O Lord, that through the intercession of blessed Columba we may be filled with the everlasting fruition of the Godhead of Thee, Who livest *&c.*

June 10.—Of the Octave of St. Columba; *Mass as on the 9th, with the additional Collects, Nos.* 3, *and* 4 *or* 5, pp. 6, 13, 29.

June 15.—Of the Octave of St. Columba; *as on June* 9. *Commem. of* Sts. Vitus *&c.*, p. 451; *and Collect No.* 3, pp. 6, 13, 29.

June 16.—Octave Day of St. Columba; *as on June* 9.

June 25.—St. Luan, Abbot; Patron of Lismore.

An Irish Missionary in the West of Scotland, A.D. 592.

Mass, Os justi, *for Abbots,* page 337, *the Collect excepted.*

Collect. ALMIGHTY and merciful God, graciously give ear unto the prayers of Thy suppliants: that through the intercession of the blessed Abbot Luan, Thou

wouldest vouchsafe to pour down upon us Thy grace; that so, having by prayer obtained the forgiveness of our sins, we may attain unto everlasting rest. Through *&c.*

Commem. of the Octave of St. John Baptist, p. 456.

July 7.

St. Palladius, 1st Bp. & Apostle of the Scots.

Sent by Pope Celestine I., about A.D. 431.

Mass, Statuit, page 323, *the Prayers excepted.*

Collect. O GOD, Who in the blessed Pontiff Palladius didst provide the Scottish people at once with an Apostle and a Teacher of the Catholic Faith: do Thou, we beseech Thee, grant that by his intercession we may obtain Thine unspeakable mercy, and, by Thy gift, enjoy life everlasting. Through *&c.*

Secret. HALLOW, we beseech Thee, O Lord, the Gifts which we offer in remembrance of blessed Palladius, Thy Pontiff and Confessor; that they may be profitable unto the salvation of our souls. Through *&c.*

P. Com. WE who have received these Thy sacred Gifts, suppliantly entreat Thee, O Lord, that, strengthened by their virtue, we may follow the example set before us by blessed Palladius Thy Pontiff and Confessor, and attain unto everlasting joys. Through *&c.*

July 9.—*Aberdeen.* B V M. of Perpetual Succour, PFD, *dip.*; p. 572.

July 11.—St. Drostan, Abbot of Dalcongaile,

Monk, Hermit, and Missionary. A.D. 809.

Mass, Os justi, *for Abbots*, page 837, *the Collect excepted.*

Collect. O GOD, Who didst adorn blessed Drostan Thy Confessor and Abbot with conspicuous gifts of Thy grace: grant us, we beseech Thee, likewise to attain for evermore unto those heavenly rewards which Thou hast conferred upon him. Through *&c.*

Commem. of St. Pius I., Pope and Mart., *from Mass* Statuit, p. 298.

July 15.—St. Henry, p. 474.—*Aberdeen. Commem. of* Octave of PFD; BVM. of Perpetual Succour, p. 572. *The Octave then ceases after None.*

Aug. 9.—St. Oswald, Martyr,

King of Northumbria, A.D. 642.

Mass, In virtute, p. 302, *the Prayers, Lesson, and Gospel excepted.*

Collect. ALMIGHTY and everlasting God, Who hast conferred upon us this day's glad and holy festival in honour of blessed Oswald Thy Martyr: grant that the love of Thee may increase in our hearts; and that we may feel the patronage in heaven of him whose passion we venerate on earth. Through *&c.*

Commem. of the Vigil of St. Laurence, *and of* St. Romanus, p. 494.

Lesson, Wisdom 4, page 444; *omitting the last sentence* 'But the just,' *&c.*

Gospel, John 15. AT that time, Jesus said to His disciples: This is my commandment, that ye love one another, as I have loved you. Greater love than this hath no man, that a man lay down his life for his friends. Ye are my friends, if ye do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doeth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known unto you. Ye have not chosen me: but I have chosen you; and I have appointed you, that ye should go, and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you. These things I command you, that ye love one another. If the world hate you, know ye that it hath hated me before you. If ye had been of the world, the world would love its own; but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said unto you, The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also. But all these things they will do unto you, for my Name's sake, because they know not Him that sent me.

Secret. THE Gifts, which, on this commemoration of the holy Martyr Oswald, we offer unto Thy

Majesty, do Thou, O Lord, mercifully accept; and graciously breathe into us the same love wherewith he was aflame. Through *&c.*

P. Com. REFRESHED with this life-giving Food, we beseech Thee, Almighty God, that we, who with solemn devotion venerate the glorious contest of blessed Oswald the Martyr, may through his prayers, feel that Thy justice is being appeased on our behalf. Through *&c.*

Aug. 11.—St. Blane, Bp. among the Picts.

Of Irish birth. Patron of Dunblane, formerly an Episcopal See, and named after him. About A.D. 610.

Mass, Statuit, page 323, *the Collect excepted.*

Collect. GRANT, Almighty and merciful God, we beseech Thee, that helped by the intercession of blessed Blane, Thy Confessor and Pontiff, we may serve Thee with pure minds.—Through *&c.*

Aug. 31.—St. Aidan, 1st Bp. of Lindisfarne.

Apostle of Northumbria. Of Irish birth. A.D. 651.

Mass, Statuit, p. 323, *the Collect and Gospel excepted.*

Collect. O GOD, Who didst uplift blessed Aidan, Thy Confessor and Pontiff, to the glory of everlasting blessedness: grant, we beseech Thee, that we Thy servants may, by Thy favour, attain unto those things in heaven which he when on earth with strenuous labour taught us to look for. Through *&c.*

Gospel, Luke 10, page 297.

Sept. 1.—St. Giles, Abbot; *Mass*, Os justi, page 337.
Commem. of the Holy Twelve Brothers, p. 510.

Sept. 16.—St. Ninian,

First Bishop of Whithorn, or Galloway.

APOSTLE OF THE SOUTHERN PICTS, A.D. 432.

Mass, Statuit, page 323, *the Prayers excepted.*

Collect. O GOD, Who by the teaching of blessed Ninian, Thy Bishop and Confessor, didst bring the peoples of the Picts and Britons to the knowledge of Thy Faith: do Thou mercifully grant that we, who through his teaching have been suffused with the light of Thy Truth, may, by his intercession, attain unto the joys of the heavenly life. Through *&c.*

In private Masses (but not in Galloway) Commem. of Sts. Euphemia, &c., p. 518.—*Gospel*, *Luke* 10, p. 297.

Secret. WE beseech Thee, O Lord, that this yearly and welcomed solemnity of the holy Bishop Ninian, may commend the proffered Gifts of our service: that fortified by his kindly prayer, we may obtain both the forgiveness of all our offences, and fellowship with him in everlasting blessedness. Through *&c.*

P. Com. DO Thou, O Lord, by the glorious intercession of Thy holy Confessor and Bishop Ninian, protect us who have been refreshed by the Sacrament of this life-giving Food; and grant that we may become guests at the everlasting Banquet of the heavenly Table. Through *&c.*

Sept. 17 to 20 & 22.—*Gall. Commemoration* of the Octave of St. Ninian. *Prayers as on* Sep. 16.

Sept. 23.—*Gall.* Oct.-day of St. Ninian; *Mass as on* Sep. 16. *Commem. of* St. Thecla, p. 522.

Sept. 23.—St. Adamnan (*or* Adaman), Abt. of Iona.

Of Irish birth, and a kinsman of St. Columba, A.D. 704.

Mass, Os justi, page 337, *the Collect excepted.*

Collect. O GOD, Who makest this a day of joy in honour of blessed Adamnan, Thy Confessor and Abbot: do Thou, we beseech Thee, by his merits and intercession, grant that we may rejoice in everlasting glory before the sight of Thy Divine Majesty. Through *&c.*—*Commem. of* St. Thecla, page 522.

Oct. 11.—St. Canice (*or* Kenny),

Abbot of Achabor, Ireland.

An Irish Missionary in Western Scotland, and founder of the Monastery of St. Andrews, A.D. 599.

Mass, Os justi, page 337, *the Prayers excepted.*

Collect. ALMIGHTY God, Whom to serve is the highest and full felicity: grant us, we beseech Thee, to imitate blessed Canice; that, by being subject one to the other in the fear of Christ, we may, like obedient sons, and with the readiness of love, serve Thee in holiness and grace. Through *&c.*

Secret. RECEIVE, we beseech Thee, O Lord, the prayers and the Sacrifice which we offer unto Thee; and grant that by imitating blessed Canice, and so mortifying by the Spirit the lusts of the flesh, we may serve Thee alone. Through *&c.*

P. Com. O GOD of our hearts, and our portion for evermore: do Thou, through this Sacrament which we have received, grant, by the intercession of blessed Canice, that while here on earth we may cleave solely unto Thee, from Whom we hope for an everlasting inheritance in heaven. Through *&c.*

Oct. 13.—St. Comgan, Abbot in Ross-shire.

Mass, Os justi, *for Abbots*, page 337, *the Collect excepted.*

Collect. O GOD, Who didst adorn the blessed Confessor Comgan with splendid miracles: grant, we beseech Thee, that, by the help of his merits and patronage, we may become worthy to attain unto the joys of heaven. Through *&c.*

Oct. 26.—St. Bean, Bishop.

Mass, Statuit, page 323, *the Collect excepted.*

Collect. O GOD, Who art near unto all that call upon Thee in truth: do Thou, through the intercession of blessed Bean, Thy Confessor and Pontiff, teach us to call upon Thee with sincere hearts, that so we may deserve worthily to be heard by Thee. Through *&c.—Commem. of* St. Evaristus, Pope and Mart., *from Mass*, Statuit, p. 298.

Oct. 30.—St. Talarican, Bishop.

Mass, Statuit, p. 323, *the Collect excepted.*

Collect. ALMIGHTY and everlasting God, do Thou, we beseech Thee, through the intercession and merits of blessed Talarican, Thy Confessor and Pontiff, fill our hearts with a love so inextinguishable, that the floods of sin may never be able to quench it in us. Through *&c.*

Nov. 12.—St. Machar (*or* Mocumma), Bp.

Of Irish birth, and a Missionary Companion of St. Columba.

Patron of the ancient Cathedral of Aberdeen.

Mass*, Statuit, page 323, *the Prayers excepted.

Collect. O GOD, Who wert pleased that blessed Machar, Thy Confessor and Pontiff, should in Thy Church have rule as a shepherd: grant, we beseech Thee that we who honour his birthday to heaven, may not be defrauded in our hope of future bliss. Through *&c.*

Secret. DO Thou, we beseech Thee, Almighty God, purify through the enlightening of the Holy Ghost the minds of Thy household; that by the suffrages of blessed Machar, Thy Confessor and Pontiff, the Gifts of our devotion which we now offer, may be rendered acceptable unto Thee. Through *&c*

P. Com. REFRESHED by this Food of our Redemption, we suppliantly implore Thy mercy, O Lord: that by the interceding merits of blessed Machar, Thy Confessor and Pontiff, we may obtain the Gifts of everlasting salvation. Through *&c.*

Nov. 16.

St. Margaret, Queen of Scotland, Widow.

A.D. 1093.

Introit. IN operibus bonis testimonium habens, filios educavit, hospitio recepit, sanctorum pedes lavit, tribulationem patientibus subministravit, omne opus bonum subsecuta est. *Ps.* Beatus qui intelligit super egenum

HAVING testimony for her good works: she brought up children, she received to harbour, the feet of saints she washed, to them that suffered tribulation she ministered, she followed every good work. *Ps.* Blessed is he that understandeth concerning the needy

et pauperem: in die mala liberabit eum Dominus.

and the poor: in the evil day the Lord will deliver him.

Collect. O GOD, Who didst render the blessed Queen Margaret truly admirable for her eminent charity towards the poor: grant that, by her intercession, and through our following her example, Thy charity may ever increase in our hearts. Through *&c.*

Lesson, Prov. 31, page 348.

1. *From Trinity to Septuagesima.*

Gradual. Sicut sol oriens mundo in altissimis Dei: sic mulieris bonæ species in ornamentum domus ejus.—Lucerna splendens super candelabrum sanctum: et species faciei super ætatem stabilem.—*Alleluia, alleluia. Astitit regina a dextris tuis in vestitu deaurato: circumdata varietate. Alleluia.

As the sun when it riseth to the world in the high places of God: so is the beauty of a good woman for the ornament of her house.—As the light shining upon the holy candlestick: so is the beauty of the face in a ripe age.—*Alleluia, allelnia. The queen stood at thy right hand in golden array: wrought about with variety. Alleluia.

2. *In Easter time No.* 1 *is said from the* *, *and then*

Omnis gloria ejus filiæ regis ab intus: in fimbriis aureis circumamicta varietatibus. Alleluia.

All the glory of the King's daughter is within: in borders of gold, clothed round about with variety. Alleluia.

3. *From Septuagesima to Easter, No.* 1 *is said to* *, *and then*

Tract. Dominus opem tulit illi super lectum doloris ejus: universum stratum ejus versasti in infirmitate ejus.—Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.—Potens in terra erit semen ejus: generatio rectorum benedicetur.

The Lord brought her help on her bed of sorrow: Thou turnedst all her couch in her sickness.—She scattered abroad, she gave unto the poor, her justice abideth for ever and ever: her horn shall be exalted in glory.—Mighty on earth shall be her seed: the generation of the upright shall be blessed.

Gospel, Matt. 13, page 342.

Offert. Audi filia, et vide, et inclina aurem tuam: et obliviscere populum tuum, et domum patris tui. Et concupiscet rex decorem tuum: quoniam

Hearken, O daughter, and see, and incline thine ear: and forget thy people, and thy father's house. And the King shall greatly desire thy beauty: for He is the Lord

ipse est Dominus Deus tuus, et adorabunt eum.	thy God, and Him shall they worship.

Secret. DO Thou, we beseech Thee, O Lord, vouchsafe that by virtue of this holy Sacrifice we may ever seek Thy Kingdom and the justice thereof: for the gaining of which the saintly Queen Margaret scorned the deceitful pomps and allurements of an earthly kingdom. Through *&c.*

Comm. Surrexerunt filii ejus et beatissimam prædicaverunt: vir ejus et laudavit eam.	Her children rose up and called her blessed: her husband, and he praised her.

P. Com. DO Thou, O Lord, through the virtue of this Sacrament, pour down upon us the holy sweetness of Thy love; that having, through the intercession of blessed Margaret, overcome all worldly hindrances, we may deserve to cleave, with her, unto Thee only. Through *&c.*

Nov. 27 *to* Dec. 31, *see* p. 741.

Appendix for the Roman Clergy:

that is, for the Secular Clergy of the Diocese of Rome, and for those who follow the Calendar of 'the Roman Clergy' as in force prior to the Reforms of 1911 and 1913. See the new rules as to the observance of Sundays and feasts, Note V., p. xii; VII., p. xv.

On any day to which no feast is assigned in this Appendix, the feast to be observed, commemorated, or suppressed, is the same as that entered in the General Calendar, page xix.

The italic letters 'd' and others in the following list of feasts indicate the rank of the feasts. For these and other abbreviations, see page xix.

On the Anniversaries of the Pope's Creation and Coronation *there is sung in Rome after None, a High Mass, as on Jan.* 18, p. 390, *substituting the Collect, Secret, and P. Com* No. 5, pages 6, 13, 29, *for those there given.*

When during ADVENT *Mass is of a feast, a commemoration of Advent is invariably made.*

Nov. 27.—St. Elizabeth, *d; Nov.* 19, page 549.—*St. Pontian is not commemorated.*

Nov. 28.—St. Gregory III., Pope, *d. Mass* Statuit, p. 323.

Nov. 29.—St. Gelasius I., Pope, *d. Mass* Statuit, p. 323. *Commems. of* Vigil, *and* St. Saturninus; *and last Gospel*, p. 378.

Dec. 1.—St. Didacus, *sd; Nov.* 13, page 547.

Dec. 5.—St. Stanislas Kostka, *d; Nov.* 13, page 601.—*Commem. of* St. Sabbas, Abbot, *from the Mass* Os justi, page 337.

Dec. 9.—St. Eutychian, Pope and Martyr, *d. Mass* Sacerdotes, p. 301.—*Commem. of* Oct. of Immac. Concept., p. 384.

Dec. 10.—Translat. of the House of Loreto, *gd;* p. 570B.

Dec. 11.—St. Damasus, P., *d;* p. 386.

Dec. 12.—St. Melchiades, Pope and Martyr, *d. Mass* Statuit, p. 298.—*Commem. of* Octave, p. 384.

Dec. 14.—St. Josaphat, *d; Nov.* 14, p. 547.—*Com.* Oct., p. 384.

Dec. 17.—St. Leonard of Porto Maurizio, *d; Nov.* 26, p. 601c.

Dec. 18.—Expectation of B.V.M., *gd.* *Mass* Rorate, p. 286 *with the alterations there indicated in the Introit and Gradual.*

Dec. 19.—Bd. Urban V., Pope. *d.*

Mass Sacerdotes tui, page 325, *the Prayers excepted.*

Collect. O GOD, Who for the vigorous defence of the rights of the Apostolic See, and for the spreading afar of the Catholic Faith, didst give strength and constancy unto blessed Urban, Thy Confessor and Pontiff: do Thou grant that, aided by his patronage, we may so serve the Church in her warfare as to deserve association in her triumph. Through *&c.*

Secret. LOOK down, O Lord, upon the Gifts which we present on this commemoration of blessed Urban, Thy Confessor and Pontiff: that through his merits they may work out both our remedy and our glory. Through *&c.*

P. Com. MAY the Sacrament which we have received nourish in us, O Lord our God, that Faith which was both taught in the preaching of the Apostles, and guarded by the solicitude of blessed Urban, Thy Confessor and Pontiff. Through *&c.*

Jan. 5.—*St. Telesphorus is not commemorated.*

Jan. 11.—*St. Hyginus is not commemorated.*

3rd Sunday after Epiphany. The Holy Family, *gd.*; p. 566

Jan 16.—St. Marcellus I., *d; as at* page 389.

Jan. 22.—Sts. Vincent and Anastasius, *d.*; p. 394

Jan. 23.—Espousal of the B.V.M., *gd.*; page 395.

Jan. 27.—St. Vitalian, Pope, *d.* *Mass* Statuit, page 323.

Jan. 28.—St. John Chrysostom, *d.*; *Jan.* 27, page 398 *Commem. of* St. Agnes, page 399.

Jan. 30.—St. Felix IV., Pope. *d.* *Mass* Sacerdotes, p. 325.

When during LENT, *Mass is of a feast, a Commemoration is invariably made of the Sunday or weekday, with its Gospel as a last Gospel.*

FEASTS OF THE PASSION OF OUR LORD. *gd.*

Tuesday after Septuagesima.—The Prayer, page 87.

Tuesday after Sexagesima.—The Passion, page 92.

Friday
- after Ash Wednesday.—The Crown of Thorns, p. 102.
- after 1st Sunday in Lent.—The Spear *&c.*, p. 109.
- after 2nd Sunday in Lent.—The Winding Sheet, p. 117.
- after 3rd Sunday in Lent.—The Five Wounds, p. 121.
- after 4th Sunday in Lent.—The Precious Blood, p. 465.

Feb. 3.—St. Dionysius, Pope, *d.* *Mass* Statuit, p. 323. —*Commem. of* St. Blase, Bp. of Sebaste, Mart., *from the Mass* Sacerdotes, page 301.

Feb. 6.—St. Hyacintha, *d.*; page 579.

Feb. 9.—St. Zozimus, Pope, *d.* *Mass* Statuit, page 323. —*Commem. of* St. Apollonia, Virg. and Mart., *from the Mass* Loquebar, page 339.

Feb. 11.—Apparition of the B.V.M., *gd.*, page 570c.

Feb. 12.—St. Telesphorus, Pope and Martyr, *d.* *Mass* Sacerdotes, page 301.

Feb. 13.—St. Gregory II., Pope, *d.* *Mass* Statuit, p. 323.

Feb. 14.—St. Agatho, Pope, *d.* *Mass* Statuit, page 323. *Commem. of* St. Valentine, page 410n.

Feb. 15.—St. Martina, Virgin and Martyr, *d.* *Mass* Loquebar, page 339. —*Commem. of* Sts. Faustinus and Jovita, Marts., *from the Mass* Salus, page 313.

Feb. 16.—BD. GREGORY X., POPE. *d.*

Mass Statuit, page 323, *the Collect excepted.*

Collect. O GOD, Who through the religious zeal and the Apostolic solicitudes of blessed Gregory, Thy Confessor and Pontiff, didst give an increase unto Thy

Church: do Thou, through his merits and intercession, grant that she may ever receive fresh augmentations of faith and holiness. Through *&c.*

Feb. 17.—St. Hyginus, Pope and Martyr, *d.* *Mass* Statuit, page 298.

Feb. 18.—St. Raymund of Pennafort, *sd; Jan.* 28, page 399.—*Commem. of* St. Simeon, Bp. of Jerusalem, Mart., *from the Mass* Statuit, page 298.

Feb. 19.—St. Titus, *d; Feb.* 6, page 408.
St. Dorothy is not commemorated.

Feb. 20.—St. Cyril of Alexandria, *d; Feb.* 9, page 409.
St. Apollonia is not commemorated.

Feb. 21.—The Sts. Founders of the Servites, *d; Feb.* 11, p. 410.

Feb. 25 (L.Y. 26).—St. Felix III., Pope, *d.* *Mass* Statuit, p. 323.

Feb. 26. (L.Y. 27).—St. Margaret of Cortona, *sd;* p. 582.

Feb. 27 (L.Y. 28).—St. Antherus, Pope and Mart., *d.* *Mass* Statuit, page 298.

Feasts of the Passion of our Lord: *see head of February.*

March 2.—St. Simplicius, Pope, *d.* *Mass* Statuit, p. 323.

March 4.—St. Lucius I., Pope and Mart., *d.* *Mass* Sacerdotes, page 301.

March 5.—St. Casimir, *sd; March* 4, page 412.
St. Lucius is not commemorated.

March 15.—St. Zachary, Pope, *d.* *Mass* Statuit, p. 323.

March 18.—St. Gabriel, *gd;* page 415.

March 20.—St. Cyril of Jerusalem, *d; March* 22, page 418.

March 22.

St. Catherine Fieschi-Adorno,

Widow; also known as St. Catherine of Genoa. *d.*

The following Mass of St. Catherine is said only in Italy and the adjacent Islands. Outside Italy and those Islands, the Mass said by the clergy using the 'Roman Clergy' Calendar is that given under March 23, page 584.

Introit. SITIVIT anima mea ad Deum fortem vivum: quando veniam et apparebo ante faciem Dei? *Ps.* Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus.

MY soul hath thirsted after the strong living God: when shall I come and appear before the face of God? *Ps.* As the hart panteth after the fountains of water: so panteth my soul after Thee, O God.

Collect. O GOD, Who wast pleased that blessed Catherine, when meditating on the Passion of Thy Son, should burn with the fire of Divine love: do Thou, we beseech Thee, through her intercession, kindle in us the flame of Thy charity, and mercifully make us partakers of that Passion. Through the same our Lord *&c.*

In Lent, commemoration thereof.

Lesson, *Prov.* 31, page 348: *followed* (1) *from Septuagesima to Easter, by the Gradual* Diffusa, page 349, *as far as the* *; *to which is added the Tract* Veni sponsa, page 340, *omitting the words* pro cujus amore sanguinem tuum fudisti, for Whose love thou didst shed thy blood.

2. *In Easter-time.* Alleluia, alleluia. Quid mihi est in cœlo: et a te quid volui super terram? Defecit caro mea et cor meum: Deus cordis mei, et pars mea Deus in æternum. Alleluia.*—Concaluit cor meum intra me: et in meditatione mea exardescet ignis. Alleluia.

Alleluia, alleluia. What have I in heaven: and besides Thee what do I desire upon earth? For Thee hath my flesh fainted, and my heart: O God, the God of my heart, and my portion for ever. Alleluia.*—My heart grew hot within me: and in my meditation a fire shall flame out. Alleluia.

3. *From Trinity to Septuagesima, the Gradual* Diffusa, page 349 *to the* *, *followed by the* Alleluia, alleluia *at No.* 2 *above, up to the* *.

Gospel, *Matt.* 18, page 342.

Offertory. Paratum cor meum, Deus, paratum cor meum: cantabo et psallam in gloria mea.

My heart is ready, O God, my heart is ready: I will sing, and give praise with my glory.

Secret. DO Thou, we beseech Thee, Almighty God, regard and be appeased by this Sacrifice: and, at the intercession of blessed Catherine, kindle in us the spirit of Thy love. Through *&c.*

Comm. Cor meum et caro mea exultaverunt in Deum vivum.

My heart and my flesh have rejoiced in the living God.

P. Com. WE suppliantly beseech Thee, Almighty God, vouchsafe that they whom Thou hast been pleased to refresh with Thy Sacraments, may through the intercession of blessed Catherine, for the love of Thee, despise earthly things, and ever rejoice in the participation of those of heaven. Through *&c.*

March 28.—St. Sixtus III., Pope, *d.* *Mass* Statuit, p. 328.

March 29.—St. John Capistran, *sd; March* 28, 420n.

April 6.—St. Sixtus I., Pope and Mart., *d.* *Mass: out of Easter* Statuit, page 298; *in Easter-time,* Protexisti, page 306, *Prayers No.* 1.

April 7.—St. Celestine I., Pope, *d.* *Mass* Statuit, p. 323.

April 12.—St. Julius I., Pope, *d.* *Mass* Statuit, page 328.

April 16.—St. Benedict J. Labre, *d;* page 584.

April 17.—St. Anicetus, Pope and Mart., *d;* page 423.

April 19.—St. Leo IX., Pope, *d; Mass* Statuit, page 328

April 22.—Sts. Soter and Cajus, *d;* page 423.

April 26.—Sts. Cletus and Marcellinus, *d;* p. 425.

April 27.—St. Anastasius I., Pope, *d.* *Mass* Statuit, page 323.

April 30.—St. Catherine of Siena,

Secondary Patroness of the City of Rome: *d2*; page 428.
(*Outside Rome, this feast is d only.*)

May 3.—The Finding of the Cross, *d2*; p. 432.—*In the Commem. of* Sts. Eventius, &c., *St. Alexander's name is omitted.*

May 7.—St. Benedict II., Pope, *d.* *Mass* Statuit, p. 323.

May 11.—St. Alexander I., Pope and Mart., *d.* *Mass in Easter-time*, Protexisti, page 306, *Prayers No.* 1; *out of Easter*, Statuit, p. 298.

May 13.—St. Stanislas, *d*; *May* 7, page 435.

May 14.—St. Paschal I., Pope, *d.* *Mass* Statuit, p. 323.—*Commem. of* St. Boniface, page 437.

May 17.—St. John Nepomucene, *d*; *May* 16, page 588.

May 21.—St. Felix of Cantalice, *sd*; page 588A.

May 22.—St. Paschal Baylon, *d*; *May* 17, page 438.

May 23.—St. John Baptist Rossi, *d*; page 588B.

May 24.—B.V.M. Help of Christians, *gd*; page 439

May 25.—St. Gregory VII., *d*; p. 439.—*No Commem. of St. Urban.*

May 26.—St. Philip Neri. *d2*; page 440.

(*Outside Rome, d only.*) St. Eleutherius is not commemorated.

May 27.—St. John I., Pope and Mart., *d.* *Mass*: *in Easter-time* Protexisti, page 306, *Prayers No.* 2; *out of Easter* Sacerdotes, page 301.

May 28.—St. Urban I., Pope and Martyr, *d.*

Mass out of Easter, *Introit* Sacerdotes tui, p. 325; *Prayers as on May* 25, page 439; *Epistle* 2 *Cor.* 1, page 301; *Gradual* Inveni, page 299, *but for the last verse at* * *substitute*:

Memento Domine David: et omnis mansuetudinis ejus. Allel.

O Lord, remember David: and all his meekness. Allel.

Gospel, Matt. 25, p. 324. *Offert.* Veritas, p. 327; *Commun.* Fidelis, page 325.

Mass: in Easter-time, Protexisti, p. 306, *with the Prayers, May* 25, page 439.

May 29.—St. Boniface IV., Pope, *d.* *Mass* Statuit, p. 323.

May 30.—St. Felix I., Pope and Martyr, *d.* *Mass: in Easter-time*, Protexisti, page 306, *Prayers No.* 1; *out of Easter*, Statuit, page 298.

June 1.—St. Eleutherius I., Pope and Mart., *d.* *Mass: in Easter*, Protexisti, page 306, *Prayers No.* 1; *out of Easter*, Statuit, page 298.

June 2.—St. Eugene I., Pope, *d.* *Mass* Statuit, page 323. *Commem. of* Sts. Marcellinus, etc., page 443.

June 3.—St. Mary Magdalene of Pazzi, *d; May* 29, p. 442.

June 7.—St. Augustine of Canterbury, *d; May* 28, p. 441.

June 8.—St. Ferdinand III., *sd; May* 30, p. 588 B.

June 9.—St. Bede, *d; May* 27, page 441.—*Commem. of* Sts. Primus, *&c.*, page 447.

June 12.—St. Leo III., Pope, *d.* *Mass* Statuit, page 323. *Commem. of* Sts. Basilides, *&c.*, page 450.

June 15.—St. John of San Fagondez, *d; June* 12, page 449. *Commem. of* Sts. Vitus, *&c.*, page 451.

June 16.—St. Isidore Agricola, *d; May* 15, page 587 B.

June 20.—St. Silverius, *d;* page 452.

June 22.—Bd. Innocent V., Pope. *d.*

Mass Statuit, page 323, *the Prayers excepted.*

Collect. O GOD, Who, adorning blessed Innocent, Thy Confessor and Pontiff, with the gifts of know-

ledge and wisdom, didst make of him a promoter of peace and unity: do Thou, by his intercession, grant that we may relish heavenly things, and with zeal and concord strive after all things good. Through *&c.*—*Commem. of* St. Paulinus, Bp. of Nola, *from the Mass* Statuit, p. 323.

Secret. APPEASED by this Oblation, and by the intercession of blessed Innocent, Thy Pontiff and Confessor, do Thou, O Lord, vouchsafe unto Thy faithful people the gifts of peace and unity. Through *&c.*

P. Com. MAY the reception of this Sacrament, we beseech Thee, O Lord, by the intercession of blessed Innocent, Thy Pontiff and Confessor, work in us everlasting salvation and peace. Through *&c.*

June 23.—Bd. Gaspar del Buffalo, *d*; page 809.

June 25.—St. Gallican, Martyr. *d.*

Mass, In virtute, page 302, *the Collect and Gospel excepted.*

Collect. O GOD, Who in a marvellous manner didst bring the blessed Martyr Gallican to the knowledge of Thee, and through him wast pleased to adorn Thy Church with a fresh example of charity: do Thou graciously grant, that through his prayers, and by imitation of him, we may obtain the rewards promised unto the merciful. Through *&c.*—*Commem. of* St. John's Oct., p. 456.

Gospel, Luke 10. At that time: Jesus answering said, A certain man went down, *as from half-way down the Gospel on page* 251

June 27.—St. William, *d*; *June* 25, page 458.

June 28.—St. Leo II., *d*; page 459.

July.—1st free Sunday after the 6th. Commemoration of All Holy Roman Pontiffs, *d*; page 559.

July 3.—St. Paul I., Pope, *d.* *Mass* Statuit page 323 *Commem. of* Oct., page 461.

July 4.—St. Irenæus, *d*, page 558D.

July 7.—Bd. Benedict XI., Pope, *d*; page 589.

July 8.—Bd. Eugene III., Pope. *d.*

Mass Statuit, page 323, *the Collect excepted.*

Collect. GRANT, we beseech Thee, Almighty God, by the intercession of blessed Eugene, Thy Confessor and Pontiff, that we may serve Thee with our whole hearts: for no hostile attack shall prevail against us, if we truthfully trust in Thee. Through *&c.*

July 9.—The Prodigies of the B.V.M.; *gd.* *Mass* Salve, *No. V.*, page 290.

July 11.—St. Pius I., Pope and Mart., *d.* *Mass* Statuit, page 298.

July 13.—St. Anacletus, Pope and Mart, *d.* *Mass* Sacerdotes Dei, page 301, *but with the Gospel Luke* 14, page 299.

July 17.—St. Leo IV., Pope, *d.* *Mass* Statuit, page 323.

July 19.—St. Symmachus, Pope, *d.* *Mass* Statuit, p. 323.

July 21.—St. Alexius. *d.*

Introit. EGREDERE de terra tua, et de domo patris tui, et veni in terram quam monstrabo tibi. *Ps.* Obliviscere populum tuum, et domum patris tui: et concupiscet rex decorem tuum.

GO forth out of thy country, and from thy father's house, and come into the land that I will show thee. *Ps.* Forget thy people, and thy father's house: and the king shall greatly desire thy beauty.

Collect as on July 17, page 475. *Commem. of* St. Praxedes, Virgin, *from the Mass* Dilexisti, p. 344. *Epistle*, 1 *Tim.* 6, p. 476.

Gradual. Reliqui domum meam, dimisi hæreditatem meam.—Quia bonum mihi est adhærere Deo: ponere in Domino Deo spem meam.—Alleluia, alleluia. Introibo in domum tuam: hæc requies mea in sæculum sæculi: hic habitabo quoniam elegi eam. Allel.

I have forsaken my home, I have cast off mine inheritance.—For it is good for me to cleave unto God: to put my trust in the Lord God.—Alleluia, alleluia. I will go into Thy house: this is my rest for ever and ever: here will I dwell, for I have chosen it. Alleluia.

Gospel, *Matt.* 19, page 388.

Offert. Reverterein terram tuam, et in locum nativitatis tuæ: et benefaciam tibi.

Return to thy land, and to the place of thy birth: and I will do well for thee.

Secret. BE propitious, O Lord, unto our supplications; and at the intercession of blessed Alexius, Thy Confessor, turn unto Thee the hearts of us all; that freed from worldly desires, with pure minds, we may seek Thee only. Through *&c.*

Communion. Inquilini domus meæ et ancillæ meæ sicut alienum habuerunt me, et quasi peregrinus fui in oculis eorum: Dominus autem assumpsit me.

They that dwell in my house and my maidservants have counted me as a stranger, and as an alien have I been in their eyes: but the Lord hath taken me up.

P. Com. WE have partaken, O Lord, of the Gifts of this sacred Mystery, and humbly pray that we may deserve to have as an intercessor in heaven blessed Alexius, Thy Confessor, whom on earth we praise as admirable in his contempt of the world. Through *&c.*

July 24.—St. Vincent of Paul, *d; July* 19, page 477.—*Commem. of* the Vigil of St. James, *from the Mass* p. 298; *and of* St. Christina, Virg. and Mart., *from the Mass* Me expectaverunt, p. 341. *Last Gospel, John* 15, page 294.

July 27.—St. Veronica Giuliani, *d; July* 9, page 589A. *Commem. of* St. Pantaleon, Mart., *from the Mass* Lætabitur, p. 304.

July 28.—St. Victor I., Pope & Mart.; St. Innocent I., Pope; Sts. Nazarius and Celsus, Marts., *d. Mass as on July* 28, page 485, *but in the Prayers the names of the Saints are taken in this order:* 'Victor, Innocent, Nazarius, and Celsus.'

July 29.—St. Felix II., Pope and Mart., *d. Mass* Statuit, page 298.—*Commem. of* Sts. Simplicius *&c. Prayers*, page 485, *omitting the name of* St. Felix.

July 30.—St. Martha, *d; July* 29, page 485.—*Commem. of* Sts. Abdon, *&c.*, page 486.

August.—Sunday after the 22nd. The Most Pure Heart of B.V.M., *gd;* page 574.

Aug. 2.—St. Stephen I., Pope and Mart., *d;* *Aug.* 2, p. 496.

Aug. 6.—The Transfiguration of Our Lord.

Principal Titular feast of 'St. Saviour's,' the Roman Cathedral; *d1 with Octave.* (*Outside Rome, d2 without Octave.*) *Mass*, p. 491, *but without the commemoration of St. Xystus, &c.*

ug. 7, 8, 9, 11, 12.—*Commemoration of the Transfiguration*, page 491.

Aug. 9.—St. Emygdius, *d;* page 594A.

Aug. 11.—St. Sixtus (Xystus) II., Pope & Mart, *d.* *Mass* Statuit, p. 298.—*Commem. of* the Octaves *Aug.* 6 and *Aug.* 10, p. 491, 495; *and of* Sts. Tiburtius and Susanna, page 496.

Aug. 13.—Octave-day of the Transfiguration, *d.* *As on Aug.* 6, page 491. *Commem. of* Oct. *Aug.* 10, page 495, *and of* Sts. Hippolytus, *&c.*, page 497.

Aug. 14.—St. Hormisdas, Pope, *d.* *Mass* Statuit, page 323.—*Commems. of* Oct. *Aug.* 10, page 495; *of* Vigil, *Aug.* 14, p. 497; *and of* St. Eusebius, p. 497. *Last Gospel, Luke* 11, p. 292.

Aug. 16.—St. Roch, *d;* page 601D.
Commemoration of Octaves *Aug.* 10 and 15, pages 495 and 498.

Aug. 18.—St. Hyacinth. A Dominican Priest, *d.* *Mass* Os justi, page 331.—*Commem. of* the Oct. *Aug.* 15, page 498, *and of* St. Agapitus, page 502.

Aug. 19.—Bd. Urban II., Pope. *d.*

Mass Statuit, page 323, *the Prayers and Gospel excepted.*

Collect. O LORD JESUS CHRIST, Thou Who unto the blessed Pontiff Urban didst vouchsafe that he should successfully fight for the freedom and dignity of Thy Church; and Who through the virtue of the Cross didst strengthen him to redeem, from the power of the Infidels, the memorials of Thy mortal life and passion: do Thou grant that we, who on earth contend against the foes of our souls, may, through his intercession, deserve to receive the prize of everlasting glory: O Thou that livest *&c.*—*Commem. of* the Oct., p. 498.

Gospel, Matt. 24, page 327.

Secret. WE offer unto Thee, O Lord, this Sacrifice of appeasement for the triumph of the Christian Faith: that by the intercession of blessed Urban, Thy Confessor and Pontiff, we may be enabled to overcome all the enemies of Thy Name. Through *&c.*

P. Com. MAY this heavenly Table impart unto us, O Lord, the spirit of fortitude: that Table which so refreshed the blessed Pontiff Urban, that, with eager joy, he trod the way up to Thy holy hill. Through *&c.*

Aug. 23.—St. Philip Benizi, *d;* page 504; *but Vigil on 24th.*

Aug. 24.—St. Alphonsus Liguori, *d; Aug.* 2, p. 488. *Commem. and last Gospel of the* Vigil, p. 293.

Aug. 25.—St. Bartholomew, *dl; Aug.* 24, page 504.

Aug. 26.—St. Zephyrinus, *d;* page 506.

Sept. 1.—St. Louis, *sd; Aug.* 25, page 505.—*Commem. of* St. Giles Abbot, *from Mass* Os justi, page 337, *and of the* Holy Twelve Brothers, Marts., *Prayers as for the Holy Machabees,* No. 3, *Aug.* 1, page 457.

Sept. 3.—St. Elizabeth of Portugal, *sd; July* 8, page 472.

Sept. 4.—St. Rose of Viterbo, *d;* page 597.

Sept. 6.—St. Philumena, Virgin and Martyr, *d.* *Mass* Loquebar, page 339.

Sept. 7.—St. Hadrian III., Pope. *d.*

Mass Sacerdotes, page 325, *the Prayers excepted.*

Collect. ALMIGHTY and most gracious God, who didst raise blessed Hadrian, Thy Confessor, to the Apostolic dignity, and mercifully open unto him the gate of the heavenly Kingdom: grant, we beseech Thee, that through his pious intercession, we may deserve to obtain both help in this present life, and also the rewards that are everlasting. Through *&c.*

Secret. WE beseech Thee, Almighty God, mercifully to accept, through the intercession of blessed Hadrian, Thy Confessor and Pontiff, these Gifts of our Redemption: that, by means thereof, the stains of our sins being removed, we may be enabled to enjoy the gift of everlasting bliss. Through *&c.*

P. Com. REFRESHED by this Banquet of Thy most holy Body and Blood, we suppliantly entreat Thy clemency, O merciful God: that, renouncing the errors of this world, we may, by the intercession of blessed Hadrian, Thy Confessor and Pontiff, with the whole desire of our minds, seek after the things that are pleasing unto Thee, and, by Thy favour, accomplish them in our actions: O Thou that livest *&c.*

Sept. 9.—St. Sergius I., Pope, *d.* *Mass* Statuit, p. 323. *Commem. of* Oct. of Nativ. B.V.M., p. 467, *and* St. Gorgonius, p. 511.

Sept. 10.—St. Hilary I., Pope, *d.* *Mass* Sacerdotes, p. 325. *Commem. of* the Oct. of the Nativity B.V.M., page 467.

Sept. 11.—St. Nicolas of Tolentino, *d.* *Mass* Justus, p. 335. *Commem. of* the Oct., page 467, *and of* Sts. Protus, *&c.*, page 512.

Sept. 12.—Sts. Cyril & Methodius, *d; July* 7, p. 471. *Commem. as on* 10*th.*

Sept. 16.—Sts. Cornelius and Cyprian, *d;* p. 518, *with the Commem. of* Sts. Euphemia, *&c.*

Sept. 20.—St. Agapitus I., Pope, *d.* *Mass* Sacerdotes page 325.—*Commem. of* the Vigil of St. Matthew, page 293; *Last Gospel*, page 520.

Sept. 23.—St. Linus, *d*; p. 522, *with Commem. of* St. Thecla.

Sept. 25.—Sts. Eustace and Companions, *d.* *Mass* Sapientiam, p. 312.

Sept. 26.—St. Eusebius I., Pope and Mart., *d.* *Mass* Statuit, p. 298.—*Commem. of* Sts. Cyprian and Justina, p. 522.

October.—2nd Sunday. The Maternity B.V.M., *gd*; p. 577.

3rd Sunday. The Purity B.V.M., *gd*: page 578.

Oct. 1.—St. Gregory,

Bishop of Greater Armenia, Martyr. *d.*

Mass Statuit, page 298, *the Collect excepted.*

Collect. O GOD, Who by means of blessed Gregory, Thy Pontiff and Martyr, wert pleased that the people and king of Armenia should receive the light of the true Faith: grant that Thy Church may rejoice for so great a triumph, and, through his merits and prayers, receive Thy help. Through *&c.—Commem. of* St. Remigius, Bp. of Rheims, *from the Mass* Statuit, p. 323.

Oct. 5.—St. Galla, Widow. *d.*

Mass Cognovi, page 348, *the Prayers and Epistle excepted*

Collect. ALMIGHTY and merciful God, Who didst adorn blessed Galla with the virtue of a great love for the poor: do Thou, through her merits and prayers, grant, that by practising the works of charity, we may deserve to obtain Thy mercy. Through *&c.—Commem. of* Sts. Placid and his Companions, Martyrs, *from the Mass* Sapientiam, p. 312.

Epistle 1 Tim. 5, page 350.

Secret. APPEASED by the virtue of the Sacrifice which we offer, do Thou, O Lord, graciously absolve us from our offences: Thou, Who in Thy mercy, wert pleased through Thine Apostle Peter to signify to blessed Galla that her sins were forgiven. Through *&c.*

P. Com. WE who have feasted on the good things of the Heavenly Lamb, beseech Thee, O Lord our God, that, freed from earthly desires, we may, through the intercession of blessed Galla, ever advance unto life everlasting. Through *&c.*

Oct. 7.—St. Mark, Pope, *d*; page 529. *with Commem. of* Sts. Serafina, *&c.*

Oct. 11.—Bd. John Leonard, Priest. d.

Founder of the Congregation of Regular Clergy called 'of the Mother of God,' and of other Institutes.

Introit. IN sermonibus Domini opera ejus: sol illuminans per omnia respexit, et gloria Domini plenum est opus ejus. *Ps.* Cantate Domino canticum novum: cantate Domino omnis terra.

BY the words of the Lord are His works: the sun giving light hath looked upon all things, and full of the glory of the Lord is His work. *Ps.* O sing unto the Lord a new song: sing unto the Lord, all the earth.

Collect. O GOD, Who for the propagation of the Faith among the people wast pleased in a wondrous manner to stir up blessed John, Thy Confessor: and Who, through him, didst in Thy Church gather together a new Society for the instruction of the Faithful: do Thou unto us Thy servants grant, that we may so profit by his teaching, as to attain unto the everlasting rewards. Through *&c.*

Lesson, 2 *Cor.* 4. BRETHREN. Seeing we have this ministration, according as we have obtained mercy, we faint not, but renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. And if our Gospel be also hid; it is hid to them that are lost: in whom the God of this world hath blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, Who is the image of God, should not shine unto them. For we preach not ourselves, but Jesus Christ our Lord: and ourselves your servants through Jesus. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. For all things are for your sakes: that the grace, abounding through many, may abound in thanksgiving unto the glory of God. For which cause we faint not; but though our outward man be corrupted, yet the inward man is renewed day by day. For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory; while we look, not at the things

which are seen, but at the things which are not seen. For the things which are seen, are temporal: but the things which are not seen, are eternal.

Gradual. Inflammatum est cor meum, et renes mei commutati sunt: zelus domus tuæ comedit me. —Posuit os meum quasi gladium acutum: in umbra manus suæ protexit me, et posuit me sicut sagittam electam. — Alleluia, alleluia. Tamquam prodigium factus sum multis: et tu adjutor fortis. Alleluia.

My heart hath been inflamed and my loins have been changed: the zeal of Thy house hath eaten me up. —He hath made my mouth like unto a sharp sword: in the shadow of His hand hath He protected me, and made me as a chosen shaft.— Alleluia, alleluia. I am become to many as a wonder: but Thou art a strong helper. Alleluia.

Gospel, Luke 10, page 297.

Offertory. Christi factus sum ego minister secundum dispensationem Dei quæ data est mihi, ut impleam verbum Domini.

I am made a minister of Christ according to the dispensation of God, which is given to me, that I may fulfil the word of the Lord.

Secret. RECEIVE, O Lord, the clean oblation of this salutary Sacrifice: and, by the intercession of blessed John, Thy Confessor, grant that everywhere among the nations It may fittingly be offered up. Through *&c*

Comm. Quæ mihi fuerunt lucra, hæc arbitratus sum propter Christum detrimenta.

The things that were gain to me, the same I counted loss for Christ.

P. Com. REFRESHED by the sacred mysteries of Thy precious Body and Blood, we beseech Thee, O Lord, that, following the example of blessed John, Thy Confessor, we may set ourselves to profess that which he believed, and in our actions to put into practice that which he taught: O Thou that livest *&c.*

Oct. 14.—St. Callistus, *d.*; page 532. *In the Collect for* the examples of Thy Saints, *substitute* the example of blessed Callistus, Thy Martyr and Pontiff.

Oct. 16.—Bd. Victor III., Pope. *d.*

Mass Statuit, page 323, *the Prayers excepted.*

Collect. O GOD, Who in blessed Victor, Thy Confessor and Pontiff, hast given us a great example of humility and fortitude, in that he both avoided and defended the highest dignity of the Church: do Thou, through his merits, grant, that in imitation of him, we may with invincible courage defeat the snares of all our enemies. Through *&c.*

Secret. MAY this votive Sacrifice of Thy people be pleasing unto Thee, O Lord; and may we, through the help of blessed Victor, Thy Pontiff and Confessor, deserve to receive those things which our own means suffice not to obtain for us. Through *&c.*

P. Com. REFRESHED by this participation of Thy Sacrament, we suppliantly beseech Thee, O Lord, to grant that It may be salutary unto us, through the pious intercession of blessed Victor, Thy Confessor and Pontiff, in whose honour It is celebrated. Through *&c.*

Oct. 23.—Our M. H. Redeemer, *gd;* page 535.

Oct. 24.—St. Raphael, Archangel, *gd;* page 537.

Oct. 25.—St. Boniface I., Pope, *d.* *Mass* Statuit, p. 323. —*Commem. of* Sts. Chrysanthus and Daria, page 538.

Oct. 26.—St. Evaristus, Pope and Martyr., *d.* *Mass* Statuit, page 298.

Oct. 31.—St. Siricius, Pope. *d.*

Mass Statuit, page 323, *the Collect excepted.*

Collect. O GOD, Who of blessed Siricius, Thy Confessor and Pontiff, didst make an eminent promoter of ecclesiastical discipline: grant that Thy Church may profit by his ordinances, and be helped by his prayers. Through *&c.*

Commem. and last Gospel of the Vigil of All Saints, page 540.

November.—2nd Sunday. Patronage of B.V.M., *gd.* *Mass* Salve *No. V.*, p. 220.—*Commem. and last Gospel of the Sunday.*

Nov. 9.

Dedication of the Archbasilica of St. Saviour:

The Roman Cathedral; now known as St. John Lateran; *d1 with Octave.* (*Outside Rome, d2 without Octave.*) *Mass* Terribilis, page 351. *In Rome, no commemoration.*

Nov. 10 to 15.—*Commem. of* the Octave of the Dedication.

Nov. 12.—St. Martin I., Pope and Martyr, *d.* *Mass* Sacerdotes, page 301, *but with Epistle No.* 6, page 318, *and Gospel, Luke* 14, page 299.

Nov. 13.—St. Nicolas, I., Pope, *d.* *Mass* Statuit, p. 323.

Nov. 14.—St. Deusdedit, Pope, *d.* *Mass* Statuit, p. 323.

Nov. 16.—Oct. day of the Dedication of St. Saviour's, *d.* *Mass* Terribilis, page 351.

Nov. 17.—St. Gregory, 'the Wonder-worker,' Bp. of Neo-Cæsarea in Pontus, *d.* *Mass* Statuit, page 323, *but the Gospel is Mark* 11, page 361, *to the* * *only.*

Nov. 19.—St. Pontian, Pope and Martyr, *d.* *Mass* Statuit, page 298, *but the Gospel is Matt.* 10, page 305.

Nov. 27 to Dec. 31.—*See* page 767.

Rogation Monday.

B.V. Mary of Mercy (*or* Pity, 'de Misericordia').

Mass, Salve, *No. IV.*, page 290, *the Collect and Gospel* (Luke 11, page 292) *excepted.*

Collect. O GOD, Whose mercy is without number, do Thou, through the intercession of the most holy Mother of Thine only-begotten Son, grant that here on earth we may deserve to obtain Thy plentiful mercy, and so attain unto the glory of heaven. Through the same.—*Commem. of* Rogation Monday, page 198.—*Preface No.* 10, page 17.

June 16.—B.V. Mary of Succour.

Mass, Salve, *No. V.*, page 290, *the Collect and Gospel* (John 19, page 290) *excepted.*

Collect. ALMIGHTY and merciful God, Who for the succour of mankind wast pleased that the blessed Virgin Mary should become the Mother of Thine only-begotten Son: do Thou, we beseech Thee, through her intercession, grant that we may be able to evade the defilements of the devil, and serve Thee with sincere minds. Through the same.—*Preface No.* 10, page 17.

Aug. 13.—B.V. Mary, Refuge of Sinners.

Mass, Salve, *No. V.*, page 290, *the Collect excepted.*

Collect. ALMIGHTY and merciful God, Who, in the blessed and ever-Virgin Mary, hast set up a refuge and a help for sinners: do Thou grant that, through her protection, we, set free from all our faults, may obtain the happy effects of Thy mercy. Through. *Preface No.* 10, page 17.

Addition to the General Appendix.

Feast of Our Lord's Holy Sepulchre.

Introit. IN die illa erit radix Jesse qui stat in signum populorum, ipsum gentes deprecabuntur, alleluia: et erit Sepulchrum ejus gloriosum. Alleluia, alleluia. *Ps.* Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.

IN that day there shall be the root of Jesse that standeth for an ensign of the peoples; Him shall the gentiles beseech, alleluia: and His Sepulchre shall be glorious. Alleluia, alleluia. *Ps.* The stream of the river gladdeneth the city of God: the Most High hath sanctified His tabernacle.

Collect. O LORD JESUS CHRIST, Who for us wast pleased to suffer death, and on the third day to rise again from the Sepulchre into which Thou hadst been placed: do Thou grant that we Thy servants, who honour the remembrance of Thine entombment, may also be worthy to partake in the glory of Thy Resurrection. O Thou that.

Lesson, Acts 13, page 178, *but omitting the last three lines.*

Alleluia, alleluia. Qui expectant mortem et non venit, quasi effodientes thesaurum: gaudentque vehementer cum invenerint sepulchrum.—*Allel. Currebant duo simul, et ille alius discipulus præcucurrit citius Petro: et venit prior ad monumentum. Alleluia.

Alleluia, alleluia. They that look for death, and it cometh not, are as though digging for a treasure: and they rejoice exceedingly when they have found the grave.—*Allel. They both ran together, and that other disciple did outrun Peter: and came first to the Sepulchre. Alleluia.

Gospel, Luke 24. ON the first day of the week very early in the morning the women came to the sepulchre, bringing the spices which they had prepared. And they found the stone rolled back from the sepulchre. And going in, they found not the body of the Lord Jesus.

And it came to pass, as they were astonished in their minds at this, behold two men stood by them in shining apparel. And as they were afraid, and bowed down their countenance towards the ground, they said unto them, Why seek ye the living with the dead? He is not here, but is risen. Remember how He spoke unto you, when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words. And going back from the sepulchre, they told all these things to the Eleven, and to all the rest. Now it was Mary Magdalene and Joanna, and Mary of James, and the other women that were with them, who told these things to the Apostles. And these words seemed to them as idle tales: and they did not believe them. But Peter, rising up, ran to the sepulchre; and stooping down, he saw the linen clothes laid by themselves, and went away wondering in himself at that which was come to pass.

Offert. Transibo in locum tabernaculi admirabilis: usque ad domum Dei. Alleluia.	I will go over into the place of the wonderful tabernacle; even unto the house of God. Alleluia.

Secret. O GOD, Who by the laying into the Sepulchre of the most holy Body of Thy Son, didst thereby sanctify that Sepulchre: grant that we may with heart and mind dwell therein. Through the same.

Preface, No. 7, page 16.

Comm. Beatus qui audit me, et qui vigilat ad fores meas quotidie: et observat ad postes ostii mei. Allel.	Blessed is he that heareth me, and that watcheth daily at my gates: and waiteth at the posts of my door. Allel.

P. Comm. O GOD, Who dost gladden us by the honour we pay to the holy Sepulchre of Thy Son: grant, we beseech Thee, that, buried therein, we may die to the world, and live only for Thee. Through the same.

Dec. 12.—B. V. Mary of Guadalupe.

A feast commemorating the appearances of the Bd. Virgin in 1531 on one of the hills of the Guadalupe range, now within the United States (New Mexico and Texas), and the erection there of a shrine in her honour.

Introit Salve, *Secret and P. Com. from Mass V.*, page 290.

Collect. O GOD, Who art pleased that, placed under the especial patronage of the most blessed Virgin Mary, we should receive an abundant measure of unceasing favours; do Thou unto us, Thy suppliants, grant that we, who this day rejoice on earth in this commemoration of her, may be gladdened by the sight of her in heaven. Through. *Commem. of Advent.*

Lesson, Ecclus. 24, page 474.

Gradual. Quæ est ista quæ progreditur quasi aurora consurgens: pulchra ut luna, electa ut sol.—Quasi arcus refulgens inter nebulas gloriæ: et quasi flos rosarum in diebus vernis. —Alleluia, alleluia. Flores apparuerunt in terra nostra: tempus putationis advenit. Alleluia.

Who is she that cometh forth as the rising morn: fair as the moon, bright as the sun.—As a rainbow shining among clouds of glory: and as the flower of roses in the days of the spring.—Alleluia, alleluia. The flowers have appeared in our land: the time of pruning is come. Alleluia.

Gospel, Luke 1, page 468.

Offert. Elegi et sanctificavi locum istum, ut sit ibi nomen meum: et permaneant oculi mei et cor meum ibi cunctis diebus.

I have chosen and sanctified this place, that my name may be there: and mine eyes and my heart may remain there perpetually.

Preface, No. 10, page 17.

Communion. Non fecit taliter omni nationi: et judicia sua non manifestavit eis.

Not so hath He dealt with every nation: and His judgments He hath not made manifest unto them.

THE IMMACULATE HEART OF MARY AS REFUGE OF SINNERS.

Introit. TU Domine Deus, miserator et misericors, patiens et multæ misericordiæ et verax: respice in nos et miserere nostri, et salvos

THOU, O Lord God, art merciful and compassionate, patient, and of much mercy, and true: O look down upon us, and have mercy on us, and save the

fac filios ancillæ tuæ, Genitricis Filii tui et Reginæ totius mundi. *Ps.* Inclina, Domine, aurem tuam et exaudi me: quoniam inops et pauper sum ego.

sons of Thine handmaid, the Mother of Thy Son, and Queen of the whole world. *Ps.* Incline Thine ear, O Lord, and hear me: for I am needy and poor.

Collect. O MOST merciful God, who for the salvation of sinners, and that there might be a refuge for those in misery, wast pleased that the blessed Virgin Mary should become the Mother of Thine only-begotten Son, and Minister of His graces: do Thou, we beseech Thee, grant that, celebrating the feast of that most loving Mother's Heart, we may deserve to obtain both the conversion of sinners and an abundance of the heavenly gifts for all the faithful. Through the same.

Lesson, Ecclus. 36. HAVE mercy upon us, O God of all, and behold us, and show us the light of Thy mercies. Gather together all the tribes of Jacob, that they may know that there is no God beside Thee, and may declare Thy great works: and Thou shalt inherit them as from the beginning. Have mercy on Thy people, upon whom Thy Name is invoked: and upon Israel, whom Thou hast raised up to be Thy first-born. Have mercy on the city which Thou hast sanctified. Fill Sion with Thine unspeakable words, and Thy people with Thy glory. Give testimony to them that are Thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in Thy Name. Reward them that patiently wait for Thee, that Thy prophets may be found faithful: and hear the prayers of Thy servants, according to the blessing of Aaron over Thy people, and direct us into the way of justice.

Gradual. Recordare Virgo Mater, in conspectu Dei ut loquaris pro nobis bona: et ut avertat indignationem suam a nobis.—Memorare dierum humilitatis tuæ: et tu invoca Dominum, et loquere Regi pro nobis, et libera nos de morte.—*Alleluia, Alleluia. Si inveni gratiam in oculis

Remember, O Virgin Mother, that thou speak good things for us in the sight of God: that He may turn away His anger from us.—Remember the days of thy lowliness; and do thou invoke the Lord, and speak for us unto the King, and deliver us from death.—* Allel., Allel. If I have found

tuis, dona mihi populum meum pro quo obsecro: traditi sunt enim ut conterantur et pereant. Alleluia.

grace in thine eyes, grant me my people for whom I beseech: for they have been given up to be crushed, and to perish. Alleluia.

2. *From Septuagesima to Easter the Gradual is said up to *, then:*

Confitere Domino in bonis tuis, beata Salvatoris Mater, ut revocet ad te omnes captivos: et gaudeas in sæcula sæculorum. — Luce splendida fulgebis, et nationes ex longinquo ad te venient: et munera deferentes nomen magnum invocabunt in te. — Lætaberis in filiis tuis, quoniam omnes benedicentur et congregabuntur ad Dominum: beati omnes qui diligunt te, et qui gaudent super pace tua. — Benedictus Dominus qui exaltavit eam: et faciet misericordiam suam nobiscum propter illam.

Give praise unto the Lord in thy goods, O thou the Saviour's blessed Mother, that He may call back to thee all that are held captive, and that thou mayest rejoice, world without end. — With a splendid light shalt thou shine, and nations shall come to thee from afar: and, bringing gifts, shall call upon a great name in thee. — Thou shalt rejoice in thy sons: for they all shall be blessed, and gathered to the Lord: blessed are all they that love thee, and that rejoice at thy peace. — Blessed be the Lord that hath exalted her: and will give us His mercy because of her.

3. *In Easter time, instead of Gradual or Tract, is said:*

Alleluia, alleluia. Coram omnibus viventibus confitemur tibi, gloriosa Dei Genitrix: quoniam a morte liberas, et facis invenire misericordiam et vitam æternam. Alleluia. Dominare nostri, tu et Filius tuus: quia liberasti nos de manu inimicorum. Alleluia.

Alleluia, alleluia. — Before all things living we give praise unto thee, O glorious Mother of God: for thou deliverest from death, and causest us to find mercy, and life everlasting. Al. — Rule over us, thou and thy Son: for thou hast delivered us from the hand of our enemies. Allel.

Gospel, John 2, page 78.

Offert. Ne auferas, Domine, misericordiam tuam a nobis propter Matrem tuam: sed fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, quoniam non est confusio confidentibus in te.

Take not Thy mercy from us, O Lord, for Thy Mother's sake: but let our sacrifice be made this day in Thy sight, so that it please Thee, for there is no confusion unto them that trust in Thee.

Secret. O LORD, our Redeemer, Whose death we in this Sacrifice commemorate, do Thou, through the merits thereof, and the suffrage of Thy most loving

Mother Mary, graciously look down upon all those who have sinned against Thee: that, turning aside from the error of their ways, they may repentantly serve Thee, and be delivered from eternal damnation. O Thou that livest.

Preface, *No.* 10, page 17.

Comm. Regina mundi piissima, Maria virgo perpetua, intercede pro nostra pace et salute: quæ genuisti Christum Dominum, Salvatorem omnium.

O most loving Queen of the world, Mary ever-Virgin, intercede for our peace and salvation; thou that broughtest forth Christ the Lord, the Saviour of all.

P. Com. O GOD, Who in this Table hast left us a special protection for our mortal life: be mindful, we beseech Thee, of Thy mercies, and graciously receive the prayer which, with her whole Heart, blessed Mary Thy Mother doth ever pour forth before Thee for sinners: and vouchsafe to lead them back into the way of justice and peace: O Thou that livest.

Monday after Low Sunday.—THE JOYS OF B. V. MARY.

Mass, Salve, *No. IV.*, p. 290. *Pref. No.* 10, p. 17, 'On the joys.'

B. V. MARY, QUEEN OF APOSTLES.

Introit. FUNDAMENTA ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Jacob. Gloriosa dicta sunt de te civitas Dei. Allel., allel. *Ps.* Ecce nunc benedicite Dominum, omnes servi Domini: qui statis in domo Domini, in atriis domus Dei nostri.

HER foundations are in the holy mountains: the Lord loveth the gates of Sion above all the tabernacles of Jacob. Glorious are the things said of thee, O thou city of God. Allel., allel. *Ps.* Behold, now bless ye the Lord, all ye servants of the Lord: ye that stand in the house of the Lord, in the courts of the house of our God.

Collect. O GOD, Who, whilst Thine Apostles were praying unanimously with Mary the Mother of Jesus, didst grant unto them the Holy Ghost: do Thou, through the protection of her, our Mother and the Queen

of Apostles, vouchsafe that we may faithfully serve Thy Majesty, and by word and example be enabled to spread abroad Thy glory. Through the same . . . in the unity of the same Holy Ghost.—*Commem. of the Sunday and Octave.*

Lesson, Acts 1, page 201, *with the following addition:*

Then they returned to Jerusalem, from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey. And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew James of Alpheus and Simon Zelotes, and Jude the brother of James; all these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with His brethren.

Alleluia, alleluia. Virga Jesse floruit, Virgo Deum et Hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia.—*Laudate Dominum Deum nostrum qui non deseruit sperantes in se: et in me ancilla sua adimplevit misericordiam suam quam promisit domui Israel, et interfecit in manu mea hostem populi sui. Alleluia.

Alleluia, alleluia. The rod of Jesse hath blossomed, the Virgin hath brought forth Him Who is God and Man: God hath restored peace, reconciling in Himself the lowest with the highest. Al. —*Praise ye the Lord our God, Who hath not forsaken them that hope in Him: and Who by me His handmaid hath fulfilled the mercy which He promised unto the house of Israel, and Who by my hand hath slain the foe of His people. Alleluia.

After Easter. Porta cœli et stella maris es, Virgo Maria, Regis æterni Mater ac Regina nostra. — Gratos nos redde Filio tuo: quia omnis virtus, et decor, et gloria ex te resplendet.

Thou art the gate of heaven, and star of the sea, O Virgin Mary, Mother of the everlasting King, and our Queen.—Render us pleasing unto thy Son: for from thee doth every virtue, and beauty, and glory shine.

Then Alleluia, alleluia. Virga Jesse, *as above to the* *.

Gospel, John 19, page 290.

Offert. Ego sum, ego sum quæ Domino canam, psallam Domino Deo Israel. Cessaverunt fortes in Israel et quieverunt, donec sur-

It is I, it is I that will sing unto the Lord, that will make melody unto the Lord God of Israel. The valiant men ceased in Israel, and rested,

geret Mater in Israel. Nova bella elegit Dominus, et portas hostium ipse subvertit. Alleluia.

until a Mother arose in Israel. The Lord chose new wars, and Himself overthrew the gates of the enemy. Allel.

Secret. THROUGH Thy propitiation, O Lord, and the intercession of blessed Mary ever-Virgin, may this our Oblation effect, that Thy Church may increase in the number of the faithful, and ever shine by the diversity of their virtues. Through.—*Preface, No.* 10, p. 17.

Comm. Beata Mater et intacta Virgo, gloriosa Regina mundi, intercede pro nobis ad Dominum: tu enim gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri. Al.

O blessed Mother and Virgin undefiled, glorious Queen of the world, intercede for us with the Lord: for thou art the glory of Jerusalem, thou the joy of Israel, thou the honour of our people. Allel.

P. Com. HAVING partaken of this Aid unto our salvation, we beseech Thee, O Lord, to grant us, through the patronage of blessed Mary, the ever-Virgin, and Queen of Apostles, a persevering obedience to Thy will, that so Thy Church may ever benefit by a fresh increase. Through.—*Last Gospel of the Sunday.*

May 31.—B. V. Mary as Queen of all Saints and Mother of Fair Love.

Introit. EGREDIMINI et videte, filiæ Sion, Reginam vestram, quam laudant astra matutina; cujus pulchritudinem sol et luna mirantur, et jubilant omnes filii Dei. [Alleluia, alleluia.] *Ps.* Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini.

COME forth, O ye daughters of Sion, and see your Queen, whom the morning stars do praise; at whose beauty the sun and moon marvel, and all the sons of God rejoice. [All., all.] *Ps.* How lovely are Thy tabernacles, O Lord of Hosts: my soul longeth and fainteth for the courts of the Lord.

Collect. O GOD, Who hast been pleased that we should venerate the most holy Virgin Mary as

Queen of all Saints and Mother of Fair Love; do Thou graciously grant that, under her protection, we may on earth love Thee in all things and above all things, and rejoice in the happy fellowship of Thy Saints in heaven. Through.

Lesson. Like the turpentine-tree I have stretched forth my branches, and my branches are of honour and grace. As the vine, *etc., as in Lesson, Ecclus.* 24, page 474.

Alleluia, alleluia, Ostende mihi faciem tuam, sonet vox tua in auribus meis: vox enim tua dulcis et facies tua decora. Allel. — Favus distillans labia tua, mel et lac sub lingua tua: et odor vestimentorum tuorum sicut odor thuris. Alleluia.

Allel., allel. Show me thy face, let thy voice sound in mine ears: for thy voice is sweet, and thy face comely. Allel.—As dropping honeycomb are thy lips: honey and milk are under thy tongue: and the fragrance of thy garments is like the fragrance of frankincense. Alleluia.

After Easter omit the above, and substitute the Gradual:

Præposuit eam Dominus super universum regnum suum: et dedit ei diadema, ut filium suum nutriret, et regnaret.—Corona aurea super caput ejus: expressa signo sanctitatis, gloria honoris, et opus fortitudinis. — *Allel., allel. Veni Regina nostra, veni Domina in hortum tuum: odor unguentorum tuorum super omnia aromata. Alleluia.

The Lord placed her over all His kingdom: and gave her a crown, that she should bring up His Son and reign.—A crown of gold is on her head: whereon is engraved holiness, an ornament of honour, and a work of power. —*Alleluia, alleluia. Come, O thou our Queen, come, Lady, into thy garden: the fragrance of thine ointments surpasseth every perfume. Alleluia.

Gospel, John 19, page 290.

Offert. Si quis est parvulus veniat ad me: et insipientibus locuta est, Venite comedite panem meum, et bibite vinum quod miscui vobis. [Alleluia.]

If any be little, let him come to me: and to the unwise she said, Come eat my bread, and drink the wine I have mingled for you. [Alleluia.]

Secret. REJOICING in the glory of the Mother of Thy Son, we offer Thee, O Lord, this Sacrifice of praise: and trust that, supported by her protection, we may be delivered both from present and future evils. Through the same.—*Preface, No.* 10, page 17.

Comm., Regina mundi, page 475.

P. Com. REFRESHED by the Food that is the Delight of Heaven, we suppliantly beseech Thee, O Lord our God, that, since Thou hast appointed the most blessed Mother of Thy Son to be to us a guardian and protector, so Thou wouldest grant a crown of everlasting glory unto us who celebrate this her feast. Through.

B. V. Mary, Helper of those in their Agony.

Mass, Salve V., page 290, *the Collect excepted.*

Collect. O GOD, Who wast pleased that when, for the salvation of souls, Thine only-begotten Son was hanging on the cross, His Mother, the Virgin Mary, should stand by: do Thou grant that, when placed in the last peril of our lives, we may be helped by her intercession, and obtain the everlasting rewards. Through the same.—*Commem. and last Gospel of the current Sunday.*

Sept. 2.—B. V. Mary
as Comforter of the Afflicted.

Introit. AVE, spes nostra, Dei Genitrix Virgo Maria, quæ meruisti portare Regem cœlorum et Dominum. Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri. *Ps.* Confortavit Dominus seras portarum tuarum: benedixit filiis tuis in te.

HAIL, our hope, O Virgin Mary, Mother of God, thou that wast worthy to bear the King and Lord of the heavens. Thou art the glory of Jerusalem, thou the delight of Israel, thou the honour of our people. *Ps.* The Lord hath strengthened the bolts of thy gates: He hath blessed thy children within thee.

Collect. O GOD of all comfort, Who wast pleased that Mary, who in the flesh was mother of Thine only-begotten Son, should likewise by charity be our mother: do Thou graciously grant that we who rejoice at having her protection may be comforted by her intercession. Through the same.

Lesson, Ecclus. 24, page 474.

Gradual. Nigra sum sed formosa, filiæ Jerusalem: sicut tabernacula Cedar, sicut pelles Salomonis.—Introduxit me in cellam vinariam: ordinavit in me caritatem.—*Allel., allel. In flore mater, in partu virgo: gaude et lætare, Virgo Mater Domini. Alleluia.

I am black, but comely, O ye daughters of Jerusalem: as the tents of Cedar, as the curtains of Solomon.—He brought me into the wine-cellar: he set charity in order within me.—*Allel., allel. In flower a mother, in childbirth a virgin: rejoice and be glad, O Virgin Mother of the Lord. Alleluia.

Gospel, Luke 1, page 468.

Offert. In illa hora factus est terræmotus magnus; in timorem missi dederunt gloriam Deo cœli: et apertum est templum Dei in cœlo, et visa est arca testamenti ejus.

At that hour there was made a great earthquake; cast into fear, they gave glory unto the God of heaven: and the temple of God was opened in heaven, and the ark of His testament was seen.

Secret. MAY our Gifts, O Lord, by virtue of the overshadowing of the Holy Ghost, be changed into the Body and Blood of Thine only-begotten Son: that He Who for us took to Himself from the Virgin Mary that which was ours, may, through her intercession, by means of this heavenly Sacrament, confer upon us that which is His: He, Jesus Christ, Thy Son, our Lord Who with Thee . . . in unity of the same Holy Ghost.

Preface, No. 10, page 17.

Comm. Beatus homo qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei. Qui me invenerit, inveniet vitam, et hauriet salutem a Domino.

Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my door. He that shall find me shall find life, and draw salvation from the Lord.

P. Com. O GOD, Whose death we in this Sacrament declare, do Thou, through the prayers of Thy most blessed Mother Mary ever-Virgin, strengthen us in every virtue: that, having with her fervently associated ourselves in Thy sufferings, we may deserve to be likewise partakers in her consolation and glory. O Thou.

Dec. 17.—St. Lazarus 'Raised to Life,' Bp.

Mass Sacerdotes tui, p. 825, *but Gospel, John* 11, p. 848, *and*

Comm. Videns Dominus flentes sorores Lazari ad monumentum, lacrymatus est coram Judæis, et exclamavit, Lazare veni foras. Et prodiit ligatis manibus et pedibus qui fuerat quatriduanus mortuus.

Seeing the sisters of Lazarus weeping at the tomb, the Lord shed tears before the Jews, and cried out, Lazarus, come forth. And he that had been dead four days, came forth bound hands and feet.

Jan. 3.—St. Geneviève, Virgin.

Patroness of Paris, which by her prayers she had preserved from the devastating Huns under Attila. A.D. 512.

Mass, Dilexisti, page 344, *the Collect excepted.*

Collect. POUR down upon us, O Lord, that spirit of the knowledge and love of Thee wherewith Thou didst fill Thy handmaid Géneviève: that, sincerely serving Thee by an assiduous imitation of her, we may please Thee by our faith and works. Through.

Feb. 4.—Bd. Joan (Jane) of Valois.

Daughter of Louis XI., King of France. Her marriage with Charles VIII., King of France, was declared void; and she was thus able to devote herself to a life of prayer and mortification. She instituted the Order of the Annunciation, and died 1505.

Introit. EXULTABO et lætabor in misericordia tua Domine, quoniam respexisti humilitatem meam: salvasti de necessitatibus animam meam. *Ps.* In te Domine speravi, non confundar in æternum: in justitia tua libera me.

I WILL exult and rejoice in Thy mercy, O Lord, for Thou hast regarded my lowliness: Thou hast saved my soul out of distresses. *Ps.* In Thee, Lord, have I hoped: let me not be confounded for ever: in Thy justice deliver me.

Collect. O GOD, Who, in order that the virtues of the Virgin Mother of Thy Son might find imitators, wast pleased that by means of blessed Joan there should be established a new company of holy

virgins: do Thou, through her merits and prayers, grant that our course of life may be in keeping with the examples of those virtues. Through the same.

Lesson, Prov. 31, page 348.

Gradual. Adhæsi testimoniis tuis Domine: in corde meo abscondi eloquia tua. — Bonum mihi lex oris tui: super millia auri et argenti. — *Alleluia, alleluia. Audite, reges, et auribus percipite, principes: ego sum quæ Domino canam, psallam Domino Deo Israel. Alleluia.

I have cleaved to Thy testimonies, O Lord: in my heart have I hidden Thy words.—Good unto me is the law of Thy mouth: above thousands of gold and silver. —*Allel., allel. Hearken, O ye kings, and give ear, O ye princes: it is I that will sing unto the Lord: I that will make melody unto the Lord God of Israel. Alleluia.

*From Septuagesima to Easter the Gradual is said to *, then,*

Tract. Expectabam salutare tuum, Domine: et mandata tua dilexi.—Custodivit anima mea testimonia tua: et dilexit ea vehementer.—Servavi mandata tua et testimonia tua: quia omnes viæ meæ in conspectu tuo.

I waited for Thy salvation, O Lord, and loved Thy commandments.—My soul hath kept Thy testimonies: and loved them exceedingly.—I have observed Thy commandments and Thy testimonies: for all my ways are in Thy sight.

Gospel, Matt. 13, page 342.

Offert. Regina postquam vidit domum Dei, et victimas quas immolabant in domo Domini, non erat præ stupore ultra in ea spiritus: dixitque, Sit Dominus Deus benedictus, quia diligit populum suum, et vult servare eum in æternum.

The Queen, when she had seen the house of God, and the victims which they sacrificed in the house of the Lord, there was no more spirit in her for the wonder of it all: and she said, Blessed be the Lord God, because He loveth His people, and will preserve them for ever.

Secret. GRANT, we beseech Thee, O Lord, that, by means of this holy Sacrifice, we may ever search after Thy Kingdom and its justice: for the acquirement of which the blessed Queen Joan unhesitatingly cast aside the deceptive pomps and allurements of an earthly realm. Through.

Comm. Inhabitabo in tabernaculo tuo in sæcula, protegar in velamento alarum tuarum: quoniam tu, Deus meus, exaudisti orationem meam.

I will dwell in Thy tabernacle for ever, I shall be protected under the covert of Thy wings: for Thou, O my God, hast heard my prayer.

P. Com. DO Thou, O Lord, through the virtue of this Sacrament, pour down into us the holy sweetness of Thy love: that having, through the intercession of blessed Joan, overcome all worldly hindrances, we may in like manner attain to cleave unto Thee only. Through.

Feb. 4.—St. Joseph of Leonissa, Pr.

An Italian Capuchin Friar and zealous missionary in Italy, as also in Turkey, where he was cruelly tortured. A.D. 1612.

Mass, Justus, page 335, *the Collect and Gospel excepted.*

Collect. O GOD, the Rewarder of faithful servants, Who, didst make blessed Joseph a distinguished worker in the preaching of the Gospel: do Thou, through his intercession, grant that we may at no time cease from rendering Thee a pleasing service on earth, and so receive a full reward from Thee in heaven. Through.

Gospel, *Luke* 10, page 297.

Feb. 5.—St. Philip of Jesus, Martyr.

Philip de las Casas, a Mexican-Spaniard who, after an unprofitable youth, joined the Franciscan Order. Whilst sailing from Manilla to Mexico his ship was driven by storm on to the coast of Japan, during the persecution of 1597; and, the last to arrive, he was the first of the twenty-six who then suffered, to receive the crown of martyrdom, which he ardently sought.

Introit. IN nomine Jesu omne genu flectatur, cœlestium, terrestrium et infernorum: et omnis lingua confiteatur quia Dominus Jesus Christus in gloria est Dei Patris. *Ps.* Benedic, anima mea,

IN the Name of Jesus let every knee bow, of those in heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps.* Bless the Lord. O my soul: and

Domino: et omnia quæ intra me sunt, nomini sancto ejus.

all that is within me, bless His holy Name.

Collect. O GOD, Who, when the first martyrs of Japan were put to death, wast pleased that, among them all, blessed Philip, bound to a cross and thrice pierced by a lance, should be the first to receive from Thee the crown of martyrdom: do Thou graciously grant that, supported by his patronage, we may attain to be likewise crowned with him in heaven. Through.

Epistle, Gal. 6, page 528.

Gradual. Benedic, anima mea, Domino: et noli oblivisci omnes retributiones ejus.—Qui propitiatur omnibus iniquitatibus tuis: qui sanat omnes infirmitates tuas.—*Allel., allel. Beatus vir qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitæ. Alleluia.

Bless the Lord, O my soul, and forget not all He hath done for thee.—He that forgiveth all thine iniquities: that healeth all thine infirmities.—*Alleluia, alleluia Blessed is the man that endureth temptation: because when he hath been proved, he shall receive the crown of life. Alleluia.

2. *After Septuagesima the Gradual is said to *, then:*

Tract. Dextera Domini fecit virtutem: dextera Domini exaltavit me, dextera Domini fecit virtutem.—Non moriar sed vivam: et narrabo opera Domini.—Castigans castigavit me Dominus: et morti non tradidit me.

The right hand of the Lord hath wrought might: the right hand of the Lord hath exalted me, the right hand of the Lord hath wrought might.—I shall not die, but live: and declare the works of the Lord.—Chastising, the Lord hath chastised me: but hath not given me over to death.

Gospel, Matt. 16, page 302.—*Offert.* Veritas, page 300.

Secret. DO Thou, O Lord, we beseech Thee, sanctify the Gifts which we dedicate unto Thee; and by the intercession of blessed Philip Thy Martyr, grant that they may turn to our perpetual support. Through.

Comm., Qui vult, page 304.

P. Com. WE, who have been satisfied by the sacred Body and the precious Blood of Jesus Christ Thy Son, suppliantly beseech Thee, O Lord, that

by the intercession of blessed Philip, Thy Martyr, we may be delivered from every adversity. Through.

Feb. 14.—St. John the Almsgiver,

Patriarch of Alexandria: noted for his love of the poor. A.D. 619.

Introit. DISPERSIT, dedit pauperibus, justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria. *Ps.* Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus.

HE hath dispersed, he hath given to the poor, his justice endureth for ever and ever: his horn shall be exalted in glory. *Ps.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

Collect. ALMIGHTY and everlasting God, Who didst adorn blessed John, Thy Confessor and Pontiff, with the virtue of an eminent compassion for the poor: vouchsafe graciously to pour forth into all who beseech Thee the riches of Thy mercy. Through.

Lesson, Tob. 4. GIVE alms out of thy substance, and turn not away thy face from any that is poor: for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thine ability be merciful. If thou have much, give abundantly: if thou have little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great trust before the most high God to all them that do it.

Gradual. Ecce Sacerdos magnus, qui in diebus suis placuit Deo.—Non est inventus similis illi qui conservaret legem Excelsi.—*Alleluia, alleluia. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. Alleluia.

Behold, a great Priest, who in his days pleased God. — There was not found one like him, that kept the law of the Most High. —*Alleluia, alleluia. He hath dispersed, he hath given to the poor: his justice endureth for ever and ever. Alleluia.

2. *From Septuagesima to Easter No.* 1 *is said to* *, *then the Tract.* Beatus vir, page 824.

Gospel, Luke 6, page 224, *to the words* measured to you again *in the ninth line.—Offert., Secret, Comm. and P. Com.*, page 825.

March 5.—St. John Joseph of the Cross, Pr.

Born in Southern Italy, he was the first in Italy to embrace St. Peter of Alcantara's Spanish Franciscan reform. He bore patiently many trials, and was a great example of the virtues of penance, contemplation, humility, and poverty. A.D. 1734.

Mass, Justus, page 335, *the Prayers excepted.*

Collect. O GOD, Who through the arduous byways of poverty, humility, and patience didst uplift blessed John Joseph Thy Confessor unto the glory of heaven: grant, we beseech Thee, that by mortifying our flesh we may come to imitate his example, and so fully attain unto the everlasting joys. Through.

Secret. GRANT that we may worthily lay this Sacrifice of propitiation before Thee, with that ardent charity wherewith blessed John Joseph attained to offer up the Lamb without spot that took away the sins of the world. Through the same.

P. Com. VOUCHSAFE, we beseech Thee, O Lord Jesus Christ, that we, whom Thou hast deigned to refresh with this salutary Mystery, may, after the example of blessed John Joseph, ever cleave to the life-giving Cross, and so obtain the rich fruit of Thy Passion: O Thou that livest.

March 6.—St. Fridolin.

An Irish or Scotch Abbot who founded monasteries in Germany and Switzerland. Patron of the Canton of Glarus; his image is borne on its coat of arms. A.D. 538.

Mass, Justus, p. 335, *but Gospel*, *Luke* 12, p. 333.

March 9.—St. Gregory, Bp. of Nyssa.

A brother of St. Basil the Great, and distinguished for his sanctity, learning, and defence of the Catholic Faith. A.D. 400.

Mass, Sacerdotes tui, p. 325, *the Collect excepted.*

Collect. O GOD, by Whose gift blessed Gregory, Thy Confessor and Pontiff, imbued as he was by the examples of his home, became a marvel of excellence in his teaching and in the zeal of his faith: do

Thou, for his merits, grant that we may in mind discern that which he taught, and in our actions imitate that which he practised. Through.

March 23.—St. Thuribius of Mogrovejo,

Bp. of Lima. A Spaniard, by whose apostolic zeal the Faith was spread, and ecclesiastical discipline consolidated throughout America. A.D. 1606.

Mass, Statuit, page 323, *the Collect and Lesson excepted.*

Collect. LET the watchful care of blessed Thuribius, Thy Confessor and Pontiff, be a continual protection unto Thy Church: that even as his pastoral solicitude brought him glory, so his intercession may ever keep us fervent in Thy love. Through.

Lesson, Ecclus. 50, page 583.

April 2.—St. Mary of Egypt.

Converted, after seventeen years of a sinful life in Alexandria, during a pilgrimage to Jerusalem; then for forty-seven years leading a life of austere penance in the desert. A.D. 420.

Mass, Cognovi, page 348, *the Collect and Gospel excepted.*

Collect. O GOD, Who, drawing away blessed Mary from the darkness of a sinful life, didst make of her a spouse unto Thyself: do Thou graciously hear us, and grant that through her merits and prayers we may be cleansed from the stains of our sins. Through.

Gospel, Luke 15, page 233.

April 10.—St. Michael de Sanctis, Pr.

A Spanish member of the Order of the Holy Trinity ('Trinitarians,' originally instituted for the redemption of Christian captives from the Moors), of great sanctity, charity, and self-mortification. A.D. 1625.

Introit. CONSUMMATUS in brevi explevit tempora multa, placita enim erat Deo anima illius: propter hoc properavit educere illum de medio

BEING made perfect in a short while, he fulfilled a long time, for his soul pleased God: therefore hastened He to bring him from out of the midst of iniquities. *Ps.* As

iniquitatum. *Ps.* Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus.

the hart panteth after the fountains of water; so panteth my soul after Thee, O God.

Collect. O MERCIFUL God, Who wast pleased that blessed Michael Thy Confessor should stand forth conspicuously for the innocence of his life and his wondrous charity: do Thou, we beseech Thee, through his intercession, grant, that set free from our vices, and with the fire of Thy love kindled within us, we may become worthy to come unto Thee. Through.

Lesson, Cant. 8, Put me as a seal, *&c., as from the * in the sixth line of* page 480, *and thence to the end.*

Gradual. Venite, audite, et narrabo, omnes qui timetis Deum: quanta fecit animæ meæ.—Deus, docuisti me a juventute mea: et usque nunc pronuntiabo mirabilia tua.—*Alleluia, alleluia. Cor meum et caro mea: exultaverunt in Deum vivum. Alleluia.

Come, hearken, all ye that fear God: and I will tell you what great things He hath done for my soul.—O God, Thou hast taught me from my youth: and until now I will declare Thy wondrous works.—*All., all. My heart and my flesh have rejoiced in the living God. Alleluia.

Gospel, Matt. 22, page 453.

Offert. Judica me, Domine, quoniam in innocentia mea ingressus sum: et in Domino sperans non infirmabor.

Judge me, O Lord, for I have walked in mine innocence: and having put my trust in the Lord, I shall not be weakened.

Secret. THROUGH Thy mercy, O Lord, may this Sacrifice of appeasement and praise, which we solemnly offer unto Thy Majesty in honour of blessed Michael, both be pleasing unto Thee, and salutary unto ourselves. Through.

Communion. Præbe, fili mi, cor tuum mihi, et oculi tui vias meas custodiant.

Give me thy heart, O my son, and let thine eyes keep my ways.

P. Com. WE, who are refreshed by this heavenly Gift, beseech Thee, almighty and merciful God, graciously to kindle in us that fire of Thy love which ever burnt hotly in the heart of blessed Michael. Through.

May 5.—The Conversion of St. Augustine.

Bishop of Hippo, and a Doctor of the Church.

Introit. VENITE, et narrabo, omnes qui timetis Deum, quanta fecit animæ meæ misericors et miserator Dominus, longanimis, et multum misericors. [Allel., allel.] *Ps.* Suavis Dominus universis: et miserationes ejus super omnia opera ejus.

O COME, all ye that fear God, and I will tell what great things He hath done for my soul, the Lord that is merciful and compassionate, long suffering, and plenteous in mercy. [Allel., allel.] *Ps.* Sweet is the Lord to all: and His tender mercies are over all His works.

Collect, page 587 A.—*Epistle*, Brethren, the night is past, *as from the third line of the Epistle*, *Rom.* 13, page 33.

In Easter-time. Alleluia, alleluia. Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et nomen Domini invocabo. Alleluia.—Confitebor tibi quoniam exaudisti me: et factus es mihi in salutem. Alleluia.

Alleluia, alleluia. Thou hast broken asunder my bonds: unto Thee will I offer the sacrifice of praise, and call upon the Name of the Lord. Alleluia.—I will give glory unto Thee because Thou hast heard me: and art become my salvation. Allel.

After Easter, instead of the above is said the

Gradual. Misericordias Domini in æternum cantabo: in generationem et generationem annuntiabo veritatem tuam in ore meo.—*Alleluia, allel. Vulneraveras tu, Domine, cor meum caritate tua, et gestabam verba tua in visceribus quasi sagittas acutas, et exempla servorum tuorum, quos de mortuis vivos feceras, tamquam carbones vastatores. Alleluia.

The mercies of the Lord I will sing for ever: from generation to generation I will show forth Thy truth with my mouth.—*Alleluia, alleluia. Thou, Lord, hadst wounded my heart with Thy charity, and I bore Thy words deep within me like sharp arrows, and the examples of Thy servants, whom Thou hadst brought to life from the dead, like devastating coals. Alleluia.

Gospel, *Matt.* 19, page 338.—*Offert.*, Justus ut palma, page 331.

Secret, page 587 B.

Comm. Venite ad me omnes qui laboratis et onerati estis: et ego reficiam vos. [Alleluia.]

Come to me all ye that labour and are heavy laden: and I will refresh you. [Alleluia.]

P. Com., page 587 B.

May 28.—St. German of Paris; page 818.

June 15.—St. Germaine Cousin; page 832.

June 23.—Bd. Gaspar (Jasper) del Buffalo.

By birth a Roman. Founder of the Congregation of the Precious Blood for Secular Priests and Nuns. Indefatigable in missionary work through towns and countrysides. A.D. 1837.

Introit. DIGNUS es, Domine, accipere librum et aperire signacula ejus: quoniam occisus es, et redemisti nos Deo in sanguine tuo, et fecisti nos Deo nostro regnum et sacerdotes. *Ps.* Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini.

WORTHY art Thou, O Lord, to take the book, and to open the seals thereof: because Thou wast slain and hast redeemed us unto God in Thy Blood, and made us to our God a kingdom and priests. *Ps.* How lovely are Thy tabernacles, O Lord of Hosts: my soul longeth and fainteth for the courts of the Lord.

Collect. O GOD, Who for the salvation of the souls which Thou hast redeemed by Thy precious Blood, didst, by means of blessed Gaspar, gather together a new company in Thy Church: do Thou graciously grant that, through his intercession, we may obtain the abundant fruit of Thy redemption. O Thou that livest.

Epistle, *Eph.* 1, page 536, *to the words* in Whom we have redemption through His Blood *inclusively.*

Gradual. Vidi alterum Angelum volantem per medium cœli habentem Evangelium æternum: ut evangelizaret sedentibus super terram.—Quam speciosi pedes evangelizantium bona: evangelizantium pacem.—*Allel., allel. Deo autem gratias: qui odorem notitiæ suæ manifestat per nos in omni loco. Alleluia.

I saw another Angel flying through the midst of heaven bearing the everlasting Gospel: that he might preach unto them that sit upon the earth.—How beautiful are the feet of them that preach good tidings: that preach the gospel of peace.—*Allel., allel. But thanks be to God: Who manifesteth the odour of His knowledge through us in every place. Alleluia.

Gospel, *Mark* 16, page 381.

Offert. Beati qui lavant stolas suas in sanguine Agni: ut sit potestas eorum in ligno vitæ.

Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life.

Secret. O LORD JESUS CHRIST, Who didst pour out upon blessed Gaspar the riches of Thy precious Blood, do Thou make us so to offer unto Thee this salutary Sacrifice, that we may deserve to receive a plentiful measure of the fruits of that Blood: O Thou that livest.

Comm. Agnus qui in medio throni est reget illos: et deducet eos ad vitæ fontes aquarum.

The Lamb that is in the midst of the throne shall rule them: and lead them to the fountains of the waters of life.

P. Com. GIVE ear unto us Thy servants, we beseech Thee, O Lord, and, through the intercession of blessed Gaspar Thy Confessor, grant that even as he did, so we also may in this divine Banquet taste the sweetness of the spirit. Through.

June 28.—St. Irenæus and Companions, p. 820.

July 7.—St. Peter Fourier, Pr.

Born in French Lorraine, he reformed the Canons Regular of St. Augustine, and founded the Congregation of the Regular Canonesses (or Nuns) of our Lady ('Nôtre Dame'). A.D. 1640.

Mass, Os justi, page 331, *the Collect excepted.*

Collect. O GOD, Who unto blessed Peter, united as he was unto Thee by a most ardent love, wast pleased to bestow the gift of being an obstacle to no man, and yet an advantage to all: do Thou, we beseech Thee, grant, that through his prayer, we, by following his example, may in our actions steadily do that which is at the same time pleasing unto Thee, and also truly profitable unto ourselves and others. Through.

July 8.—Sts. Kilian, Bp., Colman, Pr., and Totnan, Deacon, Martyrs.

St. Kilian (*or* Kuln), an Irish missionary of Scotch extraction, with his two zealous companions, preached the Gospel to the heathen of Franconia, in Germany. A.D. 688.

Mass, Salus, page 313, *excepting as follows. In the Collects all three Saints should be named.—Epistle, Heb.* 11, page 316.—*Gospel, Matt.* 5, page 543.

July 9.—St. Zeno and his Companions, Martyrs.

During the Diocletian persecution, the legions were everywhere mustered, and the Christian soldiers sent to Rome, where, as slaves, they were put to the building of the Baths. When this work was completed, those who persevered in their Faith, some 10,204 (Zeno, a tribune, being the officer highest in rank), were beheaded outside Rome at the 'Tre Fontane.' About A.D. 290.

Mass, Intret, page 309, *the Prayers excepted.*

Collect. O GOD, Who seest that our failures are due to our frailty, mercifully grant that the examples set us by Thy holy Martyrs Zeno and his companions, may requicken in us the love of Thee. Through.

Secret. MAY this mystical Sacrifice be profitable unto us, O Lord: and both set us free from our offences, and keep us constantly in Thy saving grace. Through.

P. Com. WE beseech Thee, Almighty God, that these sacred Gifts may purify us from our offences, and bring us unto the leading of a good life. Through.

July 9.—St. Nicolas Pick, a Franciscan Pr.,

and the 18 other Martyrs of Gorcum—namely, 10 Franciscans, 1 Augustinian, 1 Dominican, 2 Premonstratensian, and 4 Secular Priests. On the surrender of Gorcum, during the Dutch War of Independence, persisting in the Catholic Faith, they were, after many sufferings, put to death. 1572.

Mass, Intret, page 309, *the Collect excepted.*

Collect. O GOD, Who with everlasting laurels didst crown the glorious contest for Thy Faith of Thy holy Martyrs Nicolas and his Companions: do Thou graciously grant that, through their merits, and our imitation of them, we, who are struggling on earth, may attain to be crowned with them in heaven. Through.

July 18.—St. Frederick, Bp. of Utrecht, Mart.

Laboured for the conversion of the heathen in Holland; his zeal in the correction of abuses led to his assassination. About A.D. 838.

Mass, Sacerdotes, p. 301, *the Collect and Gospel excepted.*

Collect. O GOD, for Whose honour the glorious Pontiff Frederick fell beneath the swords of the wicked: do Thou, through his intercession, grant that, using the reason of our minds, we may withstand the attractions of sin, and fear none of the adversities of this world. Through.

Gospel, John 10, page 190.

July 20.—St. Elias, the Prophet.

Introit. ZELO zelatus sum pro Domino Deo exercituum, dixit Elias ad Dominum, quia dereliquerunt pactum tuum filii Israel: altaria tua destruxerunt, prophetas tuos occiderunt gladio, derelictus sum ego solus, et quærunt animam meam ut auferant eam. *Ps.* Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me.

WITH zeal have I been zealous for the Lord God of Hosts, so spake Elias unto the Lord, for the children of Israel have forsaken Thy covenant: they have thrown down Thine altars, they have slain Thy prophets with the sword; I alone am left, and they seek my life to take it away. *Ps.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not left mine enemies to rejoice over me.

Collect, Secret, and P. Com., pages 592 *and* 593, *omitting the words* 'our Father.'—*Lesson, Ecclus.* 48, page 592.

Gradual. Factum est cum levare vellet Dominus Eliam per turbinem in cœlum, ibant Elias et Elisæus de Galgalis.—Cumque incedentes sermocinarentur, ecce currus igneus et equi ignei diviserunt utrumque: et ascendit Elias per turbinem in cœlum.—*Alleluia, alleluia. Elias, dum zelat zelum legis: receptus est in cœlum. Alleluia.

It came to pass that when the Lord would take up Elias into heaven by a whirlwind, that Elias and Eliseus were going from Galgal.—And as they went on, talking together, behold a fiery chariot and fiery horses parted them both asunder: and Elias went up into heaven by a whirlwind.—*Allel., allel. Elias, whilst full of zeal for the law, was received into heaven. Alleluia.

Gospel, Matt. 17, page 116.—*Offert.*, Elias homo, page 593.

Comm. Ecce ego mittam vobis Eliam Prophetam antequam veniat dies Domini magnus et horribilis. Et convertet cor patrum ad filios, et cor filiorum ad patres eorum.

Behold, I will send you Elias the Prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the children's hearts to their fathers.

July 24.—St. Francis Solano, Pr.

A Spanish Franciscan Friar noted for his zealous charity. In Peru his preaching recalled the Spanish settlers to a better life, and converted numbers of the natives. A.D. 1616.

Mass, Os justi, page 331, *the following excepted.*

Collect. O GOD, Who by means of blessed Francis didst bring a number of the tribes of America into the bosom of the Church: do Thou, through his merits and prayers, turn away Thine indignation from our sins, and graciously send down the fear of Thy Name to the nations that have not known Thee. Through.

Epistle, Rom. 10, p. 379.—*Gospel, Mark* 16, page 381.

Secret. MAY the Gift which we offer unto Thee give unto us, we beseech Thee, Almighty God, an increase of faith, hope, and charity; and that we may attain unto that which Thou dost promise, do Thou, through the intercession of blessed Francis Thy Confessor, make us to love that which Thou commandest. Through.

P. Com. DO Thou, O Lord, through the intercession of blessed Francis Thy Confessor, make us ever to obey Thy commandments: that so we may become worthy of the Gifts of which we have partaken. Through.

May 28.—St. German, Bishop of Paris.

Eminent for his austerity, holiness, miracles, and great love of the poor. The Church of St. Germain-des-Prés, in the Boulevard St. Germain, Paris, is named after him. A.D. 576.

Introit. FACTUS sum Ecclesiæ minister secundum dispensationem Dei: quæ data est mihi in

I WAS made a minister of the Church according to the dispensation of God: which is given to me towards

vos, ut impleam verbum Dei. [Alleluia, alleluia.] *Ps.* Dominus regnavit, irascantur populi: qui sedet super Cherubim, moveatur terra.

you, that I may fulfil the word of God. [Alleluia, alleluia.] *Ps.* The Lord hath reigned, though the people rage: He that sitteth on the Cherubim, though the earth be moved.

Collect. O GOD, the wondrous splendour of Thy Saints, Who hast hallowed this day by the death of the blessed Pontiff German: do Thou unto Thy Church, that rejoiceth on this his birthday to heaven, grant that his example and merits may, by Thy mercy, be a protection to her. Through.

Epistle, 2 *Cor.* 1. BRETHREN: Our glory is this, the testimony of our conscience, that, in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you. For we write no other things to you than what ye have read and known. And I hope that ye shall know unto the end, as also ye have known us in part, that we are your glory, as you also are ours, in the day of our Lord Jesus Christ.

Gradual. 1. *From Trinity Sunday to Septuagesima.* In bonitate et alacritate animæ suæ placuit Deo: ideo statuit illi testamentum pacis, principem sanctorum et gentis suæ.—Factum est ei in testamentum æternum, fungi sacerdotio, et habere laudem, et glorificare populum suum in nomine ejus.—*Alleluia, alleluia. Scitis qualiter vobiscum per omne tempus fuerim: testificans in Deum pœnitentiam, et fidem in Jesum Christum. Alleluia.

In the goodness and readiness of his soul he appeased God: therefore made He to him a covenant of peace, to be a prince of the sanctuary and of his people.—It was made to him for an everlasting covenant to execute the office of the priesthood, and to have praise, and to glorify his people in His Name.—*Alleluia, alleluia. Ye know in what manner I have been with you for all the time: testifying repentance towards God and faith in Jesus Christ. Allel.

2. *In Easter-time the Gradual, No.* 1, *is said from * only, and then:*

Cum apparuerit Princeps pastorum: percipietis immarcescibilem gloriæ coronam. Alleluia.

When the Prince of pastors shall appear: ye shall receive a never-fading crown of glory. Alleluia.

Gospel, John 10, page 190.

Offert. Non quæro quæ vestra sunt, sed vos: ego autem libentissime impendam et superimpendar ipse pro animabus vestris. [Al.]

I seek not the things that are yours, but yourselves: most gladly will I spend, and be spent myself, for your souls. [Alleluia.]

Secret. MAY the holy prayer of the blessed Pontiff German commend our Sacrifice unto Thee, we beseech Thee, O Lord: a Sacrifice which we are solemnly offering on this his festival-day. Through.

Comm. Nocte et die non cessavi cum lacrymis monens unumquemque vestrum: et nunc commendo vos Deo, et verbo gratiæ ipsius. [Alleluia.]

Night and day I ceased not, with tears, to admonish every one of you: and now I commend you to God, and to the word of His grace. [Alleluia.]

P. Com. SATISFIED by this sacred Gift, we suppliantly beseech Thee, O Lord, that, through the intercession of blessed German, Thy Confessor and Pontiff, we may consciously feel that these Mysteries, which we celebrate in fulfilment of a bounden duty, are unto us an increase of Thy salvation. Through.

Aug. 15.—St. Tharsicius, Martyr.

An acolyte who, whilst bearing the Blessed Sacrament, during the Valerian persecution, was beaten and stoned to death. About A.D. 250.

Introit. MIHI autem adhærere Deo bonum est, ponere in Domino Deo spem meam. *Ps.* Quam bonus Israel Deus: his qui recto sunt corde.

BUT for me it is good to hold fast by God, to put my trust in the Lord God. *Ps.* How good is God unto Israel: unto them that are of a right heart.

Collect. VOUCHSAFE, we beseech Thee, Almighty God, that, since in the passion of blessed Tharsicius we praise the divine wonders, so, through his loving prayers, we may obtain Thy pardon. Through.

Epistle, Rom. 8, page 400.

Gradual. Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini.—Cor meum et caro mea exultaverunt in Deum vivum.—Alleluia, allel. Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me. Alleluia.

How lovely are Thy tabernacles, O Lord of Hosts: my soul longeth and fainteth for the courts of the Lord.—My heart and my flesh have rejoiced in the living God.—Alleluia, allel. I will extol Thee, O Lord, because Thou hast upheld me: and hast not made mine enemies to rejoice over me. Alleluia.

Gospel, John 6, page 227.

Offert. Justorum animæ in manu Dei sunt: visi sunt oculis insipientium mori, illi autem sunt in pace.

The souls of the just are in the hand of God: in the eyes of the foolish they seemed to die, but they are in peace.

Secret. LOOK down, we beseech Thee, O Lord, on the Gifts which, on this commemoration of the blessed Martyr Tharsicius, are placed on Thine Altar; and since it was through these holy Mysteries that Thou didst confer glory upon him, vouchsafe through them to grant us pardon. Through.

Comm. Qui manducat meam carnem et bibit meum sanguinem: in me manet, et ego in eo.

He that eateth my Flesh and drinketh my Blood: abideth in me, and I in him.

P. Com. LET this sacred Food and this salutary Cup, we beseech Thee, O Lord, through the intercession of blessed Tharsicius, Thy Martyr, be to us a defence in our present life, and obtain for us the life that is eternal. Through.

Aug. 20.—St. Samuel, Priest and Prophet.

Introit. EXALTATE Dominum Deum nostrum et adorate scabellum pedum ejus, quoniam sanctum est: Moyses et Aaron in sacerdotibus ejus, et Samuel inter eos qui invocant nomen ejus. *Ps.* Dominus regnavit, irascantur populi: qui sedet super Cherubim moveatur terra.

O EXALT ye the Lord our God, and adore His footstool, for it is holy: Moses and Aaron among His priests, and Samuel among them that call upon His Name. *Ps.* The Lord hath reigned, though the people be angry: He that sitteth on the Cherubim, though the earth be moved.

Collect. ALMIGHTY and everlasting God, Who wast pleased to fill blessed Samuel with the spirit of prophecy, and to ordain that he should worthily minister to Thee in Thy temple: do Thou graciously grant that we, who on this day celebrate his festival, may, by following his example, finally deserve to come unto Thee. Through.

Lesson, Ecclus. 46. SAMUEL the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over his people. By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet. And he was known to be faithful in his words, because he saw the God of light: and called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish. And the Lord thundered from heaven, and with a great noise made His voice to be heard; and He crushed the princes of the Tyrians, and all the lords of the Philistines. And before the time of the end of his life in the world he protested before the Lord, and His Anointed: money, or anything else, even to a shoe, he had not taken of any man, and no man did accuse him. And after this he slept, and he made known to the king, and showed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.

Gradual. Locutus est per os sanctorum: qui a sæculo sunt prophetarum ejus.—Benedictus Dominus Deus Israel: quia visitavit et fecit redemptionem plebis suæ. —*Alleluia, alleluia. Te prophetarum: venerabilis numerus laudat, Domine. Alleluia.

He spoke by the mouth of His holy prophets: who are from the beginning.—Blessed be the Lord God of Israel: because He hath visited and wrought the redemption of His people.—*Alleluia, allel. Thee, Lord, the worshipful company of the prophets praiseth. Alleluia.

Gospel, Luke 19, page 834.

Offert. Crevit autem Samuel, et Dominus erat cum eo: et non cecidit ex omnibus verbis ejus in terram.

And Samuel grew up, and the Lord was with him: and of all His words there fell not one to the ground.

Secret. O GOD, Who wast pleased to choose blessed Samuel the Prophet to be Thy faithful Priest and Minister, do Thou accept the Gifts which we bring before Thee on this his festival, and by means of them grant that we, cleansed from every defilement of flesh and spirit, may be able worthily to serve Thee. Through.

Comm. Tulit autem Samuel agnum lactentem unum, et obtulit illum holocaustum integrum Domino: et clamavit Samuel ad Dominum pro Israel, et exaudivit eum Dominus.

And Samuel took a suckling lamb, and offered it whole for a burnt offering to the Lord: and Samuel cried unto the Lord for Israel, and the Lord heard him.

P. Com. ALMIGHTY and merciful God, Who wast pleased that sacrifice should be offered unto Thee by the hands of blessed Samuel the Prophet, Thy Priest, do Thou grant us the effect of the heavenly Gift which, on this his commemoration, we have offered unto Thy Majesty. Through.

Sept. 4.—St. Rosalie, Virgin.

Born at Palermo in Sicily, of a family descended from Charlemagne, she, at an early age, fled from the world's vanities, and, in solitary mountain caves, led a heavenly life of unceasing prayer and mortification. A.D. 1160.

Mass Dilexisti, page 344, *the Collect excepted.*

Collect. HEAR us, O God of our salvation: that rejoicing as we do on this festivity of blessed Rosalie, Thy virgin, we may also gain instruction from the earnestness of her loving devotion; and, by her intercession, be delivered from the scourges of Thy wrath. Through.

Sept. 7.—St. Cloud ('Chlodoald'), Priest.

A grandson of King Clovis and St. Clotilde, he renounced the world, and was the founder of a monastery on a spot near Paris, which has taken his name. A.D. 560.

Mass, Os justi, page 331.

Oct. 9.—St. Louis Bertrand, Priest.

A Spanish Dominican; a zealous missionary among the natives of America. A.D. 1581.

Mass, Os justi, page 331, *the Collect excepted.*

Collect. O GOD, Who by mortification of the flesh and the preaching of the Gospel didst raise blessed Louis, Thy Confessor, to the glory of the Saints, grant that we may ever carry out in dutiful works that which we profess in our faith. Through.

Oct. 31.—St. Wolfgang, Bp. of Ratisbon.

Zealous in the good government of his diocese; of singular holiness, and spurning worldly honours and advantages, he had reluctantly relinquished a monastic life. A.D. 994.

Mass, Sacerdotes tui, page 325, *the Collect excepted.*

Collect. O GOD, Who didst give the blessed Bishop Wolfgang to be unto us a minister of salvation, grant that we may deserve to have as an intercessor in heaven, him whom on earth we have had as a teacher of life. Through.

Nov. 3.—St. Hubert, Bp. of Tongres,

and subsequently of Liége. Humble of heart, but zealous in the preaching of the Gospel. Previously a lover of the chase, and hence the Patron Saint of Huntsmen. A.D. 727.

Mass, Sacerdotes tui, page 325, *the Collect excepted.*

Collect. O GOD, Who didst confer everlasting glory upon the soul of Thy servant the Confessor and Pontiff Hubert, grant us, we beseech Thee, the help of his patronage with Thee, that with him we may possess life everlasting. Through.

For December feasts, see pages 790 and 800.

June 15.—St. Germaine Cousin, Virgin.

A young shepherdess in the South of France. The cruelties of those about her, and her own infirmities, she bore with untiring patience and charity, giving herself wholly to the service of God and of her neighbour. A.D. 1601.

Mass Vultum, page 346, *the Prayers excepted.*

Collect. O GOD, the Exalter of the lowly, by Whose disposition blessed Germaine, Thy Virgin, became eminently adorned with the virtues of charity and patience: do Thou, through her merits and intercession, grant that we, ever ready to bear our cross, may be enabled to love Thee always. Through.

Secret. WE suppliantly beseech Thee, Almighty God, that, supported by the help of blessed Germaine, Thy Virgin, we may bring pure minds and a clean heart unto the accomplishment of this Mystery. Through.

P. Com. REFRESHED by participation in this Divine Gift, we beseech Thee, O Lord our God, that, through the intercession of blessed Germaine, Thy Virgin, we, bearing about in our bodies the mortification of Jesus, may be enabled to cleave unto Thee only. Through the same.

June 28.—St. Irenæus, Bishop of Lyons, and his Companions.

Martyrs in the persecution of the Emperor Severus. A.D. 202.

(*See also* p. 588D.) *Mass* Intret, p. 309, *the following excepted.*

Collect. O GOD, the Strength unseen of them that fight, do Thou, we beseech Thee, give ear unto our supplications: that we, who this day honour the glorious triumph of Thy holy Martyrs Irenæus and his Companions, may, through their merits and prayers, be protected against the spirits of wickedness. Through.

Secret and P. Com. from the Mass Sapientiam, page 318.

August 4, or other day.

Bd. John Mary Vianney, the 'Curé d'Ars.'

A Priest whose extraordinary holiness and spiritual gifts transformed the village of Ars, near Lyons, into a model of Christian virtues, and drew to it pilgrims and sightseers, in hundreds of thousands, from France, Europe, and even America. A.D. August 4, 1859.

Introit. MIHI absit gloriari nisi in Cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *Ps.* In te, Domine, speravi, non confundar in æternum: in justitia tua libera me.

GOD forbid that I should glory, save in the Cross of our Lord Jesus Christ: by Whom the world is crucified unto me, and I unto the world. *Ps.* In Thee, Lord, have I hoped, let me not be confounded for ever: in Thy justice deliver me.

Collect. ALMIGHTY and merciful God, by Whose working blessed John Mary became a marvel of pastoral solicitude and constant ardour in prayer and penitence: do Thou, we beseech Thee, grant that we, after his example, and through his intercession, may be enabled to win unto Christ the souls of our brethren, and with them attain unto everlasting glory. Through the same.

Lesson, Ezech. 33. SO thou, O son of man, I have made thee a watchman unto the house of Israel: therefore thou shalt hear the word from my mouth, and shalt tell it them from me. Thou, therefore, O son of man, say unto the house of Israel, Thus have ye spoken, saying: Our iniquities and our sins are upon us, and we pine away in them: how then can we live? Say unto them, As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye, from your most evil ways; and why will ye die, O house of Israel? Thou, therefore, O son of man, say unto the children of thy people, The wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness.

Gradual. Eructavit cor meum verbum bonum: dico ego opera mea Regi.—Concaluit cor meum intra me: et in meditatione mea exardescet ignis.—*Alleluia,

My heart hath uttered a good word: I speak of my works to the King.—My heart grew hot within me: and in my meditation a fire shall flame out.—*Alleluia.

alleluia. Surrexit quasi ignis: et verbum ipsius quasi facula ardebat. All.

alleluia. He stood up as a fire: and his word burnt like a torch. Alleluia.

2. *From Septuagesima to Easter the Gradual is said up to *, then*

Tract. Ego pascam oves meas. — Quod perierat requiram: et quod abjectum erat reducam.—Quod confractum fuerat alligabo: et quod infirmum fuerat consolidabo. —Et quod pingue et forte custodiam.—Et pascam illas in judicio.

I will feed my sheep.—I will seek that which was lost: and that which was driven away, I will bring again.—That which was broken I will bind up: and strengthen that which was weak.—And that which was fat and strong, I will preserve.—And I will feed them in judgment.

3. *During Easter time, instead of the Gradual is said:*

Alleluia, alleluia. Evangelizare pauperibus misit me: sanare contritos corde. Alleluia.—Omnibus omnia factus sum: ut omnes facerem salvos. Alleluia.

He hath sent me to preach the Gospel to the poor: to heal the bruised of heart. Alleluia. —I became all things to all men: that I might save all. Alleluia.

Gospel, *Matt.* 9, page 753, *but only to the words* and all manner of infirmities.

Offertory. Gaudeo in passionibus et adimpleo ea quæ desunt passionum Christi in carne mea: pro corpore ejus quod est Ecclesia, cujus factus sum ego minister.

I rejoice in my sufferings, and fill up those things that are wanting of the sufferings of Christ in my flesh: for His body which is the Church, whereof I am made a minister.

Secret. UPON this spotless Offering, O almighty and everlasting God, may the invisible fulness of the Holy Ghost descend; and, through the intercession of blessed John Mary, grant that we may ever approach unto so great a mystery with a chaste body and a clean heart. Through.

Comm. Multitudo languentium et qui vexabantur a spiritibus immundis veniebant ad Jesum: quia virtus de illo exibat, et sanabat omnes.

A multitude of the sick, and they that were troubled with unclean spirits, came to Jesus: for virtue went out from Him, and healed all.

P. Com. REFRESHED by This, the Food of Angels, we beseech Thee, O Lord, that even as through the strength of this Bread, blessed John Mary was enabled to bear all adversities with an invincible

constancy, so we, through his merits, and after his example, may move on from virtue to virtue, and be happily brought unto Thee. Through.

Oct. 16.—St. Gerard Majella.

An Italian Redemptorist Lay-brother, distinguished by his devotion to the Blessed Sacrament and the Blessed Virgin, his austerity, love of prayer, and zeal for the salvation of souls. A.D. 1755.

Mass, Justus, page 335, *the Prayers excepted.*

Collect. O GOD, Who from his youth upward, didst draw unto Thee blessed Gerard, and wast pleased that he should become conformed unto the image of Thy Crucified Son: do Thou, we beseech Thee, grant that, following his example, we also may be transformed into that same image. Through the same.

Secret. DO Thou, O Lord, kindle our hearts with the fire of Thy love: that fire wherewith Thy servant Gerard was aflame whilst assisting at this Holy Sacrifice. Through.

P. Com. O LET the Sacrament which we have received implant in us, O Lord, the ceaseless desire of pleasing Thee: that, after the example of blessed Gerard, we may endeavour always to carry out Thy will. Through.

Oct. 17.—Bd. Margaret Mary Alacoque,

Virgin, of the Order of the Visitation of the B.V.Mary.

Introit. SUB umbra illius quem desideraveram sedi: et fructus ejus dulcis gutturi meo. *Ps.* Exultavit cor meum in Domino, et exaltatum est cornu meum in Deo meo: quia lætata sum in salutari suo.

UNDER the shadow of him whom I had desired, did I sit: and his fruit was sweet to my taste. *Ps.* My heart hath rejoiced in the Lord, and my horn is exalted in my God: because I have joyed in His salvation.

Collect. O LORD Jesus Christ, Who unto the holy Virgin Margaret, didst in a wondrous manner reveal the unsearchable riches of Thy Heart: do Thou, by her merits, grant, that we, loving Thee, after her example, in all things and above all things, may obtain an everlasting abode in that Heart of Thine: Who livest *&c.*

Epistle, Ephes. 3, page 570A.

Gradual. Aquæ multæ non potuerunt extinguere caritatem: nec flumina obruent illam.—Defecit caro mea et cor meum: Deus cordis mei, et pars mea Deus in æternum.—*Alleluia, alleluia. Ego dilecto meo: et ad me conversio ejus. Alleluia.

Many waters have not been able to quench charity: neither shall floods drown it.—My flesh hath fainted, and my heart: O God, the God of my heart, and my portion for ever.—*Alleluia, alleluia. I unto my beloved: and his turning is towards me. Alleluia.

2. **From Septuagesima to Easter the Gradual is said up to *, then*

Cor meum et caro mea exultaverunt in Deum vivum.—Etenim passer invenit sibi domum: et turtur nidum sibi, ubi ponat pullos suos.—Altaria tua Domine virtutum: Rex meus et Deus meus.

My heart and my flesh have rejoiced in the living God.—For the sparrow hath found herself a house: and the turtle-dove a nest for herself, where she may lay her young.—Thine altars, O Lord of hosts: my King and my God.

3. *In Easter-time, instead of the Gradual, is said:*

Alleluia, alleluia. Venite, comedite panem meum: et bibite vinum quod miscui vobis. Alleluia.—Quam magna multitudo dulcedinis tuæ, Domine: quam abscondisti timentibus te. Alleluia.

Alleluia, alleluia. Come, eat my bread: and drink the wine that I have mingled for you. Alleluia.—O how great is the multitude of Thy sweetness, O Lord: which Thou hast hidden for them that fear Thee. Allel.

Gospel, Matt. 11, page 320.

Offertory. Quid bonum ejus est, et quid pulchrum ejus: nisi frumentum electorum, et vinum germinans virgines?

What is His good, and what is His beautiful thing: but the corn of the elect, and the wine springing forth virgins?

Secret. MAY the Gifts of Thy people be accepted by Thee, O Lord: and grant that we may be inflamed by that divine fire, which, coming from the Heart of Thy Son, burnt hotly within blessed Margaret. Through the same.

Communion. Ego dilecto meo, et dilectus meus mihi: qui pascitur inter lilia.

I unto my beloved, and my beloved unto me: he that feedeth among the lilies.

P. Com. DO Thou, we beseech Thee, O Lord Jesus, by the intercession of the holy Virgin Margaret, grant that we, who have partaken of the Mysteries of Thy Body and Blood, may, by stripping ourselves of the proud vanities of the world, become worthy to put on the meekness and humility of Thy Heart: Who livest *&c.*

April 8.—Bd. Julia Billiart, Virgin,

Foundress of the Sisters of Nôtre Dame.

Born in Picardy, in 1751; she, while yet a child, set herself with wonderful zeal to give Christian instruction to the children of her native village. Recovering miraculously in 1804 from an attack of paralysis, which for twenty-two years had held her prostrate under great suffering—with the aid of a few companions who, during the persecutions of the Revolution, had gathered round her to give Christian instruction to women and girls—she founded a Sisterhood of the B. V. Mary, which soon became world-wide. Her life, bright with every virtue, ended at Namur, in Belgium, on April 7, 1816.

Mass Dilexisti, page 344, *the Prayers excepted.*

Collect. O GOD, Who wert pleased that, through her unconquered love of Thy Cross, blessed Julia should become the fruitful Mother of a new Family for the bringing up of indigent girls: do Thou through her intercession grant that, by a steadfast endurance of our sufferings, we may attain unto the joys of everlasting life: O Thou that livest and reignest *&c.*

Secret. MAY the Holy Ghost, we beseech Thee, O Lord, fill with the light of faith us who take part in these Divine Mysteries: that light, by which He illumined blessed Julia for the propagation of Thy glory. Through . . . in the unity of the same Holy Ghost *&c.*

P. Com. DO Thou, O Lord, through the intercession of blessed Julia, grant that we who have been refreshed in this Heavenly Banquet, may, amid the vicissitudes of this world, ever firmly trust in Thee. Through *&c*

May 25.

Bd. Magdalen Sophia Barat, Virgin,

Foundress of the Sisterhood of the Sacred Heart.

Born on December 12, 1779, at Joigny, in Eastern France, and singularly gifted by nature, she set herself from very childhood to correspond most faithfully to the gifts of Divine Grace. Consecrating herself with two companions to the Heart of Jesus, her little sodality for the education of girls grew, like the

Ubi collisi sunt currus, et hostium suffocatus est exercitus, ibi narrentur justitiæ Domini, et clementia ejus in fortes Israel. Alleluia, alleluia. — Laudate Dominum Deum nostrum, qui non deseruit sperantes in se: et in me, ancilla sua, adimplevit misericordiam suam, quâm promisit domui Israel. Alleluia.

Where the chariots were dashed together, and the army of the enemy was choked, there let them tell the justices of the Lord, and His clemency towards the valiant of Israel. All., all. —O praise the Lord our God, Who forsook not them that hoped in Him: and by me, His handmaid, fulfilled His mercy, which He promised unto the House of Israel. All.

Gospel, Matt. 16, page 302.

Offert. Benedixerunt eam omnes una voce, dicentes: Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri. Alleluia.

They all with one voice blessed her, saying: Thou art the glory of Jerusalem, thou the joy of Israel, thou the honour of our people. Alleluia.

Secret VOUCHSAFE, O Lord, that upon us, when harassed by troubles, this salutary Offering may confer a courage like unto that of which blessed Joan, when placed amid such varied dangers, showed so bright an example; she, who, that the foes might be repelled, was ready even to undergo the perils of war. Through.

Comm. Si ambulavero in medio umbræ mortis, non timebo mala: quoniam tu mecum es, Domine Jesu. Alleluia.

Though I should walk amid the shadow of death, I shall fear no evils; for Thou art with me, O Lord Jesus. Alleluia.

P. Com. WE have been fed upon that Heavenly Bread which so many times strengthened blessed Joan unto victory: vouchsafe, we beseech Thee, Almighty God, that this Food of salvation may yield us the victory over our foes. Through.

On a Sunday, the last Gospel is of the current Sunday.

Appendix for the United States of America.

November, 1916.—The following Calendars show the feasts as observed by the Secular Clergy prior to the decrees of the Holy See of 1911 *and* 1913, *which* (a) *abolished the use outside Rome of the 'Roman Clergy Calendar,' and* (b) *laid down new rules for the observance of feasts (Notes V., VII., pp. xii, xv). The Regular Clergy have their own Calendars.*

Ecclesiastical Provinces.

The Metropolitan Sees of the Provinces are printed in capitals.

BALTIMORE (comprising the States of Maryland, Delaware, Virginia, W. Virginia, N. and S. Carolina, Georgia and Eastern Florida), with the Suffragan Sees of Charleston, Richmond, St. Augustine, Savannah, Wheeling, Wilmington, and the Vicariate Apostolic of N. Carolina.

BOSTON (New England States), Burlington, Fall River, Hartford, Manchester, Portland, Providence, Springfield.

CHICAGO (Illinois), Alton, Belleville, Peoria.

CINCINNATI (Ohio, Indiana, Kentucky, Tennessee, and Lower Michigan), Cleveland, Columbus, Covington, Detroit, Fort Wayne, Grand Rapids, Indianapolis, Louisville, Nashville.

DUBUQUE (Iowa, Nebraska, Wyoming), Cheyenne, Davenport, Lincoln, Omaha, Sioux City.

MILWAUKEE (Wisconsin, Upper Michigan), Green Bay, La Crosse, Marquette and Sault Ste. Marie, Superior.

NEW ORLEANS (Louisiana, Alabama, Mississippi, Texas, Arkansas, Oklahoma and Indian Territory, W. part of Florida), Dallas, Galveston, Little Rock, Mobile, Natchez, Nachitoches, San Antonio; Vicariates Apost.: Brownsville, Indian Territory.

NEW YORK (New York, New Jersey), Albany, Brooklyn, Buffalo, Newark, Ogdensburg, Rochester, Syracuse, Trenton.

OREGON CITY (Oregon, Washington, Idaho, Montana; Alaska Ter.), Baker City, Boise, Great Falls, Helena, Nesqually; Apostolic Prefecture of Alaska.

PHILADELPHIA (Pennsylvania), Erie, Harrisburg, Pittsburg, Scranton, Altoona.

ST. LOUIS (Missouri, Kansas), Concordia, Kansas City, Leavenworth, St. Joseph, Wichita.

ST. PAUL (Minnesota, N. and S. Dakota), Duluth, Fargo, Lead, St. Cloud, Sioux Falls, Winona.

SAN FRANCISCO (California, Nevada, Ter. E. to Rio Colorado), Monterey and Los Angeles, Sacramento, Salt Lake.

SANTA FE (Colorado, Ter. of New Mexico and Arizona), Denver, Tucson.

Abbreviations.—TC, DC. Titular or Dedication feast of a Cathedral. DChD, Dedication feast of all the Churches of a Diocese. PD, Patronal feast of a Diocese. O or Oct., Octave

All feasts to which no rank (*d1*, *d2*, *gd*, *sd*) is assigned in the Calendars of this Appendix are 'doubles.'—See the Notes V., VII., pp. xii, xv, on the clashing and precedence of feasts.

The names of the Dioceses are abbreviated—*e.g.*, *Bal.* for Baltimore, *Phi.* for Philadelphia, *Cin.* for Cincinnati, and so on.

Where the name of a Diocese is joined to a feast, it signifies that the observance of the feast, or its special rank, is limited to that Diocese; where '*Prov.*' precedes—*e.g.*, *Prov. Phi.*—that the feast is observed in the Dioceses of the Province; where no name precedes, that the feast is observed throughout the Provinces for which the Calendar is provided. The asterisk * signifies that a feast or an Octave is observed in the Cathedral city only, and not throughout the Diocese.

For other abbreviations see page xix.

Days of Obligation.—All Sundays, the Circumcision, Ascension, Assumption, All Saints, Immaculate Conception, Christmas.—The solemnization of the feasts of Corpus Christi and (unless it falls on a Sunday) of Sts. Peter and Paul, is transferred to the next Sunday; see Note 10, page xiv. The patronal feast of the United States is the Immac. Concept. BVM., Dec. 8.

Votive Mass of the Sacred Heart: see Note, p. 368 *j*.

Requiem Masses.—See Note 11, page xii. The American Clergy are, in addition, allowed, by special indults, to say a Requiem Mass twice, and in some parts thrice a week, provided the day is not a holiday of obligation, a double of the first or second class, a privileged Vigil, or Feria, or within a privileged Octave; see Notes 8 and 9, pages x, xiii.

Calendar for the Provinces of Baltimore, Boston, New York, and Philadelphia, exclusive of the Dioceses of Buffalo, Brooklyn, Savannah, Wilmington (which use the Roman Clergy Calendar, p. 827).

In the other Dioceses of these Provinces, although the use of the Roman Clergy Calendar may be sanctioned here and there and to individual priests, the 'General Calendar,' as modified below, is that in general use. Hence, on any day to which no feast is assigned in the following Calendar, the feast, etc., is the same as that shown in the General Calendar, page xix.

Abbreviations.—*New.*, Newark; *Scra.*, Scranton, etc. Other abbreviations, p. 821.

On certain vacant Thursdays and Saturdays, Mass of the Bd. Sacrament and Im. Conception: under the rules of Note, p. 605.

January. 3rd Sun. after Epiph. (where authorised), The Holy Family, p. 566. 23. Espousal BVM, *gd*, p. 395.

Feasts of the Passion, *gd*. On the Fridays after: Ash Wednesday, the Passion, p. 92; 1st Sun. in Lent, Crown of

Baltimore, etc., continued.
Thorns, p. 102; 2nd, Spear, etc., p. 109; 3rd, Five Wounds, p. 121; 4th, Precious Blood, p. 465.

February. 5. Philip of Jesus, p. 802. 12. Agatha, p. 406. 18. Raymund Pennafort, *sd*, p. 399.

March. 17. Patrick, p. 415; *where (except Newark)* TC *or* PF, *d1*. *Burl. d2*. *New.* DC, *d1*, p. 351. 18. Gabriel, *gd*, p. 415. 20. Cyril of Jerusalem, p. 418. 22. *New.* Patrick, TC *d1*, p. 415.

2nd. Sun. after Easter. *Bal.* DChD, *d1* O, p. 351. *Hart. Pitt.* DC, *d1* O*, p. 351. 3rd Sun., Patr. of St. Joseph, *d2*, p. 192. *Bal.* **Hart.* **Pitt.* Commem. of Octs. of preceding Ded. p. 351.

April. 10. *Bost. New. Port. Wheel.* Juliana Cornillon, p. 675. 27. Thuribius, p. 806.

May. 22. John Nepomuc, p. 588. 24. BVM, Help of Xtians, *gd*, p. 489.

June. 16. John Fr. Regis, p. 660. 28. Irenæus, p. 588n. 30. *Phi. Provid.* DC, *d1* O*, p. 351. *Pitt.* St. Paul TC, *d1*, p. 463.

July. 3. Leo II., *sd.*, p. 459. 4. *Phi. Provid.* Commem. of St. Paul, *gd*, p. 463. 7. **Phi.* **Provid.* Oct. DC, p. 351. 9. **Phi.* **Provid.* Cyril, etc., p. 471. 19. *Rich. Wheel.* Vincent of Paul PD, *d1* O, p. 477. 24. Francis Solano, p. 813. 26. *Rich. Wheel.* St. Anne, *d2*, p. 484, with Commem. of Oct. St. Vincent, p. 477. 31. *Bal.* Ignatius Loyola, Patron of Maryland Missions, *d1* O, p. 486.

August. 7. *Bal.* Oct. St. Ignatius, p. 486. 9. *Bal.* Cajetan, p. 492.

September. 1st Sun., *Ogd.* DC, *d1* O*, p. 351. 2nd Sun., **Ogd.* Oct. DC, p. 351. 7. *FallR.* DC, *d1* O*, p. 351. 14. **FallR.*, Oct. DC, p. 351. 25. **FallR.* Exalt. Cross, *gd*, p. 512. 28. *Scra.* DC, *d1* O*, p. 351. 29. *Springf.* St. Michael TC, *d1* O, p. 523. 30. *Spr.* DC, *d1* O*, p. 351.

October. 2nd Sun., *Roch.* DC, *d1* O*, p. 351. 3rd Sun., Maternity BVM, *gd*, p. 577. **Roch.* Oct. DC, p. 351. 1st subsequent free day, Maternity BVM, *gd*, p. 577. 3. *Spr.* Jerome, p. 525. *Scra.* Wenceslas, *sd*, p. 523. 5. **Scra.*, Oct. DC, p. 351. 6. *Spr.* Oct. St. Michael, p. 523. 7. **Spr.* Oct. DC, p. 351. *Spr.* Bruno, p. 529. 11. **Spr.* Bruno, p. 529. 21. *Portl.* Ursula, *gd*, p. 535. 24. Raphael, *gd*, p. 537.

November. 2nd Sun., Patron. BVM, *gd*, 578. 3rd Sun., *Burl.* DChD., *d1* O, p. 351. 3rd Sun., *Alb.* DC, *d1* O*, p. 351. 4th Sun., *Burl.* **Alb.* Oct. of proc. feasts, p. 351. 14. Stanislas Kostka, p. 601. 16. Josaphat, p. 547.

December. 18. Expectation BVM, *gd.*, p. 337.

Calendar for the Provinces of Chicago, (Belleville, p. 827, excepted), Dubuque (Davenport, p. 827, Lincoln, p. 825, excepted), Milwaukee and Santa Fe, and the Diocese of Concordia.

Abbreviations.—*Alt.*, Alton, etc. Others, p. 821.

The Calendar in use in the above Provinces and Dioceses is the 'General Calendar' as modified below. Hence, on any day to which no feast is assigned here, the feast, etc., is the same as in the General Calendar, p. xix.

January. 2nd Sun. after Epiph., *Chi.* Holy Name, TC, *d1* O, p. 75. 3rd Sun. after Epiph., or 1st free day: H. Family, *gd*, p. 566. *Chi.* Oct. TC, p. 75.
23. Espousal BVM, *gd*, p. 395. 28. Ildephonsus, p. 715. 30. Hyacintha, p. 579.

Feasts of the Passion, *as on* p. 769.

February. 3. Raymund Pen., *sd*, p. 399. 5. Philip of Jesus, p. 802. 11. BVM of Lourdes, *d2*, p. 570 C. 12. Joan Valois, p. 800. 13. Catherine Ricci, p. 653. 14. Joseph Leonissa, p. 802. 15. Agatha, p. 406. 16. Japanese MM, p. 607. 17. Servite Founders, p. 410. 18. Martina, *sd*, p. 400. 26. Margaret of Cortona, *sd*, p. 582.

March. 5. John Joseph, p. 805. 6. Fridolin, p. 805. 18. Gabriel, *gd*, p. 415. 20. Cyril of Alexandria, p. 409. 22. Catherine of Genoa, p. 584.
2nd Sun. after Easter. *Alt.* DC, *d1* O*, p. 351. 3rd Sun. after Easter, **Alt.*, Commem. of Oct. DC, p. 351.

April. 3. Mary of Egypt, p. 806. 6. Juliana Cornill., p. 675. 16. Benedict J. Labre, p. 584. 19. Leo IX., p. 772. 26. BVM of Good Counsel, *gd*, p. 571. 27. Thuribius, p. 806.

May. 1. *Peoria.* DC, *d1* O*, p. 351. 8. **Peor.* Oct. DC, p. 351. 11. Francis Jerome, p. 657. 13. Cletus, etc., *sd*, p. 425. 14. *Peor.* Philip & James, *d2*, p. 429. 16. John Nepomuc, p. 588. 21. Isidore Agricola, p. 587 B. 22. Felix Cantalice, p. 588 A. 23. Ubald, *sd*, p. 437. 24. BVM Help of Xtians, *gd*, p. 439. 30. **Peor.* Appar. St. Michael, *gd*, p. 435.

June. 16. John Francis Regis, p. 660.

July. Sun. after 6th. All H. Popes, *gd*, p. 589. Last Sun., *Milw.* DC, *d1* O*, p. 351. 4. Irenaeus, p. 588 D. 9. Prodigies BVM, *gd*, p. 661. 11. Michael de Sanctis, p. 806. 21. Gorcum MM, p. 811. 24. Francis Solano, p. 818. 27. *Marquette* DC, *d1* O*, p. 351.

August. 1st Sun. **Milw.* Oct. DC, p. 351. Sun. after 22nd Heart of BVM, *gd*, p. 574. 3. **Marq.* Oct. DC, p. 351. 9. **Marq.* Finding of St. Stephen, *sd*, p. 490. 11. Philumena, p. 779, *but Oma.* of Oct. St. Laurence, *sd*, p. 496. 28. *Tucs.* St.

Chicago, etc., continued.
Augustine TC, *d1* O, p. 507. 30. Rose of Lima, Patroness of Both Americas, *d2*, p. 509.

September. 1st Sun. *Oma.* Philumena TC, *d1* O, p. 779. 2nd Sun. *Oma.* Oct. TC, p. 779. 4. Rose Viterbo, p. 597. 4. *Tucs.* Oct. St. Augustine, p. 507. 6. Rosalie, *sd*, p. 818. 7. *Tucs.* Rose Viterbo, p. 597. 9. Peter Claver, p. 657.

October. 2nd Sun. Maternity BVM, *gd*, p. 577. 3rd Sun. Purity BVM, *gd*, p. 578; *but Alt.* (*Cathedral excepted*), DChD, *d1* O, p. 351. 4th Sun. H. Relics, *gd*, p. 602; *but Alt.* (*Cath. ex.*) Oct.-day DChD, p. 351. 4. *StaFe.* Francis, PD, *d1* O, p. 527. 10. Louis Bertrand, p. 819. 11. Francis Borgia, *sd*, p. 531, *but SFe.* Oct. St. Francis, p. 527. 12. *SFe.* Fr. Borgia, *sd*, p. 531. 21. Ursula, *d*, p. 535. 23. H. Redeemer, *gd*, p. 535. 24. Raphael, *gd*, *but Dubuque*, PD, TC, *d1* O, p. 537. 25. *Dub. Cathedral.* Cassian, Mart. *whose body is in the Cathedral*, *d. Mass* Lætabitur, p. 304. 31. Wolfgang, p. 819; *but Dub.* Oct. St. Raphael, p. 537.

November. 1st Sun. *Lacrosse* DC, *d1* O*, p. 351. 2nd Sun. Patronage BVM, *gd*, p. 578. **Lacr.* Oct. DC, p. 351. 3rd Sun. *SFe.* DChD, *d1* O, p. 351. *Greenb.* DC, *d1* O*, p. 351. 4th Sun. *SFe.* **Greenb.* Octs., p. 351. 5. *Dub.* Wolfgang, p. 819. 13. Stanislas Kostka, p. 601. 16. Didacus, *sd*, p. 547. 17. Gregory Wonderworker, *d*, p. 548.

December. 3. *Greenb.* Francis Xavier TC, PD, *d1* O, p. 381. 10. *Greenb.* Oct. St. Fr. Xav., p. 381. 12. BVM Guadalupe, *gd*, *but SFe. Tucs.*, *d1*, p. 790. 17. Lazarus, p. 800. 18. Expect. BVM, *gd*, p. 387. 27. *Milw.* St. John, TC, *d1* O, p. 59.

Calendar for the Province of St. Louis (Concordia excepted, p. 824) and for the Diocese of Lincoln.

Abbreviations.—*SLo.*, St. Louis; *Leav.*, Leavenworth; *SJo.*, St. Joseph, and so on. Others, p. 821.

The 'General Calendar' as modified below is followed. Hence, on any day to which no feast is here assigned, the feast, etc., is the same as in the 'General Calendar,' page xix.

On certain vacant Thursdays, Mass of the Bd. Sacrament, *sd*; Saturdays, of the Immac. Conception, *sd*. See the Note, p. 605.

January. 3rd Sun. after Epiph. H. Family, *gd*, p. 566 23. Espousal BVM, *gd*, p. 395. 30. Hyacintha, p. 579.

Feasts of the Passion, *gd*, *as on* p. 768.

February. 5th Sun. after Epiph. Im. Heart BVM, *gd*, p. 791. 3. Blaise, p. 578 E. 5. Philip of Jesus, p. 802. 11. Appar. BVM, *d2*, p. 570 C. 12. Ildephonsus, p. 715. 13. Catherine Ricci, p. 653. 14. John the Almsgiver, p. 804. 15. Joseph Leonissa, p. 802. 16. Joan Valois, p. 800. 17. Flight of Our

St. Louis, etc., continued.
Lord, *gd*, p. 569. 18. MM. of Japan, p. 607. 19. Agatha, p. 406. 20. Servite Founders, p. 410. 21. Raymund Penn., *sd*, p. 399. 25. Martina, *sd*, p. 400. 26. Margaret Cortona, *sd*, p. 582. 28. Finding of Our Lord, *gd*, p. 568.

March. 5. John Joseph, p. 805. 6. Fridolin, p. 805. 9. Gregory Nyssa, p. 805. 11. Frances, p. 413. 18. Gabriel, *gd*, p. 415. 20. Cyril of Jerusalem, p. 418. 22. Catherine of Genoa, p. 584.

April. Mond. after Low Sun. Joys BVM, *d2*, p. 794. Fri. after Low Sun. H. Sepulchre, *gd*, p. 789. 2nd Sun. after Easter. BVM Mother of Div. Shepherd, *gd*, p. 571 A. *SLo.* Commem. of Transl. of St. Vincent of Paul, p. 589 A (*2nd portion of Prayers as at* †), and of Sun. 3. Mary of Egypt, p. 806. 6. Juliana Cornillon, p. 675. 16. Ben. J. Labre, p. 584. 19. Leo IX., p. 772. 26. BVM of Good Counsel, *gd*, p. 571. 27. Thuribius, p. 806.

Sun. after Ascension. BVM Queen of Apostles, *gd*, p. 794.

May. 11. Francis Jerome, p. 657. 13. Good Thief, p. 585. 14. Convers. St. Augustine, p. 808. 16. John Nepomuc, p. 588. 21. Felix Cantalice, p. 588 A. 23. Ubald, *sd*, p. 437. 24. BVM Help of Xtians, *gd*, p. 439. 26. Philip Neri, Patron of Clergy, *d2*, p. 440. 27. *SLo.* Patronage of St. Louis, *gd*, *as on Aug.* 25, p. 505. 30. Ferdinand, *sd*, p. 588 B. 31. BVM, Q. of All Saints, *gd*, p. 796.

June. Sun. after 16th. BVM of Perp. Succour, *gd*, p. 572. 1. Angela, p. 442 2. Isidore Agricola, p. 587 B. 3. *SLo.* Bede, p. 441. 9. BVM of Grace, *gd*, p. 572. 16. John Fr. Regis, p. 660. 17. Humility BVM, *gd*, p. 573.

July. Sun. after 6th. All H. Popes, *gd*, p. 589. Last Sun. BVM Help in Agony, *gd*, p. 798. 4. Irenæus, p. 588 D. 9. Prodigies BVM, *gd*, p. 661. 11. Michael de Sanctis, p. 806. 15. Div. of Apostles, *gd*, p. 590. 19. Vincent of Paul, *SLo.* 2nd Patron, *gd*, p. 477. 21. Nicolas M, etc., p. 811. 24. Francis Solano, p. 813. 27. Elias, p, 812. 30. Henry, *sd*, p. 474.

August. Sun. after 22nd. BVM Health of Weak, *gd*, p. 576. 9. Pulcheria, p. 662. 11. Philumena, p. 779. 18. Helena, p. 596. 19. Tharsicius, p. 815. 25. St. Louis, *SLo.* PD, TC, *d1* O, p. 505. 26. Samuel, p. 816. 30. Rose of Lima, Patr. of Both Americas, *d2*, p. 509.

September. 1st Sun. Heart of BVM, *gd*, p. 574. 1. *SLo.* Oct. St. Louis, p. 505. 3. BVM Comfort of Afflicted, *gd*, p. 798. 4. Rose of Viterbo, p. 597. 6. Rosalie, *sd*, p. 818. 9. Peter Claver, p. 667.

October. 2nd Sun. Maternity BVM, *gd*, p. 577. 3rd Sun. Purity BVM, *gd*, p. 578 ; *except SLo.* DC, *d1* O*, p. 351 ; *Leav.* DChD, *d1* O, p. 351. 4th Sun. Holy Relics, *gd*, p. 602 ; *but* **SLo.* Oct. DC, p. 351 ; *Leav.* Oct. DChD, p. 351. First free days after

St. Louis, etc., continued.
4th Sun. **SLo. Leav.* H. Relics, *gd*, p. 602; *SLo. outside city*, **SLo. Leav.* Purity BVM, *gd*, p. 578. 1. Gregory Armen., p. 781. 2. Guardian Angels, *d2* O, p. 526 B. 3. Remigius, p. 526 B. 8. Simeon Proph., p. 733. 9. Oct. Guard. Angels, p. 526 B. 10. Louis Bertrand, p. 819. 11. Bridget, p. 529. 12. Denis, etc., *sd*, p. 530. 16. Gall, p. 704. 17. Marg. M. Alacoque, p. 671. 21. Ursula, etc., *d*, p. 565. 22. Francis Borgia, *sd*, p. 531. 23. H. Redeemer, *gd*, p. 535. 24. Raphael, *gd*, p. 537. 25. Hedwige, *sd*, p. 532. 31. Wolfgang, p. 819.

November. Sun. after Nov. 1. BVM Suffrage for Departed, *gd*, p. 578 A. Sun. after Nov. 8. Patronage BVM, *gd*, p. 578. 13. Stanislas Kostka, p. 601. 16. Didacus, *sd*, p. 547. 17. Gregory Wonderw., *d*, p. 548. 27. Manifestation BVM, *gd*, p. 578 A. 28. Leonard P. Maurisio, p. 601 C.

December. 5. Barbara, p. 578 C. 9. Peter Fourier, p. 810. 12. BVM Guadalupe, *gd*, p. 790. 17. Lazarus, p. 800. 18. Expectation BVM, *gd*, p. 387.

Calendar for the Provinces of Cincinnati, Oregon, and St. Paul; and the Dioceses of Belleville, Brooklyn, Buffalo, Davenport, Galveston, Savannah, and Wilmington.

In the above Provinces and Dioceses the Calendar in use is that of the 'Roman Clergy' as modified below. Hence on any day to which no feast is assigned either in the following Calendar, or in the 'Roman Clergy Appendix,' page 767, the feast, etc., is the same as in the 'General Calendar,' page xix.

Abbreviations.—*Bak.*, Baker City; *Col.*, Columbus; *Gal.*, Galveston; *GRap.*, Grand Rapids; *Nes.*, Nesqually; *SPa.*, St. Paul, etc. See also the Notes and Abbreviations at p. 821 and p. xix.

January. 3rd Sun. aft. Epiph., or 1st subsequent free day. *Cin. Col. Bel. Dav. FWay. Gal. GRap. Nash. Wil. and where authorised:* H. Family, *gd*, p. 566. 29. Francis de Sales, *Col.* PD, *Bak.* TC, *d1* O, p. 399.

February. 5. Philip of Jesus, p. 802; *but Col. Bak.* Oct. Fr. de Sales, p. 399. 18. Agatha, p. 406. 21. Raymund Pen., *sd*, p. 399. 27. Servite Founders, p. 410. 28. Antherus, p. 770.

Friday after Pass. Sun. VII. Dolours BVM, *Nash.* TC, *d1*, p. 514.

March. 1. *Col. Bak.* Philip of Jesus, p. 802. 17. Patrick, *Buf., and where* TCh, *d1; elsewhere*, *d*, p. 415.

April. 3rd Sun. after Easter. Patr. St. Joseph; *Buf.* PD, TC, *d1* O, p. 192. 4th Sun. after Easter. *Buf.* Oct. of PD, TC, p. 192. 27. Thuribius, p. 806. *Buf.* Anastasius I., p. 772. 30. Catherine of Siena, *d2*, p. 428.

Cincinnati, etc., continued.

Sunday after Ascen. *Gal.* BVM. Queen of Apostles, *gd*, p. 794.

May. 26. Philip Neri, *d2*, p. 440.

June. Fri. after Oct. Corpus Xti. S. Heart: *Dav.* TC, *d1* O, p. 230; with Oct.-day on Friday following. Sun. after 16th. *Sav.* BVM Perpetual Succour, *d1* O, p. 572. Oct.-day on following Sunday. 4th Sun. (but if falling on 24th, then 1st Sun. of July), *Gal.* DChD, *d1* O, p. 351. 3. Anastasius, p. 772. 8. Mary Magd. Pazzi, p. 442. *Buf.* Ferdinand, *sd*, p. 558 B. 9. Ferdinand, *sd*, p. 558 B. *Buf.* Thuribius, p. 806. 16. Bede, p. 441. 17. Isidore Agricola, p. 587 B. 30. St. Paul, *SPa*, PD, *d1*, p. 463.

July. 4. *GRap.* DC, *d1* O*, p. 351. 11. **GRap.* Oct.-day DC, p. 351. 19. *Buf.* Vincent of Paul, 2nd PD, *d2* O, p. 477. 24. Francis Solano, p. 813. 25. *Nes.* James, TC, *d1* O, p. 483. 26. Anne, *d2*, p. 484; *Buf.* Commem. *of* Oct. St. Vin. Paul, p. 477.

August. 4th Sun. *Buf.* DC, *d1* O*, p. 351. Sun. following. **Buf.* Oct. DC, p. 351. 1. *Cin.* TC, *d1* O, p. 487. *Nes.* Oct. St. James, p. 483. 6. Transfigurat., *gd*, p. 491. 8. *Cin.* Oct. TC, p. 487. 9. Emygdius, p. 594 A. 13. Vincent of Paul, p. 477. *Buf.* Symmachus, p. 776. 28. Augustine, *Nes.* TC, *d1* O, p. 507.

September. 4th Sun. *Louisville* DC, *d1* O*, p. 351. 1. Elisab. Portugal, *sd*, p. 472. *Buf.* Louis, *sd*, p. 505. 3. Philumena, p. 779. *Buf.* Elisab. Port., *sd*, p. 472. 4. *Nes.* Oct. St. Augustine, p. 507. 6. Louis, *sd*, p. 505. *Cin.* Cyriacus, etc., *sd*, p. 493. *Buf.* Philumena, p. 779. 7. *SCloud*, St. Cloud, PD, *d1* O, p. 818. 12. *Cin.* Louis, *sd*, p. 505. 13. *Cin.* Cyril and Method., p. 471. *GRap.* Irenæus, p. 588 D. *Nes.* Peter's Chains, *gd*, p. 487. *SClo.* Hadrian, p. 779. 14. *SClo.* Oct. St. Cloud, p. 818.

October. 3rd Sun. *Bel.* DChD, *d1* O, p. 351. *Col.* DC, *d1* O*, p. 351. 4th Sun. *Cin.* DC, *d1* O*, p. 351. **Cin.* Oct. on following Sunday. *Bel.* **Col.* Octs D, p. 351. 3. *GRap.* Pius I., p. 776. *Nes.* Rose Viterbo, p. 597. *SClo.* Exalt. Cross, *gd*, p. 512.

November. 7. *Clev.* DC, *d1* O*, p. 351. 9. Ded. St. Saviour, *gd*, p. 545. 14. **Clev.* Oct. DC, p. 351. 16. Stan. Kostka, p. 601. *Gal.* BVM Guadalupe, *gd*, p. 790. 27. Josaphat, p. 547. 30. *GRap.* *Nes.* Andrew TC, *d1* O, p. 379.

December. 1. Elisab. Hung., p. 549. 5. Leonard PMaur., p. 601 C. 7. *GRap.* *Nes.* Oct. St. Andrew, p. 379. 14. Of Oct. BVM, p. 384; *but* **Clev.* Deusdedit, p. 785. *Gal.* Stan. Kostka, p. 601; *GRap.* Ambrose, p. 383. 17. Didacus, *sd*, p. 547. 27. *Clev.* *Boise.* John, TC, *d1* O, p. 59.

Calendar for the Province of New Orleans (the Diocese of Galveston, p. 827, excepted).

The Calendar in use is that of the 'Roman Clergy' as modified below. Hence, on any day to which no feast is assigned either in the following Calendar or in the Roman Clergy Appendix, p. 767, the feast to be observed is the same as that in the 'General Calendar,' page xix.

Abbreviations.—*NOr.*, New Orleans; *LRock*, Little Rock; *SAnt.*, San Antonio, etc. Others, p. xix and p. 821.

February. 5. Philip of Jesus, p. 802. 18. Agatha, p. 406. 28. Raymund Pennafort, *sd*, p. 399.

April. 27. Thuribius, p. 806.

Sun. after Ascension. BVM Queen of Apostles, *gd*, p. 794.

May. 15. Isidore Agric., p. 587 B. 30. *SAnt.* Ferdinand, TC, *d1* O*, p. 588 B.

June. *Dal.* Fri. after Oct. Corpus Xti. S. Heart, TC, *d1* O, p. 230. Oct.-day on Friday following. 3. Anastasius, p. 772. 6. **SAnt.* Oct. St. Ferdinand, p. 588 B. 8. Mary Magd. Pazzi, p. 442. 9. *SAnt.* Felix I., p. 774. 16. John Bapt. de la Salle, p. 552 A. **SAnt.* Norbert, p. 447. 17. *SAnt.* Bede, p. 441. 18. **SAnt.* J. B. de la Salle, p. 552 A.

July. 1st Sun. *NOr.* DChD, *d1* O*, with Oct. on 2nd Sun., p. 351. 19. *NOr.* Vincent of Paul; 2nd Patr., *gd*, p. 477. 24. Francis Solano, p. 813.

August. 13. Vinc. of Paul, p. 477; *but NOr.* Symmachus, p. 776. 23. *NOr.* as on p. 503. 24. *NOr.* Bartholomew, *d2*, p. 504. 25. *NOr.* Louis, PD, *d1* O, p. 505.

September. 3rd Sun. VII. Dolours, *Natchez*, TC, *d1* O, p. 514. 3rd Monday, *Natchez*, DC, *d1* O*, p. 351. 4th Sun. *Natchez*, Oct. TC, p. 514. 4th Mon. **Natchez*, Oct. DC, p. 351. 1. *NOr.* Oct. St. Louis, p. 505. 13. Alph. Liguori, p. 488.

October. 4th Sun. *Mob.* DC, *d1* O*, p. 351; with *Oct. on following Sunday. 26. *Dal.* DC, *d1* O*, p. 351. 27. *Dal.* Evaristus, p. 784.

November. 16. BVM Guadalupe, *gd*, p. 790. 30. *LRock.* Andrew, *d1* O, p. 379.

December. 7. *LRock*, Oct. St. Andrew, p 379.

Calendar
for the Province of San Francisco.

The Calendar in use is that of the 'Roman Clergy' as modified below. Hence, on any day to which no feast is assigned either in the following Calendar or in the 'Roman Clergy' Appendix, page 767, the feast, etc., is the same as in the 'General Calendar,' page xix.

Abbreviations.—*SFr.*, San Francisco; *LosA.*, Los Angeles, etc. See also Notes and Abbrev., p. 821 and p. xix.

On certain vacant Thursdays and Saturdays, Mass of the Bd. Sacrament and Immac. Concept., under rules of Note, p. 605.

January. 3rd Sun. after Epiph., or 1st free day after, *where authorised.* H. Family, *gd*, p. 566.

February. 5. Philip of Jesus, *gd*, p. 802. 18. Agatha, p. 406. 21. Raymund Pen., *sd*, p. 399. 27. Servite Founders, p. 410. 28. Antherus, p. 770.

March. 17. Patrick, *SFr. Sacr., and where* TCh, *d1; LosA. SaltL., d2*, p. 415.

April. 27. Thuribius, *gd*, p. 806. 30. *LosA.* DC, *d1* O*, p. 351.

May. 7. **LosA.* Oct. DC, p. 351.

June. 3. Mary Magd. Pazzi, *d*, p. 442. 8. Anastasius, p. 772, *but LosA.* Catherine Siena, *d*, p. 428. 9. Ferdinand, *sd*, p. 588 B; *LosA. Cathedral City*, Benedict II., p. 773; *outside City*, Anastasius, p. 772. 16. Bede, p. 441; *but LosA. City*, Anastasius, p. 772; *outside*, Ferdinand, *sd*, p. 588 B. 17. Vacant, *but LosA. City*, Ferdinand, *sd*, p. 588 B; *outside*, Bede, p. 441. 18. *LosA. City*, Bede, p. 441.

July. 4. BVM Refuge, *d2, Mass* Salve No. V., p. 290. 24. Francis Solano, *gd*, p. 813.

August. 9. Emygdius, p. 594 A. *SFr. LosA.* His intercession to be invoked against earthquakes. 13. Alphonsus Liguori, p. 488. 24. Elizab. Portug., *sd*, p. 472.

September. 1st Sun. *LosA.* Vibiana, Virg. and Mart., PD, TC (*Mass* Loquebar), p. 339, *d1* O. 2nd Sun. *LosA.* Oct. of PD, TC, p. 339. 3. Irenæus, p. 588 D. 6. Vincent of Paul, p. 477. 13. Philumena, p. 779.

November. 16. Stanislas Kostka, p. 601. 27. Josaphat, p. 547.

December. 5. Elizabeth Hungary, p. 549. 12. BVM Guadalupe, *d1*, p. 790. 14. Melchiades, p. 767.

Appendix for the Dominion of Canada.

November, 1916.—The following Calendars show the feasts as observed by the Secular Clergy prior to the decrees of the Holy See of 1911 *and* 1913, *which* (a) *abolished the use outside Rome of the 'Roman Clergy Calendar,' and* (b) *laid down new rules as to the observance, &c., of feasts* (*Notes V., VII., pp. xii, xv*). *The Regular Clergy have their own Calendars.*

Ecclesiastical Provinces.

The Metropolitan Sees of the Provinces are printed in capitals.

Quebec, with the Suffragan Sees of Three Rivers, (St. Germain of) Rimouski, Chicoutimi, Nicolet; and the Vicariate-Apostolic of the Gulf of St. Laurence.

Montreal (Latin title 'Marianopolis'), St. Hyacinth, Sherbrooke, Valleyfield, Joliette.

Ottawa, Pembroke.

Toronto, Hamilton, London.

Kingston, Alexandria, Peterborough, Sault Ste. Marie.

Halifax, Antigonish, Charlottetown, Chatham N.B., St. John N.B.

St. Boniface (Winnipeg), St. Albert; Vic.-Ap.: Athabasca, Saskatchewan.

Victoria, New Westminster; Vic.-Ap.: Mackenzie.

Abbreviations.—TC, DC, Titular or Dedication feast of a Cathedral. DChD, Dedication feast of all the Churches of a Diocese. PD, Patronal feast of a Diocese. O or Oct., Octave.

All feasts to which no rank (*d1, d2, gd, sd*) is assigned in the Calendars of this Appendix are 'doubles.'—See the Notes V., VII., pp. xii, xv, on the clashing and precedence of feasts.

The names of the Dioceses are abbreviated—*e.g.*, *Que.*, for Quebec; *Mreal.*, Montreal; *SHy.*, St. Hyacinth; *SSMar.*, Sault Ste. Marie, and so on.—Where the name of a Diocese is joined to a feast, it signifies that the observance of the feast (or, of its special rank) is limited to that Diocese; where '*Prov.*' precedes—*e.g.*, *Prov. Que.*, that the feast is observed in the Dioceses of the Province; where no name precedes, that the feast is observed throughout the Provinces for which the Calendar is provided—any specially named Dioceses excepted. The star * denotes that a feast or an Octave is observed in the Cathedral city only.

For other abbreviations see page xix.

Days of Obligation.—All Sundays, the Circumcision, Epiphany, † Ascension, All Saints, † Immaculate Conception,

Christmas. († But in the Province of Halifax, the Ascension is omitted; and in the Diocese of Halifax, the Assumption is substituted for the Immac. Concept.)—As regards the feasts of Corpus Xti, the Sacred Heart, and (unless they fall on a Sunday) of the Purification (with the Blessing of the Candles), Annunciation, Assumption, St. Joseph, St. John Baptist, Sts. Peter and Paul—and in the Provinces of Quebec, Montreal, and Ottawa, of St. Anne, Patroness of those Provinces)—the solemnisation of these feasts (except in the Province of Halifax) is transferred to a subsequent Sunday, or even anticipated on a previous Sunday, under the conditions stated in Note 10, pages xiv and xv; and so, too, in general with regard to the Patronal or Titular feasts of places or churches.

Votive Mass of the Sacred Heart: see Note, p. 368 J.

Requiem Masses.—See Note 11, p. xv. In some of the Dioceses a Requiem Mass is allowed twice or even thrice in the week, on the same conditions as granted to the Clergy of the United States, see page 822.

Calendar for the Provinces of Quebec, Montreal, and Ottawa.

Abbreviations: see pages xix and 833.

The Calendar in use by the Secular Clergy in the above Provinces is the 'General Calendar' as modified below. Hence, on any day to which no feast is assigned here, the feast, etc., is the same as in the General Calendar, p. xix.

On certain vacant Thursdays, Mass of the Bd. Sacrament, *sd*; Saturdays, of the Immac. Conception, *sd*. See the Note, p. 605.

January. 3rd Sun. after Epiph. H. Family, *d2*, p. 566. 23. Espousal BVM, *gd*, p. 395. 28. Raymund Pennafort, *sd*, p. 399.

Feasts of the Passion, *gd*, *as on* p. 769.

February. 12. VII Servite Founders, p. 410. 13. Geneviève, p. 800. 14. Ildephonsus, p. 715. 15. Japanese MM, p. 607. 18. Simeon, *d*, p. 410 B. 25. Margaret Cortona, *sd*, p. 582.

March. 3. *Cathedral Mreal.* Januaria VM, *sd*; *Mass* Loquebar, p. 339. 17. Patrick, *gd*, p. 415. 20. Gabriel, *gd*, p. 415. 23. Thuribius, p. 806.

April. 20. *Cath. Mreal.* Zoticus, Mart., *d*; *Mass* Protexisti (3rd *Collect*), p. 306. 27. BVM Good Counsel, *gd*, p. 571.

May. 11. Francis Jerome, p. 657. 21. John Nepomuc, p. 588. 22. Isidore Agricola, p. 587 B. 24. BVM Help of Xtians, *gd*, p. 439. 28. *Rim.* German of Paris, TC, *d1* O, p. 813. 29. *Rim.* Augustine, p. 441.

Quebec, Montreal, and Ottawa.

June. 1. BVM of Grace, *gd*, p. 572. 4. *Rim.* Oct. St. German, p. 813. 7. *Rim.* Francis Caracciolo, p. 443. 9. *Pem.* Columba, TC, *d1* O; *Mass* Justus, p. 335. 16. John Fr. Regis, p. 660. *Pem.* Oct. St. Columba, *Mass* Justus, p. 335. 17. *Pem.* John Fr. Regis, p. 660. 24. John Bapt., *d1* O; *Nic.* TC.; p. 456.

July. 2nd Sun. DChD, *d1* O, p. 351; with Octave on 3rd Sun. 8. Irenæus, etc., p. 820. 9. Zeno, p. 811. 11. Michael de Sanctis, p. 806. 25. *Mreal.* James, TC, *d1* O, p. 483. 26. Anne, Patroness of the Three Provinces, *d1* O, p. 484.

August. Sun. after 22nd. Heart of BVM, *gd*, p. 574. 1. *Mreal.* Oct. TC, p. 483. 2. Oct. St. Anne, p. 484. 9. Alphonsus Liguori, p. 488. 11. Philumena, p. 779. 13. *Mreal.* Peter's Chains, *gd*, p. 487. 15. *TRiv.* TC, p. 498. 16. Hyacinth, *SHy.* TC, *d1* O, p. 501. 18. Roch, p. 601 D. 23. *SHy.* Oct. TC, p. 501. 25. Louis. *Que.*, 2nd TC, *gd; elsewhere d;* p. 505. 26. *SHy.* Philip Benizi, p. 504.

September. 1st Sun., *Que. Cath.* Relics of Sts. Flavian and Felicity, *d2* O; *Mass* Salus, p. 313; *but Gospel Luke* 21, p. 311; with Octave on 2nd Sun. Sun. after 8th. Name of Mary, *Mreal. Val. Jol.* PD. *d1* O, p. 511; with Oct. on following Sun. 9. Peter Claver, p. 667. 29. Michael, *Sher.* TC, *d1* O, p. 523.

October. 2nd, 3rd, 4th Sun., *gd*, as on pp. 577, 578. 1. Remigius, *d*, p. 526 B. 6. *Sher.* Oct. TC, p. 523. 7. *Sher.* Bruno, p. 529. 21. Ursula, etc., *d*, p. 535. *Mreal., Church of St. Viator*, Viator, *d1* O, *Mass* Justus, p. 335. 23. H. Redeemer, *gd*, p. 535. 24. Raphael, *gd*, p. 537.

November. 3. *Mreal Cath.* Hubert, p. 819. 4. Charles, *Jol.* TC, *d1* O p. 544; with Oct. on 11th. 16 Stan. Kostka, p. 601 22. *Val.* Cecilia, TC, *d1* O, p. 549. 27. Leonard of Pt. Maurizio, p. 601 C. 28. *Jol.* Martin, Nov. 11, p 546. 29. *Val.* Oct. TC, p. 549.

December. 3. Francis Xavier, 2nd Patron, *gd; Chi.* TC, *d1* O; p. 381. 8. Immac. Concept. *d1* O; *Queb. Ott.* TC; p. 384. 10. BVM Loreto, *gd*, p. 570 B; *Chi.* Oct. Fr. Xavier, p. 381. 12. *Chi.* BVM Loreto, *gd*, p. 570 B. 18. Expectation BVM, *gd*, p. 387.

Calendar for the Provinces of Toronto and Kingston.

The Calendar in use by the Secular Clergy is that of the 'Roman Clergy' as modified below. Hence, on any day to which no feast is assigned either in the following Calendar or in the 'Roman Clergy' Appendix, page 767, the feast, etc., is the same as in the General Calendar, p. xix.

On certain vacant Thursdays, Mass of the Bl Sacrament, *sd;* Saturdays, of the Immac. Conception, *sd*. See the Note, p. 605.

Toronto and Kingston.

January. 3rd Sun. after Epiph. H. Family, *d2*, p. 566.

March. 17. Patrick, *d2; but in Dioc. Kingston, d1*, p. 415.

June. 29. *Lon.* St. Peter, TC, p. 461.

July. 2nd Sun. DChD, *d1* O, p. 351; with Oct.-day on 3rd Sun.

August. 1. Peter's Chains, *Pet.* TC, *d1* O, p. 487. 8. *Pet.* Oct.-day TC, p. 487. 13. Alph. Liguori, p. 488. 23. Philip Benizi, and Vigil, p. 504. 24. Bartholomew, *d2*, p. 504. 25. Louis, *sd*, p. 505.

September. 1. Elizab. Portugal, *sd*, p. 472. 3. Philumena, p. 779. *Pet.* Cyriacus, etc., *sd.* p. 493. 6. Cyril and Method., p. 471. *Pet.* Philumena, p. 779. 12. Vacant; *but Pet.* Cyril, etc., p. 471. 29. Michael, *Tor.* TC, *d1* O, p. 523.

October. 6. *Tor.* Oct.-day TC, p. 523. 12. *Tor.* Bruno, p. 529.

November. 16. Josaphat, p. 547.

December. 8. Imm. Concept., *d1* O; *King. Hamilt.* TC, p. 384. 14. Leonard P. Maurizio, p. 601 c. 17. Vacant.

Calendar for the Province of Halifax.

The Calendar in use by the Secular Clergy is that of the 'Roman Clergy' as modified below. Hence, on any day to which no feast is assigned either in the following Calendar or in the 'Roman Clergy' Appendix, page 767, the feast, etc., is the same as in the General Calendar, p. xix.

March. 17. Patrick, *d; but Dioc. Hal., d1;* p. 415.

May. 19. *Char.* Dunstan TC, *d1* O, p 613. 23. *Char.* Peter Celestine, p. 438. 26. *Char.* Oct.-day TC, p. 613.

June. 8. *Char.* Philip Neri, *d*, p. 440. 9. *Char.* John Bapt. Rossi, p. 588 B. 16. *Char.* Ferdinand, *sd*, p. 588 B. 17. *Char.* Bede, p. 441. 18. *Char.* Isidore Agricola, p. 587 B.

August. 13. Alph. Liguori, p. 488. 15. Assumpt. *Hal.* TC, p. 498. 24. Elizab. Portug., *sd*, p. 472; Vigil, *see Aug.* 23rd, p. 504.

September. 3. Philumena, p. 779. 6. Cyril and Method., p. 471. 12. Vacant. 16. *Antig.* Ninian, TC, *d1* O, p. 622; with Oct.-day on 23rd. 29. Michael; *Chat.*, TC, *d1* O, p. 523.

October. 4th Sun. *Hal.* DC, *d1* O*, p. 351. 3. *Ant.* Cornelius, etc., p. 518. *Chat.* of Oct. TC, *sd*, p. 523. 6. *Chat.* Oct.-day TC, p. 523. 11. *Chat.* Bruno, p. 529. 12. *Chat.* John Leonard, p. 782. *Ant.* Linus, p. 522.

November. 16. Stanislas Kostka, p. 601.

December. 5. Vacant. 8. Imm. Concept., *d1* O; *Hal.* Patr. Prov.; *SJohn, New Br.*, TC, p. 384.

Calendar for the Province of St. Boniface.

The Calendar in more or less general use is that of the Missionaries of the Oblates of Mary Immaculate. It is based on the 'General Calendar,' p. xix, but with the addition of special feasts, and the consequent transfer of a number of the 'General Calendar' feasts to dates other than those assigned to them in that Calendar. The more important modifications are as follows:

January. 3rd Sun. after Epiph. H. Family, *gd*, p. 566. 23. Espousal BVM, *gd*, p. 395. Feasts of the Passion, p. 769.

February. 11. BVM Lourdes, *d2*, p. 570 c. 13. Flight, and 14 Finding of Our Lord, *gd*, pp. 569, 568. 26. Marg. Cortona, *d*, p. 581.

March. 17. Patrick, *gd*, p. 415. 18. Gabriel, *gd*, p. 415.

2nd Sun. after Easter, H. Sepulchre, *gd*, p. 789. 3rd Sun. after Easter, Patronage of St. Joseph, *d1* O, p. 192.

April. 16. Benedict J. Labre, p. 584. 23. George, *gd*, p. 424. 24. Good Thief, p. 585. 26. BVM of Good Counsel, *gd*, p. 571.

May. Rogation Monday. BVM of Mercy ('de Misericordia'), *d2*, p. 788. 15. Isidore Agricola, p. 587 B. 16. John Nepomuc, p. 588. 24. BVM Help of Xtians *gd*, p. 439. 31. BVM of Grace, *gd*, p. 572. The Octave-days of Corpus Xti displace or simplify, *gd*, *d*, and *sd* feasts.

June. 5. Boniface, *StBon.* PD; *d1* O, p. 445. 15. Germaine Cousin, p. 820. 16. John Fr. Regis, p. 660.

July. Sun. after 6th. H. Popes, *gd*, p. 589. 3rd Sun. H. Redeemer, *d2*, p. 535. 4th Sun. BVM of Succour, *gd*, p. 788. 17. Humility BVM, *gd*, p. 573. 22. Mary Magd., *gd*, p. 479. 29. Martha, *gd*, p. 485.

August. 2nd Sun. Div. of Apostles, *d2*, p. 590. Sun. after 22nd. Heart BVM, *gd*, p. 574. 2. Alph. Liguori, *gd*, p. 488. 13. BVM Refuge of Sinners, *gd*, p. 788. 16. Roch, p. 601 B. 25. Louis, *gd*, p. 505. 31. Lazarus, *gd*, p. 800.

September. 8. BVM Mother of Div. Shepherd, *gd*, p. 571 A.

October. 2nd Sun. Maternity, 3rd Purity BVM, *gd*, pp. 577, 578. 4th Sun. H. Relics, *gd*, p. 602. 1. Remigius, *d*, p. 526 B. 17. Marg. M. Alacoque, p. 671. 24. Raphael, *gd*, p. 587.

November. Sun. after 1st. BVM Suffrage, *gd*, p. 578 A. Sun. after 8th. Ded. of Oblate Churches, *d1* O; with Oct.-day on Sun. fol., p. 351. Last Sun. Patronage BVM, *gd*, p. 578. 13. Stan. Kostka, p. 601. 21. Present. BVM, *d2*, p. 549. 26. Leonard Pt. Maurizio, p. 601 C. 27. Manifestation BVM, *gd*, p. 578 A.

December. 10. BVM Loreto, *gd*, p. 570 B. 18. Expectation BVM, *gd*, p. 287.

Australasian Appendix.

See the Note 'November, 1916,' at the head of the Canadian Appendix, p. 833.

Ecclesiastical Provinces.

The Metropolitan Sees of the Provinces are printed in capitals.

Commonwealth of Australia.

SYDNEY, with the Suffragan Sees of Armidale, Bathurst, Goulburn, Lismore, Maitland, Wilcania.
MELBOURNE, Ballarat, Sale, Sandhurst.
ADELAIDE, Geraldton, Perth, Port Augusta, Port Victoria (and Palmerston), Kimberley.
BRISBANE, Rockhampton, Cooktown.
HOBART.

Dominion of New Zealand.

WELLINGTON, Auckland, Christchurch, Dunedin.

Calendar
common to Australia and New Zealand.

Abbreviations.—TC, DC, Titular and Dedication feast of a Cathedral. DChD, Dedication feast of all the Churches of a Diocese. PD, Patronal feast of a Diocese. O or Oct., Octave.

All feasts to which no rank (*d1*, *d2*, *gd*, *sd*) is assigned in this Calendar are doubles; see the Notes V., VII., pp. xii, xv, on the clashing and precedence of feasts.

The names of the Dioceses are abbreviated—*e.g.*, *Syd.*, for Sydney; *Chch.*, for Christchurch, and so on.

Where the observance of a feast, or its special rank, is limited to a Diocese or a locality, the name of the Diocese or locality is joined to the feast; where '*Prov.*' precedes—*e.g.*, *Prov. Syd.*, it signifies that the feast is observed in the Dioceses of the Province named; where no name precedes, that the feast is observed throughout Australasia, subject to any exceptions named. The asterisk * denotes that a feast or Octave is observed in the Cathedral city only.

For other abbreviations see page xix.

Days of Obligation.—All Sundays, the Circumcision Ascension, Assumption, All Saints, Christmas.

Patronal Feasts.—Our Lady Help of Christians, May 24; St. Patrick, March 17; St. Francis Xavier, Dec. 3.

Requiem Masses.—See Note 11, page xii. The Australasian Clergy are allowed to say a Requiem Mass twice in the week, on the same conditions as the American Clergy; see the Note, p. 822.

The Calendar followed by the Secular Clergy, and others using the Diocesan Calendar, is that of the 'Roman Clergy,' p. 767, modified as shown below. Hence, on any day to which no feast is assigned either in the following Calendar or in the 'Roman Clergy' Appendix, p. 767, the feast, etc., is the same as in the General Calendar, p. xix.

3rd Sun. after Epiph. *Sand.*, *New Zeal.*, *and where authorised.* H. Family, *gd*, p. 566.

January. 15. Ita, *gd*, p. 693. 16. Fursey, *gd*, p. 693.

February. 1. Bridget, *d2*, p. 694. 11. Antherus, p. 770. *Sale*, BVM Lourdes, *gd*, p. 570 c. 17. Fintan, *gd*, p. 696. 21. Paul, 1st Hermit, p. 389. 27 (Leap Year, 28). Marcellus, *d*, p. 389. 28 (L. Y., 29). Ignatius, p. 400.

March. 1. Hyginus, PM; *Mass* Statuit, p. 298. 3. Servite Founders, p. 410. 6. Fridolin, *gd*, p. 805. 8. Cataldus, *gd*, p. 679. 11. John of God, p. 413. 17. Patrick, Patron of Australasia (*Melb.*, *Bal.*, TC), *d1*, p. 415. 22. Frigidian, *gd*, p. 697. 27. Rupert, *gd*, p. 697. 29. John Damascene, p. 420. 30. John Capistran, *sd*, p. 420 n.

3rd Sun. after Easter. Patr. St. Joseph; *Rockh.*, PD, *d1* O, p. 192; with Oct.-day on 4th Sun.

April. Last Sun. *Goul.*, DC, *d1* O*, p. 351. 26. *Sand.*, BVM Good Counsel, *d2*, p. 571.

May. 10. Comgall, Ab. of Bangor, Co. Down; *gd*, *Mass* Os justi, p. 337. 14. Carthage, Bp. of Lismore, Ireland, *gd* (*Lismore*, *Australia*, *d1* O); *Mass* Statuit, p. 323. 15. Dympna, *gd*, p. 699. 16. Brendan, Ab. in Ireland, *gd*; *Mass* Os justi, p. 337. 21. *Lism.*, Oct.-day, St. Carthage, *Mass* Statuit, p. 323. 24. BVM Help of Xtians, Patr. of Australasia, *d1* O, p. 439. 31. Oct.-day, BVM Help of Xtians, p. 439.

Friday after Oct. Corpus Xti., *Adel.* Sacred Heart, *d1* O, p. 230, with Oct.-day on following Fri. Sun. (*not Fri.*) after Oct. Corpus Xti., *Auck.* Sacred Heart, PD, *d1* O, with Oct.-day on following Sun., p. 230.

June. Sun. after 16th. *Sale*, BVM of Perp. Succour, *d1* O, with Oct.-day on foll. Sun., p. 572. 8. Angela, p. 442. 9. Columba, *gd*, p. 700. 16. Antonius, p. 436. *Hob* John Fr. Regis, *Mass* Os justi, p. 331, *with Collect*, p. 660. 17. Paschal I., Pope; *Mass* Statuit, p. 323. *Hob.* Antonius, p. 436. 18. Isidore Agricola, p. 587 n. *Hob.* Paschal I., *see* 17th. 22. *Hob.* Isidore Agr., p. 587 n. 23. *Hob.* Ubald, *sd*, p. 437. 24. John Bapt., *Chch.* TC, p. 456.

July. 8. Killan, *gd*, p. 701.

August. 13. Philomena VM, *Mass* Loquebar, p. 339. 30. Fiacre, *gd*, p. 703.

September. 1st Sun. *Syd.* DC, *dl* O*, p. 351. 6. Rumold, *gd*, p. 700. 7. Eugene III., p. 776. 9. Kyran, *gd*, p. 703. 12. Rose, p. 509. 13. Sergius I., p. 780.

October. 3. Hadrian III., p. 779. *Hob.* Ferdinand, *sd*, p. 588 B. 11. Canice (*or* Kenny), Ab. of Achaboe, and Patr. of Kilkenny, Ireland; *gd; Mass* Os justi, p. 337. 12. John Leonard, p. 782. 16. Gall, Ab., an Irish missionary whose name is borne by a city and canton of Switzerland, St. Gallen; *gd; Mass* Os justi, p. 337. 21. Victor III., p. 784. 22. Cyril and Method., p. 471. *Hob.* Hadrian III., p. 779. 27. Ubald, *sd*, p. 487. *Hob.* vacant. 29. Bede, p. 441. *Hob.* Cyril, etc., p. 471. 30. John de la Salle, p. 552 A. *Hob.* Bede, p. 441. *New Zeal.* Paul of Cross, p. 425.

November. Sun. after 8th. *Melb.* DC, *dl* O*, p. 351. 3rd Sun. *Ballar.* DC, *dl* O*, p. 351. 3. Malachy, *gd*, p. 706. 5. *Hob.* Innocent V., p. 774. *New Zeal.* John de la Salle, p. 552 A. 6. *Hob.* J. de la Salle, p. 552 A. 12. Livinus, *gd*, p. 706. 14. Laurence O'Toole, *gd*, p. 706. 16. Stanislas Kostka, p. 601. 27. Virgil, *gd*, p. 707. *Sale*, Virgil, *gd*, p. 707, *with Commem. of* Manifestation BVM, p. 578 A.

December. 3. Francis Xavier, Patron of Australasia, *dl* O, p. 381. 5. Martin I., *Nov.* 12, p. 785. 10. Oct.-day Fr. Xavier, p. 381. 14. BVM Loreto, *gd*, p. 570 B. 20. Josaphat, p. 547. 22. Deusdedit, Pope; *Mass* Statuit, p. 323. 23. Columban, *gd*, Nov. 24, p. 707. 30. Elizabeth of Hungary, p. 549.

Masses
for the Week-days in Lent.

See pages 5, 13, and 29 of the Missal as to the Prayers which should follow the Collect, Secret, and Post-Communion of the Day.—Preface, up to Passion Sunday, No. 5, p. 16; from Passion Sunday, No. 6, p. 16.

Ash-Wednesday.

The Blessing of the Ashes and the Mass will be found at p. 96 of the Missal.

Thursday.

The Station is at St. George's.

Introit. WHEN I cried to the Lord, He heard my voice from them that draw near unto me; and He that is before all ages and remaineth for ever, humbled them: cast thy care upon the Lord, and He shall sustain thee. *Ps.* Hear my prayer, O God, and disregard not my supplication: incline unto me, and hear me.

Collect. O GOD, who by sin art offended, and by repentance pacified: mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thy wrath which we deserve for our sins.

Lesson, Is. 38. IN those days, Ezechias was sick even unto death: and Isaias, the son of Amos, the Prophet, came unto him, and said to him, Thus saith the Lord, Take order with thy house, for thou shalt die and not live. And Ezechias turned his face toward the wall, and prayed to the Lord, and said, I beseech Thee, O Lord, remember how I have walked before Thee in truth and with a perfect heart, and have done that which was good in Thy sight. And Ezechias wept with great weeping. And the word of the Lord came to Isaias, saying, Go and say to Ezechias, Thus saith the Lord the God of David thy father, I have heard thy prayer, and have seen thy tears: behold I will add to thy days fifteen years: and will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it, saith the Lord Almighty.

Grad. Cast thy care upon the Lord, and He shall sustain thee.—When I cried to the Lord, He heard my voice from them that draw near unto me.

Gospel, Matt. 8. AT that time, When Jesus had entered into Capharnaum, there came to Him a Centurion, beseeching Him; and saying, Lord, my servant lieth

at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will come and heal him. And the Centurion answering, said, Lord, I am not worthy that Thou shouldest enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this man, Go: and he goeth; and to another, Come: and he cometh; and to my servant, Do this: and he doeth it. And Jesus hearing this, marvelled; and said to them that followed Him, Amen I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the East and from the West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said to the Centurion, Go; and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Offert. To Thee, O Lord, have I lifted up my soul: O my God, in Thee do I trust, let me not be put to shame: neither let mine enemies mock me, for all they that wait for Thee shall not be confounded.

Secret. DO Thou favourably regard these Sacrifices, we beseech Thee, O Lord: that they may profit us both unto devotion and salvation.

Com. Thou wilt accept the sacrifice of justice, oblations and holocausts, upon Thine altar, O Lord.

P. Com. HAVING received the Blessing of this heavenly Gift, we suppliantly beseech Thee, Almighty God, that it may be to us the channel alike of the Sacrament and of salvation.

Over the people. Let us pray. Bow down your heads before God.

SPARE, O Lord, spare Thy people: that having been justly punished for their sins, they may breathe anew through Thy mercy.

FRIDAY.

The Station is at Sts. John and Paul.

Introit. THE Lord heard, and hath had mercy upon me: the Lord hath been made my helper. *Ps.* I will extol Thee, O Lord, because Thou hast upheld me: and hast not made mine enemies to rejoice over me.

Collect. DO Thou, we beseech Thee, O Lord, graciously help us on in the fasts which we have begun: that the observance which we practise in the body, we may also carry on, with sincere minds.

Lesson. *Is. 58.* THUS saith the Lord God, Cry out, cease not; lift up thy voice like a trumpet, and show my people their wicked doings, and the house of Jacob their sins. For they do seek me from day to day, and desire to know my ways: as a nation that hath done justice and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they desire to approach unto God. Why have we fasted, and Thou hast not regarded: have we humbled our souls, and Thou hast not taken notice? Behold, in the day of your fast your own will is found: and ye exact of all your debtors. Behold, ye fast for debates and strife: and strike with the fist wickedly. Fast not as ye have done until this day, to make your cry to be heard on high. Is this such a fast as I have chosen, for a man to afflict his soul for a day? Is it this, to wind his head about like a circle, and to spread sackcloth and ashes? Wilt thou call this a fast, and a day acceptable to the Lord? Is not this rather the fast that I have chosen? Loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thine own flesh. Then shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say, Here I am. For I am merciful, I the Lord thy God.

Grad. One thing have I asked of the Lord, this will I seek after: that I may dwell in the house of the Lord. — That I may see the delight of the Lord, and be protected by His holy temple. — *Tract.* O Lord, rebuke *&c.*, *as on Ash Wednesday*, p. 190.

Gospel. *Matt. 5.* AT that time, Jesus said to His disciples, You have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father who is in heaven, who maketh His sun to rise upon the good, and on the bad, and raineth upon the just and the unjust. For if you love them that love

you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathen this? Be you therefore perfect, as also your heavenly Father is perfect. Take heed, that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou doest thine alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret, and thy Father, who seeth in secret, will repay thee.

Offert. O Lord, quicken me according to Thy word: that I may know Thy testimonies.

Secret. GRANT, we beseech Thee, O Lord, that the Sacrifice of our Lenten observance which we offer, may both render our minds acceptable to Thee, and give us the capability of a more ready restraint.

Com. Serve ye the Lord with fear, and rejoice unto Him with trembling: lay hold of discipline, lest ye perish from the just way.

P. Com. POUR forth upon us, O Lord, the Spirit of Thy love, that they whom Thou hast satisfied with the same heavenly Bread, may by Thy mercy be of one mind.

Over the people. DO Thou, O Lord, protect Thy people, and mercifully cleanse them from all sins: for there shall no adversity harm them, if no iniquity have dominion over them.

SATURDAY.

The Station is at St. Trypho's.

The Introit, Gradual (but without Tract), Offert. and Com. are as on the previous day.

Collect. GIVE ear, O Lord, to our supplications, and grant that we may with devout service celebrate this solemn fast, which has been ordained as a healthful remedy for body and soul.

Lesson, Is. 58. THUS saith the Lord God: If thou wilt take away the chain out of the midst of thee, and cease to stretch forth the finger, and to speak that which profiteth

not: when thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness be as the noon-day. And the Lord shall give thee rest continually, and fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the Sabbath, from doing thine own will in my holy day, and call the Sabbath delightful, and the holy of the Lord glorious, and glorify Him, while thou doest not thine own ways, and thine own will is not found, to speak a word: then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

Gospel. Mark 6. AT that time, When it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing His disciples labouring in rowing (for the wind was against them) and about the fourth watch of the night, He cometh to them walking upon the sea: and He would have passed by them. But they seeing Him walking upon the sea, thought it was an apparition, and they cried out. For they all saw Him, and were troubled. And immediately He spoke with them, and said to them, Have a good heart, it is I, fear not. And He went up to them into the ship, and the wind ceased. And they were far more amazed within themselves: for they understood not concerning the loaves; for their hearts were blinded. And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the ship, immediately they knew Him: and running through that whole country, they began to carry about in beds those that were sick, where they heard He was. And whithersoever He entered, into towns or into villages or cities, they laid the sick in the streets, and besought Him that they might touch but the hem of His garment: and as many as touched Him were made whole.

Secret. RECEIVE, O Lord, the Sacrifice by the immolation of which it is Thy pleasure that we should worthily appease Thee; and grant, we beseech Thee, that

cleansed by Its operation, we may offer Thee the well-pleasing affection of our minds.

P. Com. NOURISHED by the Gift of heavenly life, we beseech Thee, O Lord, that what to us in this life is a mystery, may be a help for eternity.

Over the people. MAY Thy faithful people, O Lord, be strengthened by Thy Gifts: that by partaking of them they may continue to seek after them: and seeking them, partake of them without end.

MONDAY AFTER THE FIRST SUNDAY.

The Station is at St. Peter's Chains'.

Introit. AS the eyes of servants are on the hands of their masters, so are our eyes unto the Lord our God, until He have mercy on us: have mercy on us, O Lord, have mercy on us. *Ps.* To Thee have I lifted up mine eyes, O Thou that dwellest in the heavens.

Collect. CONVERT us, O God of our salvation: and that this Lenten fast may profit us, instruct our minds in heavenly knowledge.

Lesson, Ez. 34. THUS saith the Lord God, Behold I myself will seek my sheep, and visit them. As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my sheep, and deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them out of the countries, and bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land. I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel, there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed my sheep: and cause them to lie down, saith the Lord God. I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken, and strengthen that which was weak: and that which was fat and strong I will preserve and I will feed them in judgment: saith the Lord Almighty.

Grad. O God our protector, behold, and look upon Thy servants.—O Lord God of hosts, hear the prayers of Thy servants —*Tract.* O Lord, require us not *&c.*, p. 100.

Gospel, Matt. 25. AT that time, Jesus said to His disciples, When the Son of Man shall come in His Majesty, and all the Angels with Him, then shall He sit upon the seat of His Majesty: and all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on His left. Then shall the King say to them that shall be on His right hand, Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye took me in: naked, and ye covered me: sick, and ye visited me: I was in prison, and ye came to me. Then shall the just answer Him, saying, Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink? And when did we see Thee a stranger, and took Thee in? or naked, and covered Thee? or when did we see Thee sick or in prison, and came to Thee? And the King answering, shall say to them, Amen I say to you, inasmuch as ye did it to one of these my least brethren, ye did it to me. Then shall He say to them also that shall be on His left hand, Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and ye gave me not to eat: I was thirsty, and ye gave me not to drink. I was a stranger, and ye took me not in: naked, and ye covered me not: sick and in prison, and ye visited me not. Then shall they also answer Him, saying, Lord, when did we see Thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then shall He answer them, saying, Amen I say to you, inasmuch as ye did it not to one of these least, neither did ye do it to me. And these shall go into everlasting punishment: but the just, into life everlasting.

Off. I will lift up mine eyes and consider Thy wonders, O Lord, that Thou mayest teach me Thy justices: give me understanding and I shall learn Thy commandments.

Secret. DO Thou, O Lord, sanctify the Gifts offered unto Thee: and cleanse us from the stains of our sins.

Com. Amen, I say unto you: what you did to one of my least ones, ye did to me; come, ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world.

P. Com. FILLED, O Lord, with the Gift of Thy salvation, we suppliantly beseech Thee, that we may be renewed by the effect of that, in the tasting of which we rejoice.

Over the people. ABSOLVE, we beseech Thee, O Lord, the bonds of our sins; and mercifully turn aside whatsoever we deserve for them.

TUESDAY.

The Station is at St. Anastasia's.

Introit. LORD, Thou hast been made our refuge from generation and generation: from eternity and unto eternity Thou art. *Ps.* Before the mountains were made, or the earth was formed, and the world: from eternity and unto eternity Thou art God.

Collect. LOOK down upon Thy family, O Lord: and grant that we who punish ourselves by mortification of the flesh, may have our minds shining before Thee, with the desire of Thee.

Lesson, Is. 55. IN those days, the Prophet Isaias spoke, saying: Seek the Lord while He may be found: call upon Him while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him, and to our God, for He is bountiful to forgive. For my thoughts are not your thoughts, nor are your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be, which shall go forth from my mouth; it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord Almighty.

Grad. Let my prayer be directed like incense in Thy sight, O Lord.—The lifting up of mine hands as an evening sacrifice.

Gospel, Matt. 21. AT that time, When Jesus was come into Jerusalem, the whole city was moved, saying, Who is this? And the people said, This is Jesus the Prophet, from Nazareth of Galilee. And Jesus went into the temple

of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves: and He saith to them, It is written, My house shall be called the house of prayer: but ye have made it a den of thieves. And there came to Him the blind and the lame in the temple; and He healed them. And the Chief Priests and Scribes seeing the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David, were moved with indignation, and said to Him, Hearest thou what these say? And Jesus said to them, Yea, have ye never read, Out of the mouth of infants and of sucklings Thou hast perfected praise? And leaving them, He went out of the city into Bethania, and remained there.

Offert. In Thee, Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

Secret. BE propitiated, we beseech Thee, O Lord, by the Gifts we offer: and protect us from all dangers.

Comm. When I called upon Thee, Thou heardest me, O God of my justice: Thou didst enlarge me in my distress; have mercy upon me, O Lord, and hear my prayer.

P. Comm. WE beseech Thee, Almighty God, that we may obtain the effect of that salvation, the pledge of which we have received by these Mysteries.

Over the people. MAY our prayers ascend to Thee, O Lord; and from Thy Church do Thou repel all wickedness.

EMBER-WEDNESDAY.

The Mass is given at page 106 of the Missal.

THURSDAY.

The Station is at St. Laurence's in Panisperna.

Introit. PRAISE and beauty are before Him: holiness and magnificence in His sanctification. *Ps.* Sing ye unto the Lord a new canticle: sing to the Lord all the earth.

Collect. GRACIOUSLY regard, we beseech Thee, O Lord, the devotion of Thy people: that they who by abstinence mortify their bodies, may in mind be refreshed by the fruit of a good work.

Lesson, Ez. 18. IN those days, The word of the Lord came unto me, saying, What is the meaning that ye use among you this parable as a proverb in the land of Israel, saying, The fathers have eaten sour grapes, and the teeth of the children are set on edge? As I live, saith the Lord God, this parable shall no more be to you a proverb in Israel. Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die. And if a man be just, and do judgment and justice, and hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbour's wife, nor come near to a menstruous woman: and hath not wronged any man: but hath restored the pledge to the debtor, hath taken nothing away by violence: hath given his bread to the hungry, and hath covered the naked with a garment: hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man: hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord Almighty.

Grad. Keep me, O Lord, as the apple of an eye: under the shadow of Thy wings protect me.—Let my judgment come forth from Thy countenance, let Thine eyes behold that which is equitable.

Gospel, Matt. 15. AT that time, Jesus, going from thence, retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to Him, Have mercy on me, O Lord, Thou Son of David: my daughter is grievously troubled by a devil. Who answered her not a word. And His disciples came and besought Him, saying, Send her away, for she crieth after us. And He answering, said, I was not sent but to the sheep that are lost of the house of Israel. But she came and adored Him, saying, Lord help me. Who answering said, It is not good to take the bread of the children, and to cast it to the dogs. But she said, Yea, Lord, for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her, O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour.

Offert. The Angel of the Lord shall encamp round about them that fear Him, and deliver them: taste ye, and see that the Lord is sweet.

Secret. MAY these Sacrifices, we beseech Thee, O Lord, propitiously save us: instituted as they are with health-giving fasts.

Com. The Bread that I will give, is my Flesh for the life of the world.

P. Com. OUT of the bounty of Thy Gifts, do Thou, O Lord, both upraise us by temporal, and renew us by everlasting help.

Oremus pro populo. GRANT unto Thy Christian people, we beseech Thee, O Lord, both to acknowledge what they believe, and to love that heavenly Gift which they frequent.

EMBER-FRIDAY AND SATURDAY.

These Masses are given at pp. 109 *and* 111.

MONDAY AFTER THE SECOND SUNDAY.

The Station is at St. Clement's.

Introit. REDEEM me, O Lord, and have mercy on me: for my foot hath stood in the straight way; in the churches I will bless the Lord. *Ps.* Judge me, O Lord, for I have walked in mine innocence; and hoping in the Lord, I shall not be weakened.

Collect. GRANT, we beseech Thee, Almighty God, that we Thy family, who, to punish our bodies, abstain from food, may by striving after justice, keep free from sin.

Lesson. *Dan. 9.* IN those days Daniel prayed unto the Lord, saying, O Lord our God, who hast brought forth Thy people out of the land of Egypt with a strong hand, and hast made Thee a Name as at this day: we have sinned, O Lord, we have committed iniquity against all Thy justice: let Thy wrath and Thine indignation be turned away, I beseech Thee, from Thy city Jerusalem, and from Thy holy mount. For by reason of our sins, and the iniquities of our fathers, Jerusalem and Thy people are a reproach to all that are round about us. Now, therefore, O our God, hear the supplication of Thy servant, and his prayers, and shew Thy face upon Thy sanctuary which is desolate, for Thine own sake. Incline, O my God, Thine ear, and hear: open Thine eyes, and see our desolation, and the city upon which Thy

Name is called: for it is not for our justifications that we lay our prayers before Thy face, but for the multitude of Thy tender mercies. O Lord, hear: O Lord, be appeased: hearken and do; delay not for Thine own sake, O my God; because Thy Name is invoked upon Thy city, and upon Thy people: O Lord our God.

Grad. Be Thou my helper and my deliverer: O Lord, delay not.—Let mine enemies be confounded, and put to shame, that seek my soul. *Tract.* O Lord, requite us not *&c., page* 100.

Gospel, John 8. AT that time, Jesus said to the multitudes of the Jews, I go, and ye shall seek me, and shall die in your sin. Whither I go, ye cannot come. The Jews therefore said, Will he kill himself, because he saith, Whither I go, ye cannot come? And He said to them, Ye are from below, I am from above. Ye are of this world, I am not of this world. Therefore I said to you, that ye shall die in your sins. For if ye believe not that I am He, ye shall die in your sin. They said therefore unto Him, Who art thou? Jesus said to them, The Beginning, who also speak unto you. Many things I have to speak and to judge of you. But He that sent me is true: and the things I have heard of Him, these same I speak in the world. And they understood not that He called God His Father. Jesus therefore said to them, When ye shall have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of myself, but as the Father hath taught me, these things I speak. And He that sent me is with me, and He hath not left me alone: for I do always the things that please Him.

Offert. I will bless the Lord, who giveth me understanding: I set the Lord always in my sight, for He is at my right hand, that I be not moved.

Secret. MAY this Sacrifice of atonement and praise, render us, O Lord, worthy of Thy protection.

Com. O Lord our Lord, how admirable is Thy Name in the whole earth.

P. Com. MAY this Communion, O Lord, cleanse us from guilt, and make us to share in the heavenly remedy.

Over the people. ATTEND to our supplications, Almighty God, and graciously vouchsafe the effect of Thy wonted mercy to those unto whom Thou grantest the comfort of hoping in Thy clemency.

TUESDAY.

The Station is at St. Balbina's.

Introit. UNTO Thee hath my heart said, I have sought Thy face, O Lord: Thy face will I seek; turn not away Thy face from me. *Ps.* The Lord is my light, and my salvation: whom shall I fear?

Collect. GRACIOUSLY perfect within us, we beseech Thee, O Lord, the help given us in this holy observance: that we, who, through Thine example, know that we ought to undertake this fast, may accomplish it, through Thy working.

Lesson, 3 Kings 17. IN those days, The word of the Lord came to Elias the Thesbite, saying, Arise, and go to Sarephta of the Sidonians, and dwell there: for I have commanded a widow-woman there to feed thee. He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow-woman gathering sticks, and he called her, and said to her, Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her, saying, Bring me also, I beseech thee, a morsel of bread in thy hand. Who answered, As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse: behold I am gathering two sticks that I may go in and dress it, for me and my son, that we may eat it and die. And Elias said to her, Fear not, but go, and do as thou hast said: but first make for me of the same meal a little hearth-cake, and bring it to me: and after make for thyself and thy son. For thus saith the Lord God of Israel, The pot of meal shall not waste, nor shall the cruse of oil be diminished, until the day wherein the Lord shall give rain upon the face of the earth. She went and did according to the word of Elias: and he ate, and she, and her house: and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which He spoke in the hand of Elias.

Grad. Cast thy care upon the Lord, and He will nourish thee.—Whilst I cried to the Lord, He heard my voice from them that draw nigh unto me.

Gospel, Matt. 23. AT that time, Jesus spoke to the multitudes, and to His disciples, saying, The Scribes and the Pharisees have sitten on the chair of Moses. All, therefore, whatsoever they shall say to you, observe and do: but ac-

cording to their works do ye not: for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders: but with a finger of their own they will not move them. But all their works they do to be seen of men; for they make broad their phylacteries, and enlarge their fringes, and love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi. But be not ye called Rabbi. For one is your Master, and all ye are brethren. And call none your father upon earth: for one is your Father, who is in heaven. Neither be ye called masters: for one is your Master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself, shall be humbled: and he that shall humble himself, shall be exalted.

Offert. Have mercy on me, O Lord, according to Thy great mercy: O Lord, blot out mine iniquity.

Secret. DO Thou, O Lord, through these Mysteries graciously work Thy sanctification within us; and may they both cleanse us from earthly vices, and bring us to the heavenly gifts.

Com. I shall relate all Thy wondrous works: I shall rejoice and exult in Thee: and make melody to Thy Name, O Most High.

P. Com. THAT we, O Lord, may be rendered worthy of Thy sacred gifts, make us, we beseech Thee, ever to obey Thy commandments.

Over the people. BE propitious to our prayers, O Lord, and heal the infirmities of our souls: that having obtained forgiveness, we may ever rejoice in Thy blessing.

WEDNESDAY.

The Station is at St. Cecilia's

Introit FORSAKE me not, O Lord my God: depart not from me; hasten Thou to my help, O Lord the power of my salvation. *Ps.* O Lord, rebuke me not in Thine indignation, neither do Thou chastise me in Thy wrath.

Collect. MERCIFULLY regard Thy people, we beseech Thee, O Lord; and grant that they whom Thou commandest to abstain from carnal food, may also cease from noxious vices.

Lesson, Esth. 13. IN those days, Mardochai prayed to the Lord, saying, O Lord, Lord, Almighty King, for all things are in Thy power, and there is none that can resist Thy will, if Thou determine to save Israel. Thou hast made heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all, and there is none that can resist Thy Majesty. And now, O Lord, O King, O God of Abraham, have mercy on Thy people, because our enemies resolve to destroy us, and extinguish Thine inheritance. Despise not Thy portion, which Thou hast redeemed for Thyself out of Egypt. Hear my supplication, and be merciful to Thy lot and inheritance, and turn our mourning into joy, that living we may praise Thy Name, O Lord, and shut not the mouths of them that sing unto Thee: O Lord our God.

Grad. Save Thy people, O Lord, and bless Thine heritage.—Unto Thee, O Lord, have I cried: be not Thou, O my God, silent unto me, lest I become like unto them that go down into the pit. *Trac.* O Lord, requite, *page* 160.

Gospel, Matt. 20. AT that time, Jesus going up to Jerusalem, took the twelve disciples apart, and said to them, Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the Chief Priests and Scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to be mocked, and scourged, and crucified; and the third day He shall rise again. Then came to Him the mother of the sons of Zebedee, with her sons, adoring and asking something of Him. Who said to her, What wilt thou? She saith to Him, Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. But Jesus answering, said, Ye know not what ye ask. Can ye drink the chalice that I shall drink? They say to Him, We can. He saith to them, My chalice, indeed, ye shall drink: but to sit on my right, or on my left hand, is not mine to give to you, but to them for whom it is prepared by my Father. And the ten hearing it, were moved with indignation against the two brethren. But Jesus called them to Him, and said, Ye know that the princes of the Gentiles lord it over them: and they that are the greater, exercise power upon them. Not so shall it be among you, but whosoever will be the greater among you, let him be your minister; and he that will be first among you, shall be your servant. Even as the Son of Man is not come to be ministered unto, but to minister, and to give His life a redemption for many.

Offert. To Thee, O Lord, have I lifted up my soul: O my God, in Thee do I trust: let me not be put to shame; neither let mine enemies mock me; for all they that wait for Thee shall not be confounded.

Secret. PROPITIOUSLY regard, O Lord, the Sacrifice which we offer unto Thee; and through this holy intercourse unloose the bonds of our sins.

Com. The Lord is just, and hath loved justice: His countenance hath beheld righteousness.

P. Com. HAVING received Thy Sacraments, O Lord, we beseech Thee that we may increase our advance to eternal salvation.

Over the people. O GOD, the restorer and lover of innocence, direct to Thyself the hearts of Thy servants: that the fervour of Thy Spirit being lighted within them, they may be found steadfast in faith, and effective in work.

THURSDAY.

The Station is at St. Mary's across the Tiber.

Introit. O GOD, come to mine aid: O Lord, make haste to help me; let mine enemies be confounded and put to shame, that seek my soul. *Ps.* Let them be turned back, and blush for shame, that desire evils to me.

Collect. GRANT us, we beseech Thee, O Lord, the help of Thy grace; that duly intent on fasting and prayer, we may be delivered from the enemies of mind and body.

Lesson, Jer. 17. THUS saith the Lord God, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall dwell in dryness in the desert, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out her roots towards moisture, and shall not fear when the heat cometh. And her leaf shall be green, and in the time of drought she shall not be solicitous, nor cease at any time to bring forth fruit. The heart is perverse above all things and unsearchable, who can know it? I, the Lord, search

the heart, and prove the reins: I, who give to every man according to his way, and according to the fruit of his devices; saith the Lord Almighty.

Grad. Be propitious to our sins, O Lord: lest the Gentiles should ever say, Where is their God?—Help us, O God of our salvation, and for the honour of Thy Name, O Lord, deliver us.

Gospel. *Luke* 16. AT that time, Jesus said to the Pharisees, There was a certain rich man, that was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and none did give him: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great gulf: so that they who would pass from hence to you, cannot, nor from thence come hither. And he said, Then, father, I beseech thee that thou wouldest send him to my father's house: for I have five brethren: that he may testify unto them, lest they also come into this place of torments. And Abraham said to him, They have Moses and the Prophets: let them hear them. But he said, Nay, father Abraham: but if one went to them from the dead, they will do penance. And he said to him, If they hear not Moses, and the Prophets, neither will they believe, if one rise again from the dead.

Offert. Moses prayed in the sight of the Lord his God, and said, Why, O Lord, art Thou angry with Thy people? restrain the wrath of Thy soul; remember Abraham, Isaac, and Jacob, to whom Thou swarest Thou wouldest give a land flowing with milk and honey. And the Lord was appeased from the evil which He had threatened to do to His people.

Secret. MAY the fast which we have devoted to Thy Name, O Lord, sanctify us through this Sacrifice

that what our observance outwardly professeth, it may inwardly work by its effect.

Com. He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in him, saith the Lord.

P. Com. LET not Thy grace forsake us, we beseech Thee, O Lord: that grace which will both make us assiduous in Thy sacred service, and ever obtain for us Thy help.

Over the people. ATTEND, O Lord, to Thy servants, and grant Thine unceasing favour to those who ask it: that Thou wouldest in those who glory in Thee as their Creator and Ruler, restore what thou hast gathered together, and preserve what Thou hast restored.

FRIDAY.

The Station is at St. Vitalis's.

Introit. AS for me, I shall appear with justice in Thy sight: I shall be satisfied whilst Thy glory shall be made manifest. *Ps.* Hear my justice, O Lord: attend to my prayer.

Collect. GRANT, we beseech Thee, Almighty God, that by the purifying power of this sacred fast, Thou wouldest make us to arrive with sincere minds at the coming Easter festivities.

Lesson, Gen. 37. IN those days, Joseph said to his brethren, Hear my dream which I dreamed. I thought we were binding sheaves in the field: and my sheaf arose as it were and stood, and your sheaves standing, bowed down before my sheaf. His brethren answered, Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred. He dreamed also another dream, which he told his brethren, saying, I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me. And when he had told this to his father, and brethren, his father rebuked him, and said, What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth? His brethren therefore envied him: but his father considered the thing with himself. And when his brethren abode in Sichem, feeding their father's flocks, Israel said to him, Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered, I am ready; he said to him, Go, and see

if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem: and a man found him there wandering in the field, and asked what he sought. But he answered, I seek my brethren, tell me where they feed the flocks. And the man said to him, They are departed from this place: for I heard them say, Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him. And said one to another, Behold the dreamer cometh. Come, let us kill him, and cast him into some old pit, and we will say, Some evil beast hath devoured him: and then it shall appear what his dreams avail him. And Reuben hearing this, endeavoured to deliver him out of their hands, and said, Do not take away his life, nor shed his blood: but cast him into this pit, which is in the wilderness, and keep your hands harmless. Now he said this, being desirous to deliver him out of their hands, and to restore him to his father.

Grad. Unto the Lord in my trouble I cried, and He heard me.—O Lord, deliver my soul from wicked lips, and a deceitful tongue. *Tract.* O Lord &c., *pag.* 100.

Gospel, Matt. 21. AT that time, Jesus spoke this parable unto the multitude of the Jews, and to the Chief Priests: There was a certain householder who planted a vineyard, and made a hedge round about it, and dug in it a winepress, and built a tower, and let it out to husbandmen; and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the husbandmen laying hands on the servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former: and they did to them in like manner. And last of all he sent to them his son, saying, They will reverence my son. But the husbandmen seeing the son, said among themselves, This is the heir; come, let us kill him, and we shall have his inheritance. And taking him they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say unto Him, He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them, Have you never read in the Scriptures, The stone which the builders re-

jected, the same is become the head of the corner? By the Lord hath this been done, and it is wonderful in our eyes. Therefore I say to you, That the Kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder. And when the Chief Priests and Pharisees had heard His parables, they knew that He spoke of them. And seeking to lay hands on Him, they feared the multitude: because they held Him as a Prophet.

Offert. O Lord, look down to help me; let them be confounded and ashamed together, that seek after my soul to take it away; O Lord, look down to help me.

Secret. MAY this Sacrifice, O God, both endure in us in its action, and be confirmed by its operation.

Com. Thou, Lord, wilt keep us, and guard us from this generation unto eternity.

P. Com. DO Thou, we beseech Thee, O Lord, make us, who have received the pledge of eternal redemption, to tend thereto with such fitness as finally, to reach it.

Over the people. GRANT unto Thy people, we beseech Thee, O Lord, health of mind and body: that cleaving to good works, they may deserve ever to be defended by the strength of Thy protection.

SATURDAY.

The Station is at Sts. Marcellinus and Peter's.

Introit. THE law of the Lord is without spot, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones. *Ps.* The heavens tell forth the glory of God: and the firmament declareth the work of His hands.

Collect. GRANT, we beseech Thee, O Lord, a salutary effect to our fasts: that the mortifying of the flesh which we have undertaken, may promote the quickening of our souls.

Lesson, Gen. 27. IN those days, Rebecca said to her son Jacob, I heard thy father talking with Esau thy brother, and saying to him, Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die. Now, therefore, my son, follow my counsel: and going thy way to the flock, bring me two kids of the

best, that I may make of them meat for thy father, such as he gladly eateth: which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her, Thou knowest that Esau my brother is a hairy man, and I am smooth. If my father shall feel me and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him, Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked. And she put on him very good garments of Esau, which she had at home with her: and the little skins of the kids she put about his hands, and covered the bare of his neck. And she gave him the savoury meat, and delivered him bread that she had baked. Which when he had carried in, he said, My father? But he answered, I hear. Who art thou, my son? And Jacob said, I am Esau thy first-born: I have done as thou didst command me: arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son, How couldst thou find it so quickly, my son? He answered, It was the will of God that what I sought came quickly in my way. And Isaac said, Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or not. He came near to his father, and when he had felt him, Isaac said, The voice indeed is the voice of Jacob: but the hands, are the hands of Esau. And he knew him not, because his hairy hands made him like to the elder. Then blessing him, he said, Art thou my son Esau? He answered, I am. Then he said, Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also; which after he had drunk, he said to him, Come near me, and give me a kiss, my son. He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said, Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee, be filled with blessings. Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came, and brought into his father meats made

of what he had taken in hunting, saying, Arise, my father, and eat of thy son's venison; that thy soul may bless me. And Isaac said to him, Why! who art thou? He answered, I am thy first-born son Esau. Isaac was struck with fear, and astonished exceedingly: and wondering beyond what can be believed, said, Who is he then that even now brought me venison that he had taken; and I ate of all before thou camest? and I have blessed him, and he shall be blessed. Esau having heard his father's words, roared out with a great cry: and being in a great consternation, said, Bless me also, my father. And he said, Thy brother came deceitfully and got thy blessing. But he said again, Rightly is his name called Jacob; for he hath supplanted me, lo, this second time: my first birth-right he took away before, and now this second time he hath stolen away my blessing. And again he said to his father, Hast thou not reserved me also a blessing? Isaac answered, I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine; and after this, what shall I do more for thee, my son? And Esau said to him, Hast thou only one blessing, father? I beseech thee bless me also. And when he wept with a loud cry, Isaac being moved, said to him, In the fat of the earth, and in the dew of heaven from above, shall thy blessing be.

Grad. It is good to give praise unto the Lord, and to make melody to Thy Name, O Most High.—To shew forth Thy mercy in the morning, and Thy truth through the night.

Gospel, Luke 15. AT that time, Jesus spoke this parable to the Pharisees and Scribes: A certain man had two sons; and the younger of them said to his father, Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country, and there wasted his substance living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. And returning to himself, he said, How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him, Father, I have sinned against heaven and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants.

And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him. And the son said to him, Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. But the father said to his servants, Bring forth quickly the first robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry. Now his elder son was in the field, and when he came and drew nigh unto the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out, began to entreat him. And he answering, said to his father, Behold, for so many years do I serve thee, and have never transgressed thy commandment; and yet thou hast never given me a kid to make merry with my friends: but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him, Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

Offert. Enlighten mine eyes, that I may never sleep in death: that mine enemy may never say, I have prevailed against him.

Secret. APPEASED by these Sacrifices, do Thou, we beseech Thee, O Lord, grant that we who pray to be absolved from our own sins, may not be burdened with those of others.

Com. Son, thou oughtest to rejoice, because thy brother was dead, and is come to life again: he was lost, and is found.

P. Com. MAY the divine libation of Thy Sacrament flow down into the inmost recesses of our hearts, and powerfully render us partakers thereof.

Over the people. PRESERVE Thy family, we beseech Thee, O Lord, through Thy continued goodness: that they who rely in the sole hope of Thy heavenly grace, may also be defended by heavenly protection.

Monday after the Third Sunday.

The Station is at St. Mark's.

Introit. IN God will I praise the word, in the Lord will I praise His speech, and in God will I put my trust: I will not fear what man can do against me. *Ps.* Be merciful unto me, O God, for man hath trodden me under foot, warring all the day long he hath afflicted me.

Collect. GRACIOUSLY pour forth, we beseech Thee, O Lord, Thy grace into our hearts: that as we abstain from carnal food, so also we may draw back our senses from hurtful excesses.

Lesson, 4 *Kings* 5. IN those days, Naaman, captain of the army of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife. And she said to her mistress, I wish my master had been with the Prophet, that is in Samaria: he would certainly have healed him of the leprosy which he hath. Then Naaman went in to his lord, and told him, saying, Thus and thus said the girl from the land of Israel. And the king of Syria said to him, Go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment, and brought the letter to the king of Israel, in these words, When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his garments, and said, Am I God, to be able to kill and give life, that this man hath sent to me, to heal a man of his leprosy? Mark, and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying, Why hast thou rent thy garments? Let him come to me, and know that there is a Prophet in Israel. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus; and Eliseus sent a messenger to him, saying, Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry and went away, saying, I thought he would have come out to me, and stand-

ing would have invoked the Name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana and Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him, Father, even if the Prophet had bid thee do some great thing, surely thou shouldest have done it: how much rather what he now hath said to thee, Wash, and thou shalt be clean? Then he went down, and washed in the Jordan seven times, according to the word of the man of God; and his flesh was restored, like the flesh of a little child, and he was made clean. And returning to the man of God with all his train, he came, and stood before him, and said, In truth, I know there is no other God in all the earth, but only in Israel.

Grad. O God, unto Thee have I declared my life: Thou hast set my tears in Thy sight. Be merciful unto me, O Lord, for man hath trodden me under foot, warring all the day long he hath afflicted me. *Tract.* O Lord *&c.*, *page* 100.

Gospel. *Luke* 4. AT that time, Jesus said to the Pharisees, Doubtless ye will say to me this similitude, Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thine own country. And He said, Amen I say to you, that no Prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the land: and to none of them was Elias sent, but into Sarephta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the Prophet: and none of them was cleansed but Naaman the Syrian. And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust Him out of the city: and they brought Him to the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way.

Offert. Hearken, O God, to my prayer, and disregard not my supplication; attend to me, and hear me.

Secret. THE gift of our service which we offer Thee, O Lord, do Thou perfect into a sacrament salutary to us.

Com. Who shall give out of Sion the salvation of Israel? When the Lord shall have turned away the captivity of His people, Jacob shall rejoice, and Israel be glad.

P. Com. GRANT, we beseech Thee, almighty and merciful God, that what we take bodily, we may receive with pure minds.

Over the people. LET Thy mercy, O Lord, come to our help; that from the impending dangers of our sins we may, by Thy protection, be delivered: and, by Thy deliverance, saved.

TUESDAY.

The Station is at St. Pudentiana's.

Introit. I HAVE cried, because Thou hast heard me, O God; incline Thine ear, and hear my words: keep me, O Lord, as the apple of Thine eye: under the shadow of Thy wings protect me. *Ps.* Hear my justice, O Lord: attend to my prayer.

Collect. GRACIOUSLY hear us, almighty and merciful God; and propitiously grant to us the gift of a salutary temperance.

Lesson, 4 Kings 4. IN those days, A certain woman cried to the Prophet Eliseus, saying, Thy servant my husband is dead, and thou knowest that thy servant was one that feared God, and behold the creditor is come to take away my two sons to serve him. And Eliseus said to her, What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered, I thy handmaid have nothing in my house but a little oil, to anoint me. And he said to her, Go, borrow of all thy neighbours empty vessels, not a few. And go in, and shut thy door, when thou art within, and thy sons: and pour out thereof into all those vessels, and when they are full take them away. So the woman went, and shut the door upon her, and upon her sons: they brought her the vessels, and she poured in. And when the vessels were full, she said to her son, Bring me yet a vessel. And he answered, I have no more. And the oil stood. And she came, and told the man of God. And he said, Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest.

Grad. From my secret sins cleanse me, O Lord: and from those of others spare Thy servant.—If they shall have no dominion over me, then shall I be without spot: and cleansed from the greatest sin.

Gospel, Matt. 18. AT that time, Jesus said to His disciples, If thy brother shall sin against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. But if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican. Amen I say unto you, Whatsoever you shall bind upon earth, shall be bound in heaven also: and whatsoever you shall loose upon earth, shall be loosed in heaven also. Again I say unto you, That if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my Name, there am I in the midst of them. Then came Peter unto Him and said, Lord, how often shall my brother sin against me, and I forgive him? till seven times? Jesus saith to him, I say not to thee, till seven times; but till seventy times seven times.

Offert. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and declare the works of the Lord.

Secret. MAY the effect of our redemption come to us through these Sacraments, we beseech Thee, O Lord; both ever to withdraw us from human excesses, and to lead us through to the salutary gifts.

Com. Lord, who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill? He that walketh without blemish, and worketh justice.

P. Com. BEING purified by these sacred Mysteries, may we, O Lord, we beseech Thee, obtain both pardon and grace.

Over the people. DO Thou, O Lord, shield us with Thy protection, and ever preserve us from all sin.

WEDNESDAY.

The Station is at St. Xystus's.

Introit. AS for me, I will hope in the Lord: I will exult and rejoice in Thy mercy: for Thou hast regarded my lowliness. *Ps.* In Thee, Lord, have I hoped, let me not be confounded for ever: in Thy justice deliver me, and save me.

Collect. GRANT, we beseech Thee, O Lord, that trained by this salutary fasting, and abstaining also from hurtful vices, we may the more readily obtain Thy mercy.

Lesson, Exod. 20. THUS saith the Lord God, Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his. And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear, they stood afar off, saying to Moses, Speak thou to us, and we will hear: let not the Lord speak to us, lest we die. And Moses said to the people, Fear not: for God hath come to prove you, and that the dread of Him might be in you, and ye should not sin. And the people stood afar off. But Moses went to the dark cloud wherein God was. And the Lord said to Moses, Thus shalt thou say to the children of Israel, Ye have seen that I have spoken to you from heaven. Ye shall not make gods of silver, nor shall ye make to yourselves gods of gold. An altar of earth shall ye make unto me, and ye shall offer thereon your holocausts and peace-offerings, your sheep and oxen, in every place where the memory of my Name shall be.

Grad. Have mercy on me, O God, for I am weak; heal me, O Lord.—All my bones are troubled: and my soul is exceedingly troubled.—*Tract.* O Lord, requite us not *&c.*, *page* 100.

Gospel, Matt. 15. AT that time, There came to Jesus from Jerusalem Scribes and Pharisees, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But He answering, said to them, Why do ye also transgress the commandment of God for your tradition? For God said, Honour thy father and mother. And, He that shall curse father or mother, let him die the death. But ye say, Whosoever shall say to father or mother, The gift whatsoever proceedeth from me shall profit thee: and shall not honour his father or mother; and ye have made void the commandment of God for your tradition. Hypocrites, well hath Isaias prophesied of you, saying, This people honoureth me with their lips: but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men.

And having called together the multitudes unto Him, He said to them, Hear ye and understand. Not that which goeth into the mouth, defileth a man: but that which cometh out of the mouth, this defileth a man. Then came His disciples, and said to Him, Knowest Thou that the Pharisees, when they heard this word, were scandalized? But He answering said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. And Peter answering said to Him, Expound to us this parable. But He said, Are ye also yet without understanding? Do not ye understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man: for from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. But to eat with unwashed hands, doth not defile a man.

Offert. O Lord, deal mercifully with me, for Thy Name's sake: for Thy mercy is sweet.

Secret. RECEIVE, we beseech Thee, O Lord, the prayers of Thy people, together with the oblation of this Sacrifice; and protect from all dangers us who celebrate Thy mysteries.

Com. Thou hast made known unto me the ways of life: Thou shalt fill me with joy with Thy countenance, O Lord.

P. Com. LET the heavenly Table from which we have fed sanctify us, O Lord; and cleansing us from all error, render us worthy of the divine promises.

Oremus. GRANT, we beseech Thee, Almighty God, that we who seek the grace of Thy protection, may, by being freed from all evils, serve Thee with secure minds.

THURSDAY.

The Station is at Ss. Cosmas and Damianus's.

Introit. I AM the salvation of the people, saith the Lord: from whatsoever tribulation they shall cry unto me, I will hear them: and shall be their Lord for ever. *Ps.* Attend, O my people, to my law: incline your ears to the words of my mouth.

Collect. MAY this solemn commemoration of the martyrdom of Thy Saints Cosmas and Damianus glorify Thee, O Lord; whereby Thou didst out of Thine unspeakable providence, both grant them everlasting glory and assistance.

Lesson, Jer. 7. IN those days, The word of the Lord came to me, saying, Stand in the gate of the house of the Lord, and proclaim there this word, and say, Hear the word of the Lord, all ye men of Juda that enter in at these gates to adore the Lord. Thus saith the Lord of hosts, the God of Israel, Make your ways and your doings good, and I will dwell with you in this place. Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For if ye will order well your ways, and your doings: if ye execute judgment between a man and his neighbour: if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt, I will dwell with you in this place: in the land which I gave to your fathers from the beginning and for evermore, saith the Lord Almighty.

Grad. The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season.—Thou openest Thine hand, and fillest every creature with blessing.

Gospel, Luke 4. AT that time, Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him. But He, laying His hands on every one of them, healed them. And devils went out from many, crying out and saying, Thou art the Son of God. And rebuking them He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place, and the multitudes sought Him, and came unto Him: and they detained Him that He should not depart from them. To whom He said, To other cities also must I preach the kingdom of God: for therefore am I sent. And He was preaching in the synagogues of Galilee.

Offert. If I should walk in the midst of tribulation, Thou wilt quicken me, O Lord; and against the wrath of mine

enemies Thou wilt stretch forth Thine hand; and Thy right hand shall save me.

Secret. ON this anniversary of the precious death of these Thy Just, we offer, O Lord, that Sacrifice from which martyrdom drew its very beginning.

Com. Thou hast commanded Thy commandments to be kept most diligently: O that my ways be directed to keep Thy justifications.

P. Com. MAY the sure salvation of Thy Sacrament come to us, O Lord: which we ask through the merits of Thy blessed Martyrs Cosmas and Damianus.

Over the people. MAY a heavenly propitiation strengthen Thy subject people, we beseech Thee, O Lord; and ever make them to obey Thy commandments.

FRIDAY.

The Station is at St. Laurence's in Lucina.

Introit. SHEW me, O Lord, a token for good: that they who hate me may see and be confounded; because Thou, Lord, hast holpen me, and comforted me. *Ps.* Incline Thine ear, O Lord, and hear me, because I am needy and poor.

Collect. DO Thou, we beseech Thee, O Lord, help on our fasting with Thy bounteous favour; that even as in body we abstain from food, so in mind we may refrain from vices.

Lesson, Numb. 20. IN those days, The children of Israel came together against Moses and Aaron: and making a sedition said, Give us water, that we may drink. And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said, O Lord God, hear the cry of this people, and open to them Thy treasure, a fountain of living water, that being satisfied they may cease to murmur. And the glory of the Lord appeared over them. And the Lord spoke to Moses, saying, Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink. Moses therefore took the rod, which was before the Lord, as He had commanded him: and having gathered together the multitude before the rock, he said to them, Hear, ye rebellious and incredulous. Can

we bring you forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank. And the Lord said to Moses and Aaron, Because ye have not believed me, to sanctify me before the children of Israel, ye shall not bring these people into the land which I will give them. This is the Water of Contradiction, where the children of Israel strove with words against the Lord, and He was sanctified in them.

Grad. In God hath my heart trusted, and I was helped: and my flesh flourished again, and with my will I will give praise unto Him.—Unto Thee, O Lord, have I cried: O my God, be not Thou silent, depart not from me. *Tract.* O Lord, requite us not *&c.*, *page* 100.

Gospel. *John* 4. AT that time, Jesus came to a city of Samaria which is called Sichar, near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her, Give me to drink. (For His disciples were gone into the city to buy meats.) Then that Samaritan woman saith to Him, How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered, and said to her, If thou didst know the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest perhaps have asked of Him, and He would have given thee living water. The woman saith to Him, Sir, thou hast nothing wherein to draw, and the well is deep: from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said to her, Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever: but the water that I will give him, shall become in him a fountain of water springing up into life everlasting. The woman saith to Him, Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her, Go, call thy husband, and come hither. The woman answered, and said, I have no husband. Jesus saith to her, Thou hast said well, I have no husband: for thou hast had five husbands: and he whom thou now hast is not thy husband. This thou hast said truly. The woman saith to Him,

Sir, I perceive that thou art a Prophet. Our fathers adored on this mountain, and ye say, that at Jerusalem is the place where men must adore. Jesus saith to her, Woman, believe me that the hour cometh, when ye shall neither on this mountain nor in Jerusalem adore the Father. Ye adore that which ye know not; we adore that which we know: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. For the Father also seeketh such to worship Him. God is a spirit: and they that worship Him, must worship Him in spirit and in truth. The woman saith to Him, I know that the Messias cometh (who is called Christ). When therefore He is come, He will tell us all things. Jesus saith to her, I am He, who speak with thee. And immediately His disciples came: and they wondered that He talked with the woman. Yet no man said, What seekest Thou, or why talkest Thou with her? The woman therefore left her water-pot, and went her way into the city, and saith to the men there, Come, and see a man who has told me all things whatsoever I have done. Is not He the Christ? They went therefore out of the city, and came unto Him. In the meantime the disciples prayed Him, saying, Rabbi, eat. But He said to them, I have meat to eat which you know not. The disciples therefore said one to another, Hath any man brought Him to eat. Jesus saith to them, My meat is to do the will of Him that sent me, that I may perfect His work. Say not ye, There are yet four months, and then the harvest cometh? Behold I say to you, Lift up your eyes, and see the lands, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth and he that reapeth, may rejoice together. For in this is the saying true, That it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours. Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony, He told me all things whatsoever I have done. So when the Samaritans were come to Him, they desired Him that He would tarry there. And He abode there two days. And many more believed in Him because of His own word. And they said to the woman, We now believe, not for thy saying: for we ourselves have heard Him, and know that this is indeed the Saviour of the world.

Offert. Attend to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Secret. LOOK down propitiously, we beseech Thee, O Lord, on the Gifts which we consecrate: that they may be pleasing to Thee, and ever prove salutary to ourselves.

Com. He that shall drink the water, which I shall give him, saith the Lord, there shall be in him a fountain of water springing up into life everlasting.

P. Com. MAY the reception of this Sacrament, O Lord, cleanse us from guilt, and bring us to the heavenly realms.

Over the people. GRANT, we beseech Thee, Almighty God, that we who trust in Thy protection, may by Thy help overcome all things opposed to us.

SATURDAY.

The Station is at St. Susanna's.

Introit. GIVE ear to my words, O Lord, understand my cry: hearken to the voice of my prayer, O my King and my God. *Ps.* For to Thee will I pray, O Lord, in the morning shalt Thou hear my voice.

Collect. GRANT, we beseech Thee, Almighty God, that they who, to afflict their flesh, abstain from food, may, by following justice, fast from sin.

Lesson, Dan. 13. IN those days, There was a man that dwelt in Babylon, and his name was Joakim: and he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God. For her parents being just, had instructed their daughter according to the law of Moses. Now Joakim was very rich, and he had an orchard near his house: and the Jews resorted to him, because he was the most honourable of them all. And there were two of the elders of the people appointed judges that year, of whom the Lord said, Iniquity came out from Babylon from the ancient judges, that seemed to govern the people. These men frequented the house of Joakim, and all that had any matters of judgment came to them. And when the people departed away at noon, Susanna went in, and walked in her husband's orchard. And the old men saw her going in every day, and walking: and they were inflamed with lust towards her: and they perverted their own mind

And turned away their eyes that they might not look unto heaven, nor remember just judgments. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather. And there was nobody there, save the two old men that had hid themselves and were watching her. So she said to the maids, Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me. Now when the maids were gone forth, the two elders arose, and ran to her, and said, Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us, and lie with us. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee. Susanna sighed and said, I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord. With that Susanna cried out with a loud voice: and the elders also cried out against her. And one of them ran to the door of the orchard and opened it. So when the servants of the house heard the cry in the orchard, they rushed in by the back door to see what was the matter. But after the old men had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna. And on the next day, when the people were come to Joakim her husband, the two elders also came full of wicked device against Susanna, to put her to death. And they said before the people, Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent. And she came with her parents, and children, and all her kindred. Now her friends, and all her acquaintance wept. But the two elders rising up in the midst of the people, laid their hands upon her head. And she weeping looked up to heaven, for her heart had confidence in the Lord. And the elders said, As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid, came to her, and lay with her. But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together. And him indeed we could not take, because he was stronger than we, and opening the doors he leaped out but having taken this woman, we asked who the young man

was: but she would not tell us: of this thing we are witnesses. The multitude believed them as being the elders and the judges of the people, and they condemned her to death. Then Susanna cried out with a loud voice, and said, O everlasting God, who knowest hidden things, who knowest all things before they come to pass, Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of those things, which these men have maliciously forged against me. And the Lord heard her voice. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel. And he cried out with a loud voice, I am clear from the blood of this woman. Then all the people turning themselves towards him, said, What meaneth this word that thou hast spoken? But he standing in the midst of them, said, Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel? Return to judgment, for they have borne false witness against her. So all the people turned again in haste. And Daniel said to them, Separate these two far from one another, and I will examine them. So when they were put asunder one from the other, he called one of them, and said to him, O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before, in judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith, The innocent and the just thou shalt not slay. Now then, if thou sawest her, tell me under what tree thou sawest them conversing together? Who said, Under a mastic tree. And Daniel said, Well hast thou lied against thine own head: for behold the Angel of God having received the sentence of Him, shall cut thee in two. And having put him aside, he commanded that the other should come; and he said to him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart: thus did ye deal with the daughters of Israel, and they for fear conversed with you: but the daughter of Juda would not abide your wickedness. Now therefore tell me, Under what tree didst thou take them conversing together? Who answered, Under a holm tree. And Daniel said to him, Well hast thou also lied against thine own head: for the Angel of the Lord waiteth with a sword to cut thee in two, and to destroy you. With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in Him. And they rose up

against the two elders (for Daniel had convicted them of false witness by their own mouths), and they did to them as they had maliciously dealt against their neighbour, and they put them to death; and innocent blood was saved in that day.

Grad. If I should walk in the midst of the shadow of death, I will fear no evils: because Thou art with me, O Lord.—Thy rod, and Thy staff, they have comforted me.

Gospel, John 8. AT that time Jesus went up to mount Olivet; and early in the morning He came again into the temple, and all the people came unto Him, and sitting down He taught them. And the Scribes and Pharisees bring unto Him a woman taken in adultery; and they set her in the midst, and said to Him, Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such an one. But what sayest thou? And this they said tempting Him, that they might accuse Him. But Jesus bowing down, wrote with His finger on the ground. When therefore they continued asking Him, He lifted up Himself, and said to them, He that is without sin among you, let him first cast a stone at her. And again stooping down, He wrote on the ground. But they hearing this, went out one by one, beginning with the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up Himself, said to her, Woman, where are they that accused thee? Hath no man condemned thee? Who said, No man, Lord. And Jesus said, Neither will I condemn thee. Go, and now sin no more.

Offert. Direct my steps according to Thy word: that no iniquity have dominion over me, O Lord.

Secret. GRANT, we beseech Thee, Almighty God, that the offered Gift of this Sacrifice may ever cleanse and preserve our frailty from all evil.

Com. Hath no man condemned thee, woman? No man, Lord. Neither will I condemn thee; now sin no more.

P. Com. WE beseech Thee, Almighty God, that we may be numbered among His members, in whose Body and Blood we have communicated: and Who with Thee &c.

over the people. EXTEND to Thy faithful people, O Lord, the right hand of heavenly help: that they may seek Thee with their whole hearts, and deserve to obtain, what they worthily ask.

Monday after the Fourth Sunday.

The Station is at the Four Holy Crowned Martyrs'.

Introit. SAVE me, O God, in Thy Name, and in Thy strength deliver me: O God, hear my prayer, give ear to the words of my mouth. *Ps.* For strangers have risen up against me: and the mighty have sought after my soul.

Collect. GRANT, we beseech Thee, Almighty God, that devoutly performing these sacred and annual observances, we may please Thee both in mind and in body.

Lesson, 3 *Kings* 3. IN those days, There came two women that were harlots to King Solomon, and stood before him: and one of them said, I beseech thee, my Lord, I and this woman dwelt in one house, and I was delivered of a child with her in the chamber. And the third day after that I was delivered, she also was delivered; and we were together, and no other person with us in the house, only we two. And this woman's child died in the night: for in her sleep she overlaid him. And rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep, and laid it in her bosom: and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it was not mine which I bore. And the other woman answered. It is not so as thou sayest, but thy child is dead, and mine is alive. On the contrary she said, Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king. Then said the king, The one saith, My child is alive, and thy child is dead. And the other answereth, Nay, but thy child is dead, and mine liveth. The king therefore said, Bring me a sword. And when they had brought a sword before the king, Divide, said he, the living child in two, and give half to the one, and half to the other. But the woman whose child was alive, said to the king (for her bowels yearned upon her child), I beseech thee, my lord, give her the child alive, and kill it not. But the other said, Let it be neither mine nor thine, but divide it. The king answered, and said, Give the living child to this woman, and let it not be killed, for she is the mother thereof. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

Grad. Be unto me a protecting God, and a place of refuge that Thou mayest save me.—O God, in Thee have I hoped O Lord, let me not be confounded for ever. *Tract.* O Lord, requite us not &c., *page* 100.

Gospel, John 2. AT that time, The Pasch of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when He had made as it were a scourge of little cords, He drove them all out of the temple, the sheep also and the oxen, and the money of the changers He poured out, and overthrew the tables. And to them that sold doves He said, Take these things hence, and make not my Father's house a house of traffic. And His disciples remembered that it was written, The zeal of thy house hath eaten me up. The Jews therefore answered, and said to Him, What sign dost thou shew unto us, seeing thou doest these things? Jesus answered, and said to them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Six and forty years was this temple in building, and wilt thou raise it up in three days? But He spoke of the temple of His body. When, therefore, He was risen again from the dead, His disciples remembered that He had said this, and they believed the Scripture, and the word that Jesus had said. Now when He was at Jerusalem at the Pasch, upon the festival day, many believed in His Name, seeing His signs which He did. But Jesus did not trust Himself unto them, because He knew all men. And because He needed not that any should give testimony of man: for He knew what was in man.

Offert. Sing joyfully to God, all the earth: serve ye the Lord with gladness; enter into His presence with great joy, for the Lord He is God.

Secret. MAY the Sacrifice which we offer unto Thee, O Lord, ever quicken and protect us.

Com. From my secret sins cleanse me, O Lord; and from those of others, spare Thy servant.

P. Com. HAVING partaken of these salutary Sacraments, O Lord, we beseech Thee, that we may thereby advance the growth of our eternal redemption.

Over the people. DO Thou, we beseech Thee, O Lord, graciously hearken to our prayer: and unto those to whom Thou givest a love of prayer, grant the help of Thy defence.

TUESDAY.

The Station is at St. Laurence's 'in Damaso.'

Introit. HEAR, O God, my prayer, and disregard not my supplication: look upon me and hear me. *Ps.* I was grieved in mine exercise: and I was troubled at the voice of the enemy, and at the tribulation of the sinner.

Collect. MAY the fasts of this sacred observance obtain for us, we beseech Thee, O Lord, both an increase in the piety of our lives, and the ever-present help of Thy propitiation.

Lesson, Exod. 32. IN those days, The Lord spoke to Moses, saying, Get thee down from the mountain; thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way which thou didst shew them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said, These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses, I see that this people is stiff-necked: let me alone, that my wrath may wax hot against them, and that I may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying, Why, O Lord, is Thine indignation enkindled against Thy people whom Thou hast brought out of the land of Egypt, with great power, and with a mighty hand? Let not the Egyptians say, I beseech Thee, He craftily brought them out, that He might kill them in the mountains, and destroy them from the earth; let Thine anger cease, and be Thou appeased upon the wickedness of Thy people. Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou sworest by Thine ownself, saying, I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever. And the Lord was appeased from doing the evil which He had spoken against His people.

Grad. Arise, O Lord, bring help unto us, and deliver us for Thy Name's sake.—O God, we have heard with our ears, and our fathers have told us the work which Thou hast done in their days, and in the days of old.

Gospel, John 7. AT that time, About the midst of the feast, Jesus went up into the temple, and taught. And the Jews marvelled, saying, How doth this man know

letters, having never learned? Jesus answered them and said, My doctrine is not mine, but His that sent me. If any man will do His will: he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of Him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek ye to kill me? The multitude answered, and said, Thou hast a devil; who seeketh to kill thee? Jesus answered and said to them, One work have I done; and ye all marvel. Therefore Moses gave you circumcision, (not because it is of Moses, but of the fathers;) and on the Sabbath-day ye circumcise a man. If a man receive circumcision on a Sabbath-day, that the law of Moses be not broken: are ye angry at me because I have healed the whole man on the Sabbath-day? Judge not according to the appearance, but judge just judgment. Some, therefore, of Jerusalem said, Is not this he whom they seek to kill? And behold he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the Christ? But we know this man whence he is: but when the Christ cometh, no man knoweth whence He is. Jesus therefore cried out in the temple, teaching and saying, Ye both know me, and ye know whence I am: and I am not come of myself: but He that sent me, is true, whom ye know not. I know Him, because I am from Him, and He hath sent me. They sought, therefore, to apprehend Him: and no man laid hands on Him, because His hour was not yet come. But of the people many believed in Him.

Offert. Waiting I waited for the Lord, and He looked upon me, and heard my prayer; and He hath put a new song into my mouth, a hymn to our God.

Secret. MAY this Offering, we beseech Thee, O Lord, cleanse away our sins: and sanctify the bodies and minds of Thy servants for the celebration of this Sacrifice.

Com. We shall rejoice in Thy salvation, and be magnified in the Name of the Lord our God.

P. Com. MAY the reception of this Sacrament, O Lord, cleanse us from guilt, and lead us through to the heavenly realms.

Over the people. HAVE mercy on Thy people, O Lord; and labouring as they do under continual tribulations, mercifully grant them relief

WEDNESDAY.

The Station is at St. Paul's.

Introit. WHEN I shall be sanctified in you, I shall gather you from every land: and will pour out upon you clean water, and ye shall be cleansed from all your defilements; and I will give you a new spirit. *Ps.* I will bless the Lord at all times: His praise shall ever be in my mouth.

After the Kyrie eleison *is said* Let us pray; Let us kneel down: Rise up.

Prayer. O GOD, who both grantest to the just the rewards of their merits, and to sinners pardon through fasting: have mercy upon Thy suppliants, that the confession of our guilt may avail to obtain for us the pardon of our offences.

Lesson, Ezech. 36. THUS saith the Lord God, I will sanctify my great Name, which has been profaned among the Gentiles, which ye have profaned in the midst of them: that the Gentiles may know that I am the Lord, when I shall be sanctified in you before their eyes. For I will take you from among the Gentiles, and gather you together out of all the countries, and will bring you into your own land. And I will pour out upon you clean water, and ye shall be cleansed from all your defilements, and from all your idols will I cleanse you. And I will give you a new heart, and put a new spirit within you: and will take away the stony heart out of your flesh, and give you a heart of flesh. And I will put my spirit in the midst of you: and will cause you to walk in my commandments, and to keep my judgments, and do them. And ye shall dwell in the land which I gave to your fathers, and ye shall be my people, and I will be your God, saith the Lord Almighty.

Grad. Come, children, hearken unto me: the fear of the Lord I will teach you.—Approach unto Him, and be enlightened: and your faces shall not be confounded.

Here The Lord be with you *is said without* Let us kneel down.

Collect. GRANT, we beseech Thee, Almighty God, that we, whom our votive fasts do chastise, may also be gladdened by this holy devotion; that by the weakening of earthly affections, we may more readily lay hold of heavenly things. *Here follow the additional Prayers.*

Lesson, Is. 1. THUS saith the Lord God, Wash yourselves, be clean, take away the evil of your devices from mine eyes: cease to do perversely, learn to do well; seek

judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made white as snow: and if they be red as crimson, they shall be white as wool. If ye be willing, and will hearken to me, ye shall eat the good things of the land, saith the Lord Almighty.

Grad. Blessed is the nation whose God is the Lord: the people whom the Lord hath chosen for a heritage to Himself.—By the word of the Lord were the heavens established: and by the spirit of His mouth, all their power. *Tract.* O Lord, requite us not &c., *page* 100.

Gospel, John 9. AT that time: Jesus passing by, saw a man who was blind from his birth: and His disciples asked Him, Rabbi, who hath sinned, this man, or his parents, that he should be born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent me, whilst it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When He had said this, He spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him, Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing. The neighbours therefore, and they who had seen him before that he was a beggar, said, Is not this he that sat, and begged? Some said, This is he. But others said, No, but he is like him. But he said, I am he. They said therefore to him, How were thine eyes opened? He answered, That man that is called Jesus, made clay, and anointed mine eyes, and said to me, Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him, Where is he? He saith, I know not. They bring him that had been blind to the Pharisees. Now it was the Sabbath when Jesus made the clay and opened his eyes. Again therefore the Pharisees asked him how he had received his sight. But he said to them, He put clay upon mine eyes, and I washed, and I see. Some therefore of the Pharisees said, This man is not of God, who keepeth not the Sabbath. But others said, How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again, What sayest thou of him that hath opened thine eyes? And he said, He is a Prophet. The

Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who you say was born blind? How then doth he now see? His parents answered them, and said, We know that this is our son, and that he was born blind; but how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself: he is of age, let him speak for himself. These words his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess Him to be Christ, he should be put out of the synagogue. Therefore did his parents say, He is of age, ask him. They therefore again called the man that had been blind, and said to him, Give glory to God. We know that this man is a sinner. He said therefore to them, If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. Then said they to him, What did he to thee? How did he open thine eyes? He answered them, I have told you already, and ye have heard: why would ye hear it again? will ye also become his disciples? They reviled him therefore, and said, Be thou his disciple; but we are the disciples of Moses. We know that God spoke to Moses: but as to this man, we know not from whence he is. The man answered, and said to them, Why, herein is a wonderful thing that ye know not from whence he is, and he hath opened mine eyes. Now we know that God heareth not sinners: but if a man be a server of God, and doeth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do any thing. They answered, and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out: and when He had found him, He said to him, Dost thou believe in the Son of God? He answered, and said, Who is He, Lord, that I may believe in Him? And Jesus said to him, Thou hast both seen Him; and it is He that talketh with thee. And he said, Lord, I believe. (*Here kneel.*) And falling down he adored Him.

Offert. O ye Gentiles, bless the Lord our God, and make the voice of His praise to be heard: who hath set my soul to live, and hath not suffered my feet to be moved; blessed be the Lord, who hath not turned aside my prayer, nor His mercy from me.

Secret. SUPPLIANTLY we beseech Thee, Almighty God, that by these Sacrifices we may be cleansed from our sins: for then dost Thou give us true health both of mind and of body.

Com. The Lord made clay of spittle, and anointed mine eyes: and I went, and washed, and saw, and believed in God.

P. Com. MAY the Sacraments which we have received, O Lord our God, both fill us with spiritual aliments, and defend us by bodily help.

Over the people. MAY the ears of Thy mercy, O Lord, be open to the prayers of them that beseech Thee: and that Thou mayest grant Thy petitioners that which they desire, make them to ask the things that are pleasing to Thee.

THURSDAY.

The Station is at Sts. Sylvester and Martin's.

Introit. LET the heart rejoice of them that seek the Lord: seek ye the Lord, and be ye strengthened: seek His face evermore. *Ps.* Give glory unto the Lord, and call upon His Name: declare His deeds among the Gentiles.

Collect. GRANT, we beseech Thee, Almighty God, that we, whom our votive fasts do chastise, may also be gladdened by this holy devotion: that by the weakening of earthly affections, we may more readily lay hold of heavenly things.

Lesson, 4 Kings 4. IN those days, A Sunamite woman came to Eliseus to mount Carmel: and when the man of God saw her coming towards, he said to Giezi his servant, Behold that Sunamite. Go therefore to meet her, and say to her, Is all well with thee, and with thy husband, and with thy son? And she answered, Well. And when she came to the man of God to the mount, she caught hold of his feet: and Giezi came to remove her. And the man of God said, Let her alone, for her soul is in anguish, and the Lord hath hid it from me, and hath not told me. And she said to him, Did I ask a son of my lord? did I not say to thee, Do not deceive me? Then he said to Giezi, Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child. But the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose there-

fore, and followed her. But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense: and he returned to meet him, and told him, saying, The child is not risen. Eliseus therefore went into the house, and behold the child lay dead on his bed: and going in he shut the door upon him, and upon the child, and prayed to the Lord. And he went up, and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he bowed himself upon him, and the child's flesh grew warm. Then he returned and walked in the house, once to and fro: and he went up, and lay upon him: and the child gaped seven times, and opened his eyes. And he called Giezi, and said to him, Call this Sunamite. And she being called went in to him: and he said, Take up thy son. She came and fell at his feet, and worshipped upon the ground: and took up her son, and went out; and Eliseus returned to Galgal.

Grad. Have regard, O Lord, to Thy covenant; and forget not to the end the souls of Thy poor.—Arise, O Lord, judge Thine own cause: be mindful of the reproach of Thy servants.

Gospel, Luke 7. AT that time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother: and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with pity towards her, He said to her, Weep not. And He came near, and touched the bier. (And they that carried it stood still.) And He said, Young man, I say to thee, Rise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all; and they glorified God, saying, A great Prophet is risen up among us, and God hath visited His people.

Offert. O Lord, hasten to my help: let all them be confounded that devise evil against Thy servants.

Secret. PURIFY us, O merciful God; that the prayers of Thy Church, which, bringing pious offerings, are pleasing unto Thee, may become still more pleasing through the cleansing of our minds.

Com. O Lord, I shall be mindful of Thy justice alone: O God, Thou hast taught me from my youth, and unto old age and grey hairs, forsake me not, O God.

P. *Com.* TO those who partake of heavenly Gifts, suffer not, we beseech Thee, O Lord, that what Thou hast provided as a remedy to Thy faithful people, should turn into a judgment against them.

Over the people. DO Thou, O God, the Creator and Ruler of Thy people, drive out the sins which do beset them: that being ever pleasing to Thee, they may also be safe under Thy protection.

FRIDAY.

The Station is at St. Eusebius's.

Introit. THE meditation of my heart is always in Thy sight; O Lord, my helper and my redeemer. *Ps.* The heavens tell forth the glory of God: and the firmament declareth the work of His hands.

Collect. O GOD, who renewest the world by means of unspeakable Sacraments: grant, we beseech Thee, that Thy Church may both profit by Thine eternal institutions, and not be deprived of temporal help.

Lesson, 3 *Kings* 17. IN those days, The son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him. And she said to Elias, What have I to do with thee, thou man of God? art thou come to me that mine iniquities should be remembered, and that thou shouldest slay my son? And Elias said to her, Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord, and said, O Lord my God, hast Thou also afflicted the widow, with whom I am after a sort maintained, so as to slay her son? And he stretched, and measured himself upon the child three times, and cried to the Lord, and said, O Lord my God, let the soul of this child, I beseech Thee, return into his body. And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived. And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her, Behold thy son liveth. And the woman said to Elias, Now, by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

Grad. It is good to trust in the Lord, rather than to trust in man.—It is good to hope in the Lord, rather than to hope in princes. *Tract.* O Lord, requite us not *&c.*, *page* 100.

Gospel, John 11. AT that time: There was a certain man sick named Lazarus, of Bethany, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment and wiped His feet with her hair: whose brother Lazarus was sick.) His sisters therefore sent to Him, saying, Lord, behold, he whom Thou lovest is sick. And Jesus hearing it, said to them, This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When He had heard therefore that he was sick, He still remained in the same place two days. Then after that He said to His disciples, Let us go into Judea again. The disciples say to Him, Rabbi, the Jews but now sought to stone Thee: and goest Thou thither again? Jesus answered, Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world; but if he walk in the night he stumbleth, because the light is not in him. These things He said; and after that He said to them, Lazarus our friend sleepeth; but I go that I may awake him out of sleep. His disciples therefore said, Lord, if he sleep, he shall do well. But Jesus spoke of his death: and they thought that He spoke of the repose of sleep. Then therefore Jesus said to them plainly, Lazarus is dead; and I am glad for your sakes, that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to his fellow-disciples, Let us also go, that we may die with Him. Jesus therefore came and found that he had been four days already in the grave. (Now Bethany was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet Him; but Mary sat at home. Martha therefore said to Jesus, Lord, if Thou hadst been here, my brother had not died. But now also know I that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, Thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the Resurrection and the Life: he that believeth in me, although he be dead, shall live. And whosoever liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to Him, Yea, Lord. I have believed that Thou art Christ the Son of the living God, that art come into this world. And when she had said this,

she went, and called her sister Mary secretly, saying, The Master is come and calleth for thee. She, as soon as she heard this, riseth quickly and cometh to Him: for Jesus was not yet come into the town, but He was still in that place where Martha had met Him. The Jews, therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying, She goeth to the grave, to weep there. When Mary therefore was come where Jesus was, seeing Him she fell down at His feet, and saith to Him, Lord, if Thou hadst been here, my brother had not died. Jesus therefore, when He saw her weeping, and the Jews that were come with her weeping, groaned in the spirit, and troubled Himself, and said, Where have ye laid him? They say to Him, Lord, come and see. And Jesus wept. The Jews therefore said, Behold how he loved him. But some of them said, Could not he that opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in Himself cometh to the sepulchre. Now it was a cave; and a stone was laid over it. Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to Him, Lord, by this time he stinketh, for he hath been dead four days. Jesus saith to her, Did I not say to thee, that if thou wilt believe, thou shalt see the glory of God? They took therefore the stone away. And Jesus lifting up His eyes said, Father, I give Thee thanks that Thou hast heard me. And I knew that Thou hearest me always, but because of the people who stand about have I said it, that they may believe that Thou hast sent me. When He had said these things, He cried with a loud voice, Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him.

Offert. Thou wilt save the humble people, O Lord, and humble the eyes of the proud: for who is God beside Thee, O Lord?

Secret. MAY the Gifts we have offered purify us, O Lord, we beseech Thee; and evermore appease Thee on our behalf.

Com. Seeing the sisters of Lazarus weeping at the tomb, the Lord shed tears before the Jews, and cried out, Lazarus,

come forth; and he that had been dead four days, came forth bound hands and feet.

P. Com. MAY this participation of Thy Sacrament, we beseech Thee, O Lord, both unceasingly free us from our own transgressions, and protect us from all adversities.

Over the people. GRANT, we beseech Thee, Almighty God, that we, who, conscious of our own infirmity, rely upon Thy strength, may ever rejoice in Thy loving-kindness.

SATURDAY.

The Station is at St. Nicholas's in the prison.

Introit. O YE that thirst, come to the waters, saith the Lord: and ye that have not money, come and drink with joy. *Ps.* Attend, O my people, to my law: incline your ears to the words of my mouth.

Collect. MAY the affection of our devotion, we beseech Thee, O Lord, be made fruitful by Thy grace; for then shall the fasts which we have undertaken profit us, if they are pleasing to Thy bounty.

Lesson, Is. 49. THUS saith the Lord, In an acceptable time have I heard thee, and in the day of salvation have I helped thee: and I have preserved thee, and have given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the heritages that were destroyed: that thou mightest say unto them that are bound, Come forth: and to them that are in darkness, Shew yourselves. Upon the ways shall they feed, and their pastures shall be in every plain. They shall not hunger nor thirst, neither shall the heat nor the sun strike them: for He that is merciful to them, shall be their shepherd, and at the fountains of waters He shall give them drink. And I will make all my mountains a way, and my paths shall be exalted. Behold, these shall come from afar, and behold, these from the North and from the sea, and these from the South Country. Give praise, O ye heavens, and rejoice, O earth, ye mountains, give praise with jubilation; because the Lord hath comforted His people, and will have mercy on His poor ones. And Sion said, The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will I not forget thee: saith the Lord Almighty

Grad. To Thee, O Lord, is the poor man left: Thou wilt be a helper to the orphan.—Why, Lord, hast Thou retired afar? why disregardest Thou us in our wants, in our tribulation? Whilst the wicked man goeth about proudly, the poor is set on fire.

Gospel, John 8. AT that time, Jesus spoke to the multitudes of the Jews, saying, I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. The Pharisees therefore said to Him, Thou givest testimony of thyself: thy testimony is not true. Jesus answered, and said to them, Although I give testimony of myself, my testimony is true: for I know whence I came, and whither I go: but ye know not whence I come, or whither I go. Ye judge according to the flesh: I judge not any man; and if I do judge, my judgment is true; because I am not alone, but I and the Father that sent me. And in your law it is written, that the testimony of two men is true. I am one that give testimony of myself: and the Father that sent me, giveth testimony of me. They said therefore to Him, Where is thy father? Jesus answered, Ye neither know me, nor my Father: if ye did know me, perhaps ye would know my Father also. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on Him, because His hour was not yet come.

Offert. The Lord hath been made my rock, and my refuge, and my deliverer: and in Him will I hope.

Secret. BE appeased, we beseech Thee, O Lord, by our offerings which Thou hast accepted: and graciously compel our wills, even though rebellious, to turn to Thee.

Com. The Lord ruleth me, and I shall want for nothing; in a place of pasture, there hath He set me; He hath brought me up on the water of refreshment.

P. Com. MAY Thy holy Sacraments purify us, we beseech Thee, O Lord: and by their operation render us pleasing to Thee.

Over the people. O GOD, who unto them that trust in Thee, choosest rather to be merciful than wrathful: grant that we may worthily mourn the evil we have done, that we may deserve to find the grace of Thy comfort.

MONDAY AFTER PASSION SUNDAY.

The Station is at St. Chrysogonus's.

Introit. HAVE mercy on me, O Lord, for man hath trodden me down: all the day long fighting he hath afflicted me. *Ps.* Mine enemies have trodden me down all the day long: for there are many that fight against me.—Have mercy, *&c.* *During this and the next week,* Glory be to the Father *&c., is not said here, but the Introit is straightway repeated.*

Collect. SANCTIFY our fasts, we beseech Thee, O Lord: and mercifully grant to us the pardon of all our faults. *For 2nd Collect during this and the next week see* page 5.

Lesson, Jonas 3. IN those days, The word of the Lord came to Jonas the Prophet, the second time, saying, Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive, according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried, and said, Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying, Let neither men nor beasts, oxen nor sheep taste anything: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive: and will turn away from His fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and the Lord our God had mercy on His people.

Grad. O God, hearken to my prayer, give ear to the words of my mouth.—O God, save me in Thy Name, and in Thy strength deliver me. *Tract.* O Lord *&c., page* 100.

Gospel, John 7. AT that time, The Rulers and Pharisees sent ministers to apprehend Jesus. Jesus therefore said to them, Yet a little while I am with you: and then I go to Him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. The Jews therefore said among themselves, Whither will he go,

that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What is this saying that he hath said, Ye shall seek me, and shall not find me: and where I am, ye cannot come? And on the last and great day of the festivity, Jesus stood and cried, saying, If any man thirst, let him come to me, and drink. He that believeth in me, as the Scripture saith, Out of his belly shall flow rivers of living water. Now this He said of the Spirit which they should receive that believed in Him.

Offert. Turn, O Lord and deliver my soul: save me for Thy mercy's sake.

Secret. GRANT us, O Lord our God, that this salutary Offering may both cleanse us from our sins, and propitiate Thy Majesty. ***During this week, Preface No. 6, page 17.***

Com. The Lord of Hosts, He is the King of Glory.

P. Com. MAY the salutary participation of Thy Sacrament, we beseech Thee, O Lord, both cleanse and heal us.

Over the people. GRANT to Thy people, we beseech Thee, O Lord, health of mind and body: that cleaving to good works, they may ever deserve to be defended by Thy protection.

TUESDAY.

The Station is at St. Cyriacus's.

Introit. TARRY thou the Lord, do manfully; and let thine heart take courage, and wait for the Lord. *Ps.* The Lord is my light, and my salvation, whom shall I fear? Tarry thou *&c.*

Collect. MAY our fasts be acceptable to Thee, O Lord, we beseech Thee; these fasts which, by making expiation for our sins, may, we trust, render us worthy of Thy grace, and likewise lead us to the everlasting remedies.

Lesson. Dan. 14. IN those days, The Babylonians came to the king, and said to him, Deliver unto us Daniel, who hath destroyed Bel, and slain the dragon, or else we will destroy thee and thy house. And the king saw that they pressed upon him violently: and being constrained by necessity, he delivered Daniel to them. And they cast him into the den of lions, and he was there six days. And in the den there were seven lions, and they had given to them two car-

casses every day, and two sheep: but then they were not given unto them that they might devour Daniel. Now there was in Judea a Prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers. And the Angel of the Lord said to Habacuc, Carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den. And Habacuc said, Lord, I never saw Babylon, nor do I know the den. And the Angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit. And Habacuc cried, saying, O Daniel, thou servant of God, take the dinner that God hath sent thee. And Daniel said, Thou hast remembered me, O God, and Thou hast not forsaken them that love Thee. And Daniel arose and ate. And the Angel of the Lord presently set Habacuc again in his own place. And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold, Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, saying, Great art Thou, O Lord the God of Daniel. And he drew him out of the lions' den. But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him. Then said the king, Let all the inhabitants of the whole earth fear the God of Daniel: for He is the Saviour, working signs, and wonders in the earth: who hath delivered Daniel out of the lions' den.

Grad. Distinguish my cause, O Lord; from the evil and deceitful man, deliver me.—Send forth Thy light and Thy truth: they have led me, and brought me unto Thy holy hill.

Gospel, John 7. AT that time, Jesus walked in Galilee; for He would not walk in Judea, because the Jews sought to slay Him. Now the Jews' feast of Tabernacles was at hand. And His brethren said unto Him, Pass from hence, and go into Judea: that thy disciples also may see thy works which thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. For neither did His brethren believe in Him. Then Jesus said to them, My time is not yet come: but your time is always ready. The world cannot hate you: but me it hateth: because I give testimony of it, that its works are evil. Go ye up to this festival day, but I go not up to this

festival day: because my time is not accomplished. When He had said these things, He himself stayed in Galilee. But after His brethren were gone up, then went He also up to the feast, not openly, but as it were in secret. The Jews therefore sought Him on the festival day, and said, Where is he? And there was much murmuring among the multitude concerning Him. For some said, He is a good man. And others said, Nay, but he seduceth the people. Yet no man spoke openly of Him, for fear of the Jews.

Offert. Let all them hope in Thee that know Thy Name, O Lord: because Thou forsakest not them that seek Thee: sing ye unto the Lord that dwelleth in Sion, because He hath not forgotten the prayers of the poor.

Secret. WE bring a Sacrifice to be offered unto Thee, O Lord; may it be unto us the sign of temporal comfort, so that we despair not of the eternal promises.

Com. Redeem me, O God of Israel, from all my troubles.

P. Com. GRANT, we beseech Thee, Almighty God, that ever striving after those things which are divine, we may deserve to draw near to the heavenly gifts.

Over the people. GRANT us, we beseech Thee, O Lord, to persevere in the fellowship of Thy will: that the people who serve Thee may, during our days, increase both in merit and in number.

WEDNESDAY.

The Station is at St. Marcellus's.

Introit. THOU art my deliverer from the angry nations, Thou wilt lift me above them that rise up against me: O Lord, Thou wilt save me from the wicked man. *Ps.* I will love Thee, O Lord, my strength; The Lord is my rock, and my refuge, and my deliverer.—Thou art *&c.*

Collect. HAVING sanctified this our fast, do Thou, O God, mercifully enlighten the hearts of Thy faithful: and graciously grant a favourable hearing to the prayers of those upon whom Thou bestowest the sentiments of devotion.

Lesson, Lev. 19. IN those days, The Lord spoke unto Moses, saying, Speak to all the multitude of the children of Israel, and thou shalt say unto them, I am the Lord your God. Ye shall not steal. Ye shall not lie, neither shall any man deceive his neighbour. Thou shalt not swear

falsely by my Name, nor profane the Name of thy God. I am the Lord. Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that hath been hired by thee shall not abide with thee until the morning. Thou shalt not speak evil of the deaf, nor put a stumbling-block before the blind: but thou shalt fear the Lord thy God, because I am the Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honour the countenance of the mighty: but judge thy neighbour justly. Thou shalt not be a detractor nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour. I am the Lord. Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord. Keep ye my laws. For I am the Lord your God.

Grad. I shall extol Thee, O Lord, because Thou hast upheld me: and hast not allowed mine enemies to rejoice over me.—O Lord my God, I have cried to Thee, and Thou hast healed me: O Lord, Thou hast brought my soul from hell: Thou hast saved me from them that go down to the pit. *Tract.* O Lord, requite us not *&c.*, *pag.* 100.

Gospel, John 10. AT that time, It was the feast of the dedication at Jerusalem: and it was winter. And Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about Him, and said to Him, How long dost thou hold our souls in suspense? if thou be the Christ, tell us plainly. Jesus answered them, I speak to you, and ye believe not. The works that I do in the Name of my Father, they give testimony of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice; and I know them, and they follow me: and I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand. That which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father. I and the Father are one. Then took the Jews stones to stone Him. Jesus answered them, Many good works have I shewn you from my Father; for which of those works do ye stone me? The Jews answered Him, For a good work we stone thee not, but for blasphemy; and because that thou being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If He called them gods, to whom the word of God was spoken, and the Scrip-

ture cannot be broken, do ye say of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye will not believe me, believe the works: that ye may know and believe that the Father is in me, and I in the Father.

Offert. Deliver me from mine enemies, O my God; and from them that rise up against me, save me, O Lord.

Secret. GRANT, O merciful God, that we may with a sincere worship bring Thee this sacrifice of propitiation and praise.

Com. I will wash mine hands among the innocent, and compass Thine altar, O Lord: that I may hear the voice of Thy praise, and tell of all Thy wondrous works.

P. Com. HAVING received the blessing of this heavenly Gift, we suppliantly beseech Thee, Almighty God, that this same gift may be to us the channel alike of the sacrament and of salvation.

Over the people. ATTEND to our supplications, Almighty God: and to those upon whom Thou bestowest the hope of obtaining pardon, grant graciously the effect of Thy wonted mercy.

THURSDAY.

The Station is at St. Apollinaris's.

Introit. ALL that Thou hast done unto us, O Lord, Thou hast done in true judgment: because we have sinned against Thee, and have not obeyed Thy commandments: but give glory unto Thy Name, and deal with us according to the multitude of Thy mercy. *Ps.* Blessed are the undefiled in the way, that walk in the law of the Lord.—All that Thou *&c.*

Collect. GRANT, we beseech Thee, Almighty God, that the dignity of our human nature, impaired by excess, may be reformed by the pursuit of a health-giving moderation.

Lesson. Dan. 3. IN those days, Azarias prayed unto the Lord, saying, O Lord our God, deliver us not up for ever, we beseech Thee, for Thy Name's sake, and abolish not Thy covenant. And take not away Thy mercy from us for the sake of Abraham Thy beloved, and Isaac Thy servant, and Israel Thy holy one: to whom Thou hast spoken, promising

that Thou wouldest multiply their seed as the stars of heaven, and as the sand that is on the sea-shore. For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day because of our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first fruits before Thee, that we may find Thy mercy: nevertheless in a contrite heart and humble spirit let us be accepted. As in holocausts of rams, and bulls, and as in thousands of fat lambs, so let our sacrifice be made in Thy sight this day, that it may please Thee: for there is no confusion to them that trust in Thee. And now we follow Thee with all our heart, and we fear Thee, and seek Thy face. Put us not to shame, but deal with us according to Thy gentleness, and according to the multitude of Thy mercies. And deliver us according to Thy wonderful works, and give glory to Thy Name, O Lord: and let all them be confounded that shew evil to Thy servants, let them be confounded in all Thy might, and let their strength be broken. And let them know that Thou art the Lord, the only God, and glorious over all the world, O Lord our God.

Grad. Bring up sacrifices, and enter into His courts: adore the Lord in His holy court.—The Lord will discover the thick woods, and in His temple shall all tell His glory.

Gospel, Luke 7. AT that time, One of the Pharisees desired Jesus to eat with him. And He went into the house of the Pharisee, and sat down to meat. And behold, a woman that was in the city, a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment: and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the Pharisee, who had invited Him, seeing it, spoke within himself, saying, This man, if he were a Prophet, would know surely who and what manner of woman this is that toucheth him: that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee. But he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said, I suppose that he, to whom he forgave most. And He said to him, Thou hast judged rightly. And turning to the woman, He said

unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, the same loveth less. And He said to her, Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee, go in peace.

Offert. By the waters of Babylon, there we sat and wept, whilst we remembered thee, O Sion.

Secret. O LORD our God, who hast ordained that more especially of those things which Thou hast created for the support of our frailty, there should be appointed Gifts to be dedicated unto Thy Name: grant, we beseech Thee, that they may become both a help in our present life, and a sacrament for eternity.

Com. Be mindful of Thy word unto Thy servant, O Lord, in which Thou hast given me hope: this hath comforted me in my humiliation.

P. Com. WHAT with the mouth we have taken, O Lord, may we with a pure mind receive: and from a temporal gift, may it become to us an everlasting remedy.

Over the people. BE merciful unto Thy people, we beseech Thee, O Lord: that rejecting the things which displease Thee, they may rather be filled with the delight of Thy commandments.

FRIDAY.

The Feast of the Seven Sorrows of the B. V. Mary is kept on this day.)

The Station is at St. Stephen's on the Cœlian Hill.

Introit. HAVE mercy on me, O Lord, for I am troubled: deliver me, and save me from the hands of mine enemies, and from them that persecute me: O Lord, let me not be confounded, for I have called upon Thee. *Ps.* In Thee, Lord, have I hoped, let me not be confounded for ever: in Thy justice deliver me.—Have mercy *&c*

Collect. GRACIOUSLY pour forth Thy grace into our hearts, we beseech Thee, O Lord: that repressing our sins by a voluntary chastisement, we may rather suffer in this life, than be condemned to eternal punishment.

Lesson, Jer. 17. IN those days, Jeremias said, O Lord, all they that forsake Thee shall be confounded: they that depart from Thee, shall be written in the earth: because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for Thou art my praise. Behold, they say to me, Where is the word of the Lord? Let it come. And I am not troubled, following Thee for my pastor: and I have not desired the day of man, Thou knowest. That which went out of my lips, hath been right in Thy sight. Be not Thou a terror unto me, Thou art my hope in the day of affliction. Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction, destroy them: O Lord our God.

Grad. Mine enemies spoke peacefully unto me: and in their anger they were troublesome to me.--Thou hast seen, O Lord, be not silent: depart not from me. *Tract.* O Lord, requite us *&c.* page 100.

Gospel, John 11. AT that time, The Chief Priests and the Pharisees gathered a council against Jesus, and said, What do we, for this man doeth many miracles? If we let him alone so, all will believe in Him, and the Romans will come, and take away our place and nation. But one of them named Caiphas, being the High Priest of that year, said to them, Ye know nothing, neither do ye consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself: but being the High Priest of that year, he prophesied that Jesus should die for the nation: and not only for the nation, but to gather together in one the children of God that were dispersed. From that day therefore they devised to put Him to death. Wherefore Jesus walked no more openly among the Jews, but He went into a country near the desert, unto a city that is called Ephrem, and there He abode with His disciples.

Offert. Blessed art Thou, O Lord, teach me Thy justifications: and deliver me not unto the proud that calumniate me: and I will answer a word unto them that reproach me.

Secret. GRANT, O merciful God, that we may ever worthily serve at Thine altars: and be saved by our constant participation in their mysteries.

Com. Deliver me not, O Lord, to the will of them that persecute me: for wicked witnesses have risen up against me, and iniquity hath lied against itself.

P. Com. MAY we never lose the perpetual protection of the Sacrament which we have received, O Lord: and may it ever drive away from us all that is hurtful.

Post Com. GRANT, we beseech Thee, Almighty God, that we, who seek the grace of Thy protection, may, being delivered from all ills, serve Thee with secure minds.

SATURDAY.

The Station is at St. John's before the Latin Gate.

Introit, Have mercy *&c.*, *as on Friday*, p. S. 59.

Collect. MAY the people that is dedicated to Thee progress, we beseech Thee, O Lord, in the sentiments of a pious devotion, that instructed in these sacred Mysteries, the more they become pleasing to Thy Majesty, the more they may abound in choicest gifts.

Lesson, Jer. 18. IN those days, The wicked Jews said one to another. Come, and let us invent devices against the Just for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us give no heed to all his words. Give heed to me, O Lord, and hear the voice of mine adversaries. Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in Thy sight, to speak good for them, and to turn away Thine indignation from them. Therefore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children, and be widows: and let their husbands be put to death: let their young men be slain with the sword in battle. Let a cry be heard out of their houses: for Thou shalt bring the robber suddenly upon them, because they have digged a pit to take me, and have hid snares for my feet. But Thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from Thy sight: let them be overthrown before Thine eyes: in the time of Thy wrath do Thou destroy them, O Lord our God.

Grad., **Mine enemies, as on Friday, p. S. 60, but without the Tract.**

Gospel, John 12. AT that time, The Chief Priests thought to kill Lazarus also: because many of the Jews by reason of him went away, and believed in Jesus. And on the next day a great multitude, that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him, and cried, Hosanna, blessed is He that cometh in the Name of the Lord, the King of Israel. And Jesus found a young ass, and sat upon it, as it is written, Fear not, thou daughter of Sion: behold thy King cometh sitting on an ass's colt. These things His disciples did not know at the first: but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. The multitude therefore gave testimony, which was with Him when He called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet Him: because they heard that He had done this miracle. The Pharisees therefore said among themselves, See ye that we prevail nothing? behold, the whole world is gone after Him. Now there were certain Gentiles among them that came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus. But Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. Amen, amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his life in this world keepeth it unto life everlasting. If any man minister unto me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify Thy Name. A voice therefore came from heaven, I have both glorified It, and will glorify It again. The multitude therefore that stood and heard, said that it thundered. Others said, An Angel spoke to Him. Jesus answered, and said, This voice came not because of me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this He said,

signifying what death He should die.) The multitude answered Him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst ye have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst ye have the light, believe in the light, that ye may be the children of light. These things Jesus spoke, and He went away, and hid Himself from them. *Offert. and Com., as on Friday*, p. S. 60.

Secret. MERCIFULLY absolve us, we beseech Thee, O Lord, from all offences and dangers: us whom Thou grantest to partake in so great a Mystery.

P. Com. FILLED with the abundance of this divine gift, we beseech Thee, O Lord our God, that we may ever live in the participation thereof.

Over the people. MAY Thy right hand, we beseech Thee, O Lord, protect Thy suppliant people, and graciously instruct those who have been purified: that by means of this present comfort, they may advance towards the good things of the future.

TUESDAY IN HOLY WEEK.

The Passion of Our Lord Jesus Christ according to St. Mark.
(Omitted in the body of the Missal, page 146.)

Chaps. 14 and 15 AT that time, The feast of the Pasch and of the Unleavened Bread was after two days; and the Chief Priests and Scribes sought how they might by some wile lay hold of Jesus and kill Him. But they said, Not on the festival-day, lest there should be a tumult among the people. And when He was in Bethany, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment, of precious spikenard: and breaking the alabaster box, she poured it out upon His head. Now there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone: why molest ye her? She hath wrought a good work upon me. For the poor ye

have always with you; and whensoever ye will, ye may do them good; but me ye have not always. What she could she hath done: she is come beforehand to anoint my body for the burial. Amen, I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told, for a memorial of her. And Judas Iscariot, one of the Twelve, went to the Chief Priests, to betray Him to them. Who hearing it, were glad; and they promised him that they would give him money: and he sought how he might conveniently betray Him. Now on the first day of the unleavened bread, when they sacrificed the Pasch, the disciples say to Him, Whither wilt Thou that we go, and prepare for Thee to eat the Pasch? And He sendeth two of His disciples, and saith to them, Go ye into the city, and there shall meet you a man carrying a pitcher of water; follow him; and whithersoever he shall go in, say to the master of the house, The Master saith, Where is my refectory, where I may eat the Pasch with my disciples? And he will shew you a large dining-room furnished: and there prepare ye for us. And His disciples went their way, and came into the city; and they found as He had told them: and they prepared the Pasch. And when evening was come, He cometh with the Twelve: and when they were at table, and eating, Jesus saith, Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful, and to say to Him, one by one, Is it I? Who saith to them, One of the Twelve that dippeth his hand with me in the dish. And the Son of Man indeed goeth, as it is written of Him; but woe to that man by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread: and blessing, broke, and gave to them, and said, Take ye; this is my body. And having taken the chalice giving thanks, He gave it to them, and they all drank of it. And He said to them, This is my blood of the new testament, which shall be shed for many. Amen I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the Kingdom of God. And when they had said a hymn, they went forth to the Mount of Olives. And Jesus saith to them, All ye shall be scandalised in my regard this night: for it is written, I will strike the shepherd, and the sheep shall be scattered. But after I shall be risen again, I will go before you into Galilee. But Peter saith to Him, Although all be scandalised in Thee, yet not I. And Jesus saith to him, Amen I say to thee, To-day,

even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently, Although I should die together with Thee, I will not deny Thee. And in like manner also said they all. And they came to a farm called Gethsemani: and He saith to His disciples, Sit ye here, while I pray. And He taketh Peter, and James, and John with Him; and He began to fear and to be heavy; and He saith to them, My soul is sorrowful even unto death: stay ye here and watch. And when He was gone forward a little, He fell flat on the ground; and prayed that if it might be, the hour might pass from Him. And He said, Abba, Father, all things are possible to Thee: take away this cup from me: but not what I will, but what Thou wilt. And He cometh, and findeth them sleeping. And He saith to Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch ye and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. And going away again, He prayed, saying the same words. And when He returned, He found them again asleep (for their eyes were heavy), and they knew not what to answer Him. And He cometh the third time, and saith to them, Sleep now, and take your rest. It is enough; the hour is come; behold, the Son of Man shall be betrayed into the hands of sinners. Rise up, let us go; behold, he that will betray me is at hand. And while He was yet speaking cometh Judas Iscariot, one of the Twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the Elders. And he that betraved Him had given them a sign, saying, Whomsoever I shall kiss, that is He: lay hold of Him, and lead Him away carefully. And when he was come, immediately going up to Him, he saith, Hail, Rabbi: and he kissed Him. But they laid hands on Him, and held Him. And one of them that stood by, drawing a sword, struck a servant of the Chief Priest, and cut off his ear. And Jesus answering, said to them, Are ye come out, as to a robber, with swords and staves, to apprehend me? I was daily with you in the temple teaching, and ye laid not hands on me. But, that the Scriptures may be fulfilled. Then His disciples leaving Him, all fled. And a certain young man followed Him, having a linen cloth cast about his naked body; and they laid hold of him: but he, casting off the linen cloth, fled from them naked. And they brought Jesus to the High Priest: and all the Priests and the Scribes and the Elders assembled together. And Peter followed Him afar off, even into the court of the High

Priest; and he sat with the servants at the fire, and warmed himself. And the Chief Priests and all the council sought for evidence against Jesus, that they might put Him to death and found none: for many bore false witness against Him, and their evidence agreed not. And some rising up, bore false witness against Him, saying, We heard him say, I will destroy this temple, made with hands, and within three days I will build another, not made with hands: and their witness did not agree. And the High Priest rising up in the midst, asked Jesus, saying, Answerest thou nothing to the things that are laid to thy charge by these men? But He held His peace, and answered nothing. Again the High Priest asked Him, and said to Him, Art thou the Christ, the Son of the blessed God? And Jesus said to him, I am: and ye shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the High Priest rending his garments, saith, What need we any further witnesses? Ye have heard the blasphemy. What think ye? Who all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophesy. And the servants struck Him with the palms of their hands. Now when Peter was in the court below, there cometh one of the maid-servants of the High Priest; and when she had seen Peter warming himself, looking on him, she saith, Thou also wast with Jesus of Nazareth. But he denied, saying, I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew. And again a maid-servant seeing him, began to say to the standers-by, This is one of them. But he denied again. And after a while, they that stood by said again to Peter, Surely thou art one of them, for thou art also a Galilean. But he began to curse and to swear, saying, I know not this man of whom ye speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said to him, Before the cock crow twice, thou shalt deny me thrice. And he began to weep. And straightway in the morning, the Chief Priests holding a consultation with the Elders and the Scribes and the whole council, binding Jesus, led Him away, and delivered Him to Pilate. And Pilate asked Him, Art thou the king of the Jews? But He answering, saith to him, Thou sayest it. And the Chief Priests accused Him in many things. And Pilate again asked Him, saying, Answerest thou nothing? behold, in how many things they accuse thee. But Jesus still answered nothing, so that

Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they desired. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do as he had ever done unto them. And Pilate answered them, and said, Will ye that I release to you the King of the Jews? For he knew that the Chief Priests had delivered Him up out of envy. But the Chief Priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them, What will ye then that I do to the King of the Jews? But they again cried out, Crucify him. And Pilate saith to them, Why, what evil hath he done? But they cried out the more, Crucify him. So Pilate, willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged Him, to be crucified. And the soldiers led Him into the court of the Pretorium; and they call together the whole band, and clothe Him with purple; and platting a crown of thorns, they put it upon Him. And they began to salute Him, Hail, King of the Jews. And they struck His head with a reed; and they did spit on Him; and bowing their knees, worshipped Him. And after they had mocked Him, they took off the purple from Him, and put His own garments on Him: and they led Him out to crucify Him. And they forced one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up His cross. And they bring Him into the place called Golgotha, which, being interpreted, is the place of Calvary. And they gave Him to drink wine mingled with myrrh; but He took it not. And crucifying Him, they divided His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him; and the inscription of His cause was written over, The King of the Jews. And with Him they crucify two thieves, the one on His right hand, and the other on His left; and the Scripture was fulfilled which saith, And with the wicked He was reputed. And they that passed by blasphemed Him, wagging their heads, and saying, Vah, thou that destroyest the temple of God, and in three days buildest it up again, save Thyself, coming down from the cross. In like manner, also, the Chief Priests with the Scribes, mocking, said one to another, Others he saved, himself he cannot save. Let Christ the King of Israel come down from the cross, that

we may see, and believe. And they that were crucified with Him reviled Him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour; and at the ninth hour, Jesus cried out with a loud voice, saying, Eloi, Eloi, lamma sabacthani? which is, being interpreted, My God, my God, why hast Thou forsaken me? And some of the standers-by, hearing, said, Behold, he calleth Elias. And one running, and filling a sponge with vinegar, and putting it upon a reed, gave Him to drink, saying, Stay, let us see if Elias will come to take him down. And Jesus, having cried out with a loud voice, gave up the ghost. (*Here kneel, and pause.*) And the veil of the temple was rent in twain, from the top to the bottom. And the Centurion, that stood over against Him, seeing that, crying out in this manner, He had given up the ghost, said, Indeed this man was the Son of God. And there were also women looking on afar off; among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph and Salome; who also, when He was in Galilee, followed Him, and ministered to Him; and many other women that came up with Him to Jerusalem.

The following is said as a Gospel, the Munda cor *being said first.*

AND when evening was now come (because it was the Parasceve, that is, the day before the Sabbath), Joseph of Arimathea, a noble counsellor who was also himself looking for the Kingdom of God, came, and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that He should be already dead; and sending for the Centurion, he asked him if He were already dead. And when he had understood it by the Centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking Him down, wrapped Him up in the fine linen, and laid Him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

Wednesday in Holy Week.

The Passion of our Lord Jesus Christ, according to St. Luke.
(*Omitted in the body of the Missal*, page 148.)

Chaps. 22 *and* 23. AT that time, The feast of the unleavened bread, which is called the Pasch, was at hand; and the Chief Priests and the Scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the

Twelve: and he went and discoursed with the Chief Priests and the magistrates, how he might betray Him to them. And they were glad, and covenanted to give him money; and he promised. And he sought opportunity to betray Him, in the absence of the multitude. And the day of the unleavened bread came, on which it was necessary that the Pasch should be killed. And He sent Peter and John, saying, Go and prepare us the Pasch, that we may eat. But they said, Where wilt Thou that we prepare? And He said to them, Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in; and ye shall say to the good man of the house, The Master saith to thee, Where is the guest-chamber, where I may eat the Pasch with my disciples? And he will shew you a large supper-room furnished; and there prepare. And they going, found as He had said to them; and made ready the Pasch. And when the hour was come, He sat down, and the twelve Apostles with Him. And He said to them, With desire have I desired to eat this Pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the Kingdom of God. And having taken the chalice, He gave thanks, and said, Take, and divide it among you; for I say to you, that I will not drink of the fruit of the vine till the Kingdom of God come. And taking bread, He gave thanks, and brake, and gave to them, saying, This is my body which is given for you. This do for a remembrance of me. In like manner the chalice also, after He had supped, saying, This is the Chalice, the New Testament in my Blood, which shall be shed for you. But yet, behold, the hand of him that betrayeth me is with me on the table. And the Son of Man indeed goeth, according to that which is determined: but yet woe to that man by whom He shall be betrayed. And they began to enquire among themselves which of them it was that should do this thing. And there was also a strife among them, which of them should seem to be greater. And He said to them, The Kings of the Gentiles lord it over them, and they that have power over them are called beneficent. But not so you: but he that is greater among you, let him be as the younger: and he that is leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth. And ye are they who have continued with me in my temptations; and I appoint to you, as my Father hath appointed to me, a

kingdom: that ye may eat and drink at my table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren. Who said to Him, Lord, I am ready to go with Thee both into prison and to death. And He said, I say to thee, Peter, the cock shall not crow this day till thou hast thrice denied that thou knowest me. And He said to them, When I sent you without purse, and scrip, and shoes, did ye want any thing? But they said, Nothing. Then said He unto them, But now he that hath a purse, let him take it, and likewise a scrip: and he that hath no sword, let him sell his garment and buy one. For I say to you, that this that is written must yet be fulfilled in me, And He was reckoned among the wicked: for the things concerning me have an end. But they said, Lord, behold here are two swords. And He said to them, It is enough. And going out, He went, according to His custom, to the mount of Olives: and His disciples also followed Him. And when He was come to the place, He said to them, Pray, lest ye enter into temptation. And He was withdrawn away from them a stone's cast; and kneeling down, He prayed, saying, Father, if Thou wilt, remove this cup from me; but yet not my will, but Thine, be done. And there appeared to Him an Angel from heaven, strengthening Him: and being in an agony, He prayed the longer; and His sweat became as drops of blood, trickling down upon the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And He said to them, Why sleep ye? arise, pray, lest ye enter into temptation. And as He was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and drew near to Jesus to kiss Him. And Jesus said to him, Judas, betrayest thou the Son of Man with a kiss? And they that were about Him, seeing what would follow, said to Him, Lord, shall we strike with the sword? And one of them struck the servant of the High Priest, and cut off his right ear. But Jesus answering, said, Suffer ye thus far. And when He had touched his ear, He healed him. And Jesus said to the Chief Priests and Magistrates of the Temple, and the Elders that were come to Him, Are ye come out, as it were against a thief, with swords and clubs? When I was daily with you in the Temple, ye stretched not forth hands

against me; but this is your hour, and the power of darkness. And apprehending Him, they led Him to the High Priest's house; but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. And when a certain maid had seen him sitting at the light, and had looked at him, she said, This man was also with Him. But he denied Him, saying, Woman, I know Him not. And after a little while, another seeing him, said, Thou also art one of them. But Peter said, O man, I am not. And after the space as it were of one hour, another certain man affirmed, saying, Of a truth this man was also with Him, for he is also a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew. And the Lord, turning, looked on Peter. And Peter remembered the word of the Lord, as He had said, Before the cock crow, thou shalt deny me thrice. And Peter, going out, wept bitterly. And the men that held Him mocked Him and struck Him; and they blind-folded Him, and smote His face; and asked Him, saying, Prophesy, who is it that struck thee? And blaspheming, many other things they said against Him. And as soon as it was day, the Elders of the people, and the Chief Priests and Scribes, came together, and brought Him into their council, saying, If thou be the Christ, tell us. And He said to them, If I tell you, ye will not believe me; and if I also ask you, ye will not answer me, nor let me go. But hereafter the Son of Man shall be sitting on the right hand of the power of God. Then said they all, Art thou, then, the Son of God? Who said, Ye say that I am. And they said, What need we any further testimony? for we ourselves have heard it from His own mouth. And the whole multitude of them, rising up, led Him to Pilate. And they began to accuse Him, saying, We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He is Christ the King. And Pilate asked Him, saying, Art thou the King of the Jews? But He answering, said, Thou sayest it. And Pilate said to the Chief Priests and to the multitudes, I find no cause in this man. But they were more earnest, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that He was of Herod's jurisdiction, he sent Him away to Herod, who was also himself at Jerusalem in those days. And Herod, seeing Jesus, was very glad; for

he was desirous of a long time to see Him, because he had heard many things of Him, and hoped to see some sign wrought by Him. And He questioned Him in many words; but He answered him nothing. And the Chief Priests and the Scribes stood by, earnestly accusing Him. And Herod with his army set Him at nought; and mocked Him, having put on Him a white garment; and sent Him back to Pilate. And Herod and Pilate were made friends that same day; for before they were enemies one to another. And Pilate calling together the Chief Priests, and the Magistrates, and the people, said to them, Ye have presented unto me this man as one that perverteth the people, and behold, I, having examined him before you, find no cause in this man in those things wherein ye accuse him. No, nor Herod neither; for I sent you to him, and behold nothing worthy of death is done to him. I will chastise him therefore, and release him. Now of necessity he had to release unto them one upon the feast-day: but the whole multitude together cried out, saying, Away with this man, and release unto us Barabbas. Who, for a certain sedition made in the city, and for a murder, was cast into prison. But Pilate again spoke to them, desiring to release Jesus. But they cried again, saying, Crucify him! crucify him! And he said to them a third time, Why, what evil hath he done? I find no cause of death in him: I will chastise him therefore; and let him go. But they were instant with loud voices requiring that He might be crucified: and their voices prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him who, for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered over to their will. And as they led Him away, they laid hold of one Simon of Cyrene, coming out of the country, and they laid the cross on him to carry after Jesus. And there followed Him a great multitude of people, and of women, who bewailed, and lamented Him. But Jesus turning to them, said, Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. For behold, the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the breasts that have not given suck. Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other, malefactors, led with Him to be put to death. And when they were come to the place which is

called Calvary, they crucified Him there; and the robbers, one on the right hand, and the other on the left. And Jesus said, Father, forgive them: for they know not what they do. But they divided His garments and cast lots. And the people stood beholding, and the rulers with them derided Him, saying, He saved others, let him save himself, if he be Christ, the elect of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If thou be the King of the Jews, save thyself. And there was also a superscription written over Him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews. And one of those robbers who were hanged, blasphemed Him, saying, If thou be Christ, save thyself, and us. But the other answering, rebuked him, saying, Neither dost thou fear God, seeing thou art under the same condemnation. And we indeed justly, for we receive the due reward of our deeds, but this man hath done no evil. And he said to Jesus, Lord, remember me, when Thou shalt come into Thy Kingdom. And Jesus said to him, Amen I say to thee, this day shalt thou be with me in paradise. And it was almost the sixth hour: and there was darkness over all the earth until the ninth hour: and the sun was darkened; and the veil of the temple was rent in the midst. And Jesus crying with a loud voice said, Father, into Thy hands I commend my spirit. And saying this, He gave up the ghost. (*Here kneel, and pause.*) Now the Centurion seeing what was done, glorified God, saying, Indeed this was a just man. And all the multitude of them that were come together to that sight, and saw the things that were done, returned, striking their breasts. And all His acquaintance, and the women that had followed Him from Galilee, stood afar off, beholding these things.

Here the Priest says the Munda cor, page 7.

Gospel. AND behold, there was a man named Joseph, who was a counsellor, a good and just man (the same had not consented to their counsel and doings), of Arimathea, a city of Judea, who also himself looked for the Kingdom of God. This man went to Pilate, and begged the body of Jesus: and taking Him down, he wrapped Him in fine linen, and laid Him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

MAUNDY THURSDAY.

AT VESPERS.

After the Pater noster *and* Ave Maria *have been said secretly, the Vespers are commenced from the first Anthem : without chant.*

Anth. Calicem salutaris accipiam, et nomen Domini invocabo.

Anth. I will take the chalice of salvation, and call upon the Name of the Lord.

Ps. 115. CREDIDI, propter quod locutus sum: ego autem humiliatus sum nimis.

I BELIEVED, and therefore did I speak: but I was humbled exceedingly.

Ego dixi in excessu meo: Omnis homo mendax.

I said in mine excess: Every man is a liar.

Quid retribuam Domino pro omnibus quæ retribuit mihi?

What shall I render to the Lord: for all that He hath rendered to me?

Calicem salutaris accipiam: et nomen Domini invocabo.

I will take the chalice of salvation: and call upon the Name of the Lord.

Vota mea Domino reddam coram omni populo ejus: pretiosa in conspectu Domini mors Sanctorum ejus.

I will pay my vows to the Lord before all His people: precious in the sight of the Lord is the death of His Saints.

O Domine, quia ego servus tuus: ego servus tuus, et filius ancillæ tuæ.

O Lord, for I am Thy servant: I am Thy servant, and the son of Thine handmaid.

Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Thou hast broken my bonds: I will offer Thee the sacrifice of praise, and call upon the Name of the Lord.

Vota mea Domino reddam in conspectu omnis populi ejus: in atriis domus Domini, in medio tui, Jerusalem.

I will pay my vows to the Lord in the sight of all His people: in the courts of the house of the Lord, in thy midst, O Jerusalem.

Anth. Calicem salutaris accipiam: et nomen Domini invocabo.

Anth. I will take the chalice of salvation: and call upon the Name of the Lord.

Anth. Cum his qui oderunt pacem, eram pacificus: dum loquebar illis, impugnabant me gratis.

Anth. With them that hate peace, I was peaceable: whilst I spoke to them, they fought against me without cause.

Ps. 119. AD Dominum cum tribularer clamavi: et exaudivit me.

Domine, libera animam meam a labiis iniquis: et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi: ad linguam dolosam?

Sagittæ potentis acutæ: cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est; habitavi cum habitantibus Cedar: multum incola fuit anima mea.

Cum his, qui oderunt pacem, eram pacificus: cum loquebar illis, impugnabant me gratis.

Anth. Cum his, qui oderunt pacem eram pacificus: dum loquebar illis, impugnabant me gratis.

Anth. Ab hominibus iniquis libera me, Domine.

Ps. 139. ERIPE me, Domine, ab homine malo: a viro iniquo eripe me.

Qui cogitaverunt iniquitates in corde: tota die constituebant prœlia.

Acuerunt linguas suas sicut serpentis: venenum aspidum sub labiis eorum.

Custodi me, Domine, de manu peccatoris: et ab hominibus iniquis eripe me:

Qui cogitaverunt supplantare gressus meos: abscondérunt superbi laqueum mihi.

Et funes extenderunt in

UNTO the Lord in my trouble I cried: and He heard me.

O Lord, deliver my soul from wicked lips: and a deceitful tongue.

What shall be given thee, or what shall be added to thee: to a deceitful tongue?

The sharp arrows of the mighty: with coals that lay waste.

Woe is me, that my sojourning is prolonged: I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

With them that hated peace I was peaceable: when I spoke to them, they fought against me without cause.

Anth. With them that hate peace, I was peaceable: whilst I spoke to them, they fought against me without cause.

Anth. From wicked men deliver me, O Lord.

DELIVER me, O Lord, from the evil man: from the wicked man rescue me.

Who have devised iniquities in their hearts: all the day long they designed battles.

They have sharpened their tongues like a serpent: adders' poison is under their lips.

Keep me, O Lord, from the hand of the sinner: and from unjust men deliver me:

Who have proposed to supplant my steps: the proud have hid a net for me.

And they have stretched

laqueum: juxta iter scandalum posuerunt mihi.

out cords for a snare: they have laid for me a stumbling-block by the way.

Dixi Domino, Deus meus es tu: exaudi, Domine, vocem deprecationis meæ.

I said unto the Lord, Thou art my God: O Lord, hear the voice of my supplication.

Domine, Domine, virtus salutis meæ: obumbrasti super caput meum in die belli.

O Lord, Lord, the strength of my salvation: Thou hast covered my head in the day of battle.

Ne tradas me, Domine, a desiderio meo peccatori: cogitaverunt contra me, ne derelinquas me, ne forte exaltentur.

Give me not up, O Lord, from my desire to the wicked: they have plotted against me; forsake me not Thou, lest they triumph.

Caput circuitus eorum: labor labiorum ipsorum operiet eos.

The head of their compassing me about: the labour of their lips shall overwhelm them.

Cadent super eos carbones, in ignem dejicies eos: in miseriis non subsistent.

Burning coals shall fall upon them, Thou wilt cast them into the fire: in miseries they shall not be able to stand.

Vir linguosus non dirigetur in terra: virum injustum mala capient in interitu.

A man full of tongue shall not be established in the earth: evils shall seize the unjust man unto destruction.

Cognovi quia faciet Dominus judicium inopis: et vindictam pauperum.

I know that the Lord will do justice to the needy: and avenge the poor.

Verumtamen justi confitebuntur nomini tuo: et habitabunt recti cum vultu tuo.

But the just shall give glory to Thy Name: and the upright shall dwell with Thy countenance.

Anth. Ab hominibus iniquis libera me, Domine.

Anth. From wicked men deliver me, O Lord.

Anth. Custodi me a laqueo quem statuerunt mihi, et a scandalis operantium iniquitatem.

Anth. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

Ps. 140. DOMINE, clamavi ad te, exaudi me: intende voci meæ cum clamavero ad te.

I HAVE cried unto Thee, O Lord, hear me: hearken to my voice when I cry unto Thee.

Dirigatur oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum, sacrificium vespertinum.

Pone, Domine, custodiam ori meo: et ostium circumstantiæ labiis meis.

Non declines cor meum in verba malitiæ: ad excusandas excusationes in peccatis,

Cum hominibus operantibus iniquitatem: et non communicabo cum electis eorum.

Corripiet me justus in misericordia, et increpabit me: oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum: absorpti sunt juncti petræ judices eorum

Audient verba mea quoniam potuerunt: sicut crassitudo terræ erupta est super terram.

Dissipata sunt ossa nostra secus infernum: quia ad te, Domine, Domine, oculi mei: in te speravi, non auferas animam meam.

Custodi me a laqueo quem statuerunt mihi: et a scandalis operantium iniquitatem.

Cadent in retiaculo ejus peccatores: singulariter sum ego, donec transeam.

Ant. Custodi me a laqueo quem statuerunt mihi, et a

Let my prayer be directed as incense in Thy sight: the lifting up of my hands, as an evening sacrifice.

Set a watch before my mouth, O Lord: and a door round about my lips.

Incline not my heart to evil words: to make excuses in sins,

With men that work iniquity: and I will not communicate with the choicest of them.

The just shall correct me in mercy, and reprove me: but let not the oil of the sinner fatten my head.

For my prayer also shall still be against the things with which they are well pleased: their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed: as when the thickness of the earth is broken up upon the ground.

Our bones are scattered by the side of hell: but unto Thee, O Lord, Lord, are mine eyes; in Thee have I put my trust, take not away my soul.

Keep me from the snare which they have laid for me: and from the stumbling-blocks of them that work iniquity.

The wicked shall fall in His net: I am alone, until I pass.

Ant. Keep me from the snare which they have laid

scandalis operantium iniquitatem.

Anth. Considerabam ad dexteram, et videbam, et non erat qui cognosceret me.

for me, and from the stumbling-blocks of them that work iniquity.

Anth. I looked about on my right, and beheld, and there was none that knew me.

Ps. 141. VOCE mea ad Dominum clamavi: voce mea ad Dominum deprecatus sum.

Effundo in conspectu ejus orationem meam: et tribulationem meam ante ipsum pronuntio.

In deficiendo ex me spiritum meum: et tu cognovisti semitas meas.

In via hac qua ambulabam: absconderunt laqueum mihi.

Considerabam ad dexteram et videbam: et non erat qui cognosceret me.

Periit fuga a me: et non est qui requirat animam meam.

Clamavi ad te, Domine: dixi, Tu es spes mea, portio mea in terra viventium.

Intende ad deprecationem meam: quia humiliatus sum nimis.

Libera me a persequentibus me: quia confortati sunt super me.

Educ de custodia animam meam ad confitendum nomini tuo: me expectant justi, donec retribuas mihi.

Anth. Considerabam ad dexteram et videbam, et non erat qui cognosceret me.

I CRIED unto the Lord with my voice: with my voice I made supplication unto the Lord.

In His sight I pour out my prayer: and before Him I declare my trouble.

When my spirit failed me: then knewest Thou my paths.

In this way wherein I walked: have they hidden a snare for me.

I looked on my right, and beheld: and there was none that would know me.

Flight hath failed me: and there is none that regardeth my soul.

I cried unto Thee, O Lord; I said, Thou art my hope, my portion in the land of the living.

Attend to my supplication: for I am brought very low.

Deliver me from my persecutors: for they are stronger than I.

Bring my soul out of prison, that I may praise Thy Name: the just wait for me, until Thou reward me.

Anth. I looked about on the right hand, and beheld, and there was none that knew me.

Anth. at the Magnificat. Coenantibus autem illis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis.

Anth. at the Magnificat. As they were at supper Jesus took bread, and blessed and broke it, and gave it to His disciples.

MAGNIFICAT: anima mea Dominum:

Et exultavit spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum Nomen ejus.

Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: Abraham, et semini ejus in sæcula.

MY soul doth magnify the Lord:

And my spirit hath rejoiced in God my Saviour.

For He hath regarded the lowliness of His handmaid; for behold, from henceforth, all generations shall call me blessed.

For He that is mighty, hath done great things to me: and holy is His Name.

And His mercy is from generation to generations: to them that fear Him.

He hath shown might in His arm: He hath scattered the proud in the conceit of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath holpen Israel His servant: being mindful of His mercy.

As He spoke to our fathers: to Abraham and to his seed for ever.

The Anth. Coenantibus *is then repeated; after which is said,*

Christus factus est pro nobis obediens usque ad mortem.

Christ became obedient for us unto death.

To which on Good Friday is added,

Mortem autem Crucis.

Even the death of the Cross.

Then secretly the Pater noster, *and after it, in a subdued voice, the Psalm,* Miserere, *page* 11; *and finally the Prayer,* Look down, we beseech Thee *&c., page* 149.

The Stripping of the Altars.

After Vespers the Priest, with his attendants, strips first the High-Altar, and then the other Altars, of their cloths and ornaments: saying the while,

Anth. Diviserunt sibi vestimenta mea: et super vestem meam miserunt sortem.

Anth. They parted my garments among them: and upon my vesture cast lots.

and the whole of Ps. 21, Deus, Deus meus.

The Maundy or Washing of the Feet.

At a convenient hour after the stripping of the Altars, the Clergy meet to perform the 'Maundy,' or 'Commandment.' *The Prelate or Superior, in alb, stole, and cope of a violet colour, comes to the place appointed, accompanied by a Deacon and a Subdeacon in white vestments. The Gospel for Mass, St. John* 13, *page* 150, *is then sung by the Deacon with the usual ceremonies. After the Gospel, the Prelate lays aside his cope, and girds himself with a towel: then, on his knees and bare-headed, he washes, wipes, and kisses the right foot of those selected for the ceremony: during which the following Anthems &c. are sung:*

Anth. MANDATUM novum do vobis: ut diligatis invicem, sicut dilexi vos, dicit Dominus. *Ps.* Beati immaculati in via: qui ambulant in lege Domini.—Mandatum novum *&c.*

I GIVE you a new commandment: that ye love one another, as I have loved you, saith the Lord. *Ps.* Blessed are the undefiled in the way: that walk in the law of the Lord.—I give *&c.*

The Anthems and Verses marked for repetition are repeated up to the Ps., or first break.

Anth. Postquam surrexit Dominus a cœna, misit aquam in pelvim, et cœpit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. *Ps.* Magnus Dominus et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. — Postquam surrexit Dominus *&c.*

Anth. After the Lord had risen from supper, He poured water into a basin, and began to wash the feet of His disciples; this was the example He left them. *Ps.* Great is the Lord, and greatly to be praised: in the city of our God, in His holy mountain. —After *&c.*

Anth. Dominus Jesus postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis, ego Dominus et Magister? Exemplum dedi vo-

Anth. The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know ye what I, your Lord and Master, have done to you? I have

bis, ut et vos ita faciatis. *Ps.* Benedixisti, Domine, terram tuam : avertisti captivitatem Jacob. — Dominus Jesus postquam cœnavit cum discipulis suis *&c.*

given you an example, that so ye also may do. *Ps.* Thou hast blessed, O Lord, Thy land : Thou hast turned away the captivity of Jacob. —The Lord Jesus *&c.*

Anth. Domine, tu mihi lavas pedes? Respondit Jesus, et dixit ei, Si non lavero tibi pedes, non habebis partem mecum.—*V.* Venit ergo ad Simonem Petrum, et dixit ei Petrus:—Domine tu mihi *&c.*

Anth. Lord, dost Thou wash my feet? Jesus answered, and said to him, If I wash not thy feet, thou shalt have no part with me.—He came therefore to Simon Peter, and Peter said to Him :—Lord, dost Thou *&c.*

V. Quod ego facio, tu nescis modo : scies autem postea.—Domine tu mihi *&c. a third time.*

V. What I do, thou knowest not now : but thou shalt know hereafter.—Lord, dost Thou *&c.*

V. Si ego, Dominus et Magister vester, lavi vobis pedes : quanto magis debetis alter alterius lavare pedes. *Ps.* Audite hæc, omnes gentes : auribus percipite, qui habitatis orbem. — Si ego, Dominus *&c.*

V. If I, your Lord and Master, have washed your feet : how much more ought you to wash one another's feet? *Ps.* O hear ye this, all ye nations : hearken to it, all ye that inhabit the world. —If I *&c.*

Anth. In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem. *V.* Dixit Jesus discipulis suis.—In hoc *&c.*

Anth. By this shall all men know that ye are my disciples, if ye love one another *V.* Said Jesus to His disciples,—By this *&c.*

Anth. Maneant in vobis Fides, Spes, Caritas, tria hæc : major autem horum est Caritas. — *V.* Nunc autem manent Fides, Spes, Caritas, tria hæc : major autem horum est Caritas. — Maneant in vobis Fides *&c.*

Anth. Let there remain in you Faith, Hope, Charity, these three : but the greatest of them is Charity.—But now there remain Faith, Hope, Charity, these three, but the greatest of them is Charity —Let there *&c.*

Anth. Benedicta sit sancta Trinitas atque indivisa Unitas : confitebimur ei, quia fecit nobiscum misericordiam

Anth. Blessed be the holy Trinity and undivided Unity : we will praise Him because He hath shown us His mercy.

suam.—*V.* Benedicamus Patrem, et Filium, cum Sancto Spiritu. *Ps.* Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini. —Benedicta *&c.*

Anth. Ubi caritas et amor, Deus ibi est. — Congregavit nos in unum Christi amor. —Exultemus, et in ipso jucundemur. — Timeamus et amemus Deum vivum.—Et ex corde diligamus nos sincero.—Ubi caritas et amor, Deus ibi est.

V. Simul ergo cum in unum congregamur:—Ne nos mente dividamur, caveamus.- Cessent jurgia maligna, cessent lites: — Et in medio nostri sit Christus Deus.— Ubi caritas *&c. a third time.*

Simul quoque cum beatis videamus: — Glorianter vultum tuum, Christe Deus:— Gaudium quod est immensum, atque probum:—Sæcula per infinita sæculorum. Amen.

V. Let us bless the Father and the Son with the Holy Ghost. *Ps.* How lovely are Thy tabernacles, O Lord of Hosts: my soul desireth and longeth after the courts of the Lord.—Blessed be *&c.*

Anth. Where charity and love are, there is God.—The love of Christ hath gathered us together.—Let us rejoice in Him and be glad.—Let us fear and love the living God: —And love one another with a sincere heart. — Where charity *&c.*

V. When therefore we are assembled:—Take we heed that we be not divided in mind.—Let malicious quarrels, let contentions cease.— And Christ our God dwell in our midst.--Where charity *&c.*

So may we also with the blessed:—Thy face, O Christ our God, in glory see:—There possess that good and bound less joy:—For ever and evermore. Amen.

After the washing of the feet, the Superior washes his hands. Then putting on his cope, he stands with head uncovered, and says,

Pater noster *&c. inaudibly.*

V. Et ne nos inducas in tentationem: *R.* Sed libera nos a malo.

V. Tu mandasti mandata tua, Domine: *R.* Custodiri nimis.

V. Tu lavasti pedes discipulorum tuorum: *R.* Opera manuum tuarum ne despicias.

V. Domine, exaudi orationem meam: *R.* Et clamor meus ad te veniat.

Our Father *&c. inaudibly.*

V. And lead us not into temptation: *R.* But deliver us from evil.

V. Thou hast commanded, Thy commandments, O Lord: *R.* To be kept most diligently.

V. Thou didst wash Thy disciples' feet: *R.* Disregard not the work of Thine hands.

V. O Lord, hear my prayer: *R.* And let my crying come to Thee

℣. Dominus vobiscum: ℟. Et cum spiritu tuo.

Oremus.

ADESTO, Domine, quæsumus, officio servitutis nostræ, et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum quæ nobis retinenda mandasti: ut sicut hic nobis, et a nobis exteriora abluuntur inquinamenta, sic a te omnium nostrum interiora laventur peccata. Quod ipse præstare digneris, qui vivis et regnas Deus per omnia sæcula sæculorum. ℟. Amen.

℣. The Lord be with you: ℟. And with thy spirit.

Let us pray.

BE present, we beseech Thee, O Lord, at this duty of our service: and since Thou wert pleased to wash the feet of Thy disciples, disregard not the work of Thy hands which Thou hast bid us imitate: that as here outward stains by us and from us are washed away, so also the inward sins of us all may be blotted out by Thee. Which be Thou pleased to grant who livest and reignest God world without end. ℟. Amen

Holy Saturday.

See the Notice as to the Morning Service, p. 168.

Blessing of the New Fire.

At a suitable time the Altars are covered with the usual cloths. The Short Hours (*i.e.*, *Prime, Terce, Sext, and None*) *are recited, but the candles on the Altar remain unlighted until the beginning of Mass.*

Meanwhile, outside the Church, a fire of charcoal is lighted from sparks struck from a flint. When None has been said, the Priest, in a violet cope, accompanied by the Clergy and acolytes, with Cross, Holy Water and Incense, repairs to the porch of the Church, and there (*outside, unless that is inconvenient*) *blesses the new fire: saying,*

℣. The Lord be with you: ℟. And with thy spirit.

Let us pray. O GOD, Who through Thy Son, as the Corner Stone, hast bestowed upon the faithful the fire of Thy brightness: sanctify this new fire produced from a flint for our use; and grant that by these Paschal Solemnities we may be so inflamed with heavenly desires, as to come with pure minds to the festival of Thy perpetual light. Through the same Christ our Lord. ℟. Amen.

Let us pray. O LORD GOD, Father Almighty, Light Unfailing, do Thou Who art the Creator of every light, bless this light which hath been hallowed and sanctified by Thee Who didst enlighten the whole world: that we may be enkindled by this light, and illuminated by the fire of Thy brightness; and as Thou didst give light unto Moses when

he went out of Egypt, so do Thou now illuminate our hearts and senses, that we may attain to arrive at life and light everlasting. Through Christ our Lord. *R.* Amen.

Let us pray. O HOLY LORD, Father Almighty, Everlasting God, vouchsafe to co-operate with us who bless this fire in Thy Name, and in that of Thine only-begotten Son Jesus Christ, our Lord and God, and in that of the Holy Ghost; help us against the fiery darts of the enemy, and enlighten us with Thy heavenly grace: O Thou that livest and reignest with the same only-begotten Son and the Holy Ghost, God, world without end. *R.* Amen.

He then blesses the five grains of incense, which, in the form of a Cross, will later on be placed in the Paschal Candle.

LET Thine abundant blessing, we beseech Thee, Almighty God, flow down upon this incense; and do Thou, O invisible Renewer of all things, kindle this nocturnal splendour: that not only may the Sacrifice which is offered this night shine with the hidden admixture of Thy light, but also that into whatsoever place any part of the mystery of this sanctification is brought, the wickedness of the devil's deceit may thence be expelled, and the power of Thy Majesty be present. Through Christ our Lord. *R.* Amen.

Whilst the grains of incense are being blessed, an acolyte fills the thurible with coal from the fire just blest; and the Priest, when he has finished the last Prayer, puts incense into the thurible, giving the usual blessing. Then he sprinkles the grains of incense and the fire with holy water, saying, Sprinkle me with hyssop, O Lord, and I shall be cleansed: wash me, and I shall be made whiter than snow; *and afterwards incenses them thrice.*

Meanwhile all the lights in the Church are extinguished, to be relighted later from the new fire.

Blessing of the Paschal Candle.

Then the Deacon, vested in a white dalmatic, takes a rod on the top of which a tripartite candle has been fixed: and the procession moves towards the High-altar, as follows: the thurifer and an acolyte bearing the grains of incense, the Subdeacon with the Cross, the clergy in their order, the Deacon with the triple-candle, and lastly the celebrating Priest.

As the procession moves up the Church, one of the three candles on the rod is lighted at the entrance of the Church, from a candle which has itself been lighted at the new fire: a second is lighted half-way up to the Altar, and the third before the Altar.

As each candle is lighted, the Deacon kneels, and sings (raising his voice higher each time),

Lumen Christi The Light of Christ.

And all—the cross-bearer excepted—kneeling, respond,
Deo gratias. Thanks be to God.

The Celebrant then ascends to the Epistle corner of the Altar, and the Deacon handing the rod with the triple-candle to an acolyte, receives the Book, and asks the Celebrant's blessing, as is done before the Gospel in Mass. The Priest replies, May the Lord be in thy heart and on thy lips, that thou mayest worthily and fittingly proclaim His Easter praises: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Deacon then goes to the stand on the Gospel side of the choir, and placing the book upon it, incenses the book. On his right stand the Subdeacon with the Cross, and the thurifer: on his left an acolyte holding the triple-candle, and another the five grains of blest incense to be fixed into the Easter Candle. Then all rising and standing as at the Gospel, the Deacon sings:

EXULTET jam angelica turba cœlorum: exultent divina mysteria: et pro tanti Regis victoria, tuba insonet salutaris. Gaudeat et tellus tantis irradiata fulgoribus: et Æterni Regis splendore illustrata, totius orbis se sentiat amisisse caliginem. Lætetur et Mater Ecclesia tanti luminis adornata fulgoribus: et magnis populorum vocibus hæc aula resultet. Quapropter adstantes vos, fratres charissimi, ad tam miram hujus sancti luminis claritatem, una mecum, quæso, Dei omnipotentis misericordiam invocate. Ut qui me non meis meritis intra Levitarum numerum dignatus est aggregare, luminis sui claritatem infundens, Cerei hujus laudem implere perficiat. Per Dominum nostrum Jesum Christum Filium suum: qui cum eo vivit et regnat in unitate Spiritus Sancti, Deus.

LET the Angelic hosts of heaven, and the Divine Mysteries now exult! Let the trumpet of salvation sound forth the victory of our great King! Let the earth, too, be glad, illuminated by rays of so much brightness, and feel that the splendour of the Eternal King in which she is now flooded, hath chased away darkness from the whole world. Let the Church also, our Mother, rejoice, adorned with the brightness of so great a light; and let this temple resound with the triumphant voices of the people. Wherefore, dearly beloved brethren, that stand by in the wondrous clearness of this holy light, join with me, I beseech you, in calling upon the mercy of God Almighty: that He Who hath been pleased, without any merit of mine, to admit me into the number of His Levites, may by imparting to me some of the brightness of His light, enable me to sing fittingly the praises of this Candle. Through our Lord Jesus Christ His Son, Who with Him liveth and reigneth in the unity of the Holy Ghost God:

Per omnia sæcula sæcorum: *R.* Amen.

D. Dominus vobiscum:

R. Et cum spiritu tuo.

D. Sursum corda:

R. Habemus ad Dominum.

D. Gratias agamus Domino Deo nostro:

R. Dignum et justum est.

World without end:

R. Amen.

D. The Lord be with you:

R. And with thy spirit.

D. Lift up your hearts:

R. We have lifted them to the Lord.

D. Let us give thanks to the Lord our God:

R. It is meet and just.

IT is truly meet and just, that we should, with the whole affection of heart and soul, and with the help of our voices, give praise unto the invisible God, the Father Almighty; and unto His only-begotten Son, our Lord Jesus Christ, Who for us paid Adam's debt unto His eternal Father, and with His gracious blood blotted out the bond of our ancient guilt. For this is the Paschal Feast in which that true Lamb is slain, with Whose blood the door-posts of the faithful are consecrated. This is the Night in which of old Thou didst bring forth out of the land of Egypt our fathers, the Children of Israel, and didst make them to pass with dry feet through the Red Sea. This, then, is the Night which, by a pillar of light, dissipated the darkness of sin. This is the Night, in which now, throughout the world, those who believe in Christ are separated from the vices of the age and the thick-darkness of sin, and are restored to grace and joined to holiness. This is the Night in which, breaking the chains of death, Christ rises victorious from hell. For what, indeed, would our birth have availed us, if we had not also received the benefit of redemption. O the wonderful condescension of Thy mercy towards us! O Thine inestimable loving-kindness: Who to redeem us from slavery, didst deliver up Thy Son! O sin of Adam, which we might declare truly necessary, since it required the death of Christ to blot it out, [and so was the means of proving God's infinite love for us]. O happy fault, happy in making it necessary that we should have such and so great a Redeemer! O Night, truly blessed, to be the one singled out as worthy to know the time and the hour in which Christ rose again from hell! Night of which it is written, 'And the Night shall shine as the day:' and 'Night shall be my light in my pleasures.' Hence the sanctification of this Night doth put to flight crime, and wash away sin. It restoreth innocence to sinners, and joy to the sorrowful: it banisheth enmities, prepareth concord, and softeneth the harshness of power.

Here the Deacon fixes the five grains of incense in the Paschal Candle, placing them in the form of a cross.

Therefore, O Holy Father, do Thou, on this propitious Night, receive the evening sacrifice of this incense, which by the hands of her Ministers, Holy Church doth lay before Thee in the solemn offering of this wax Candle made from the work of bees. But we already know the excellence of this pillar of light, which, for the honour of God, the sparkling fire doth now kindle.

Here the Deacon lights the Candle with one of the three candles on the rod.

Which, though it be divided into parts, suffereth not loss by the communication of its light. For it is fed by melting wax, which bees, the artificers of it, have prepared for the substance of this precious Candle.

Here the lamps are lighted.

O truly blessed Night, which plundered the Egyptians and enriched the Hebrews: Night in which heaven is united to earth and things human, to things divine. We therefore beseech Thee, O Lord, that this Candle, consecrated to the honour of Thy Name, may continue without fail to dissipate the darkness of this night: and that being accepted as an odour of sweetness, it may be numbered among the lights of heaven. May the Morning Star find its flame alight: that Morning Star, I mean, that knows not setting: that Star which, rising again from hell, shone forth brightly upon the human race. We therefore beseech Thee, O Lord that, granting unto us peaceful times, in this Easter gladness, Thou wouldest with constant protection, rule, govern and preserve our most holy Father, Pope *N.*, our Bishop *N.* and us Thy servants, together with the whole body of the clergy and people devoted to Thy service. Through the same our Lord Jesus Christ: Who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. ℟. Amen.

The Prophecies.

The Deacon, thereupon, exchanges his white vestments for violet ones, and joins the Celebrant at the Altar; who, laying aside his cope, puts on a violet chasuble. Then the Prophecies are read aloud (but without titles) by Lectors in the Choir: the Celebrant reading them in a low voice at the Epistle-corner of the Altar.

Meanwhile Priests catechise any Catechumens about to be baptised, and prepare them for Baptism.

Proph. 1. *Gen.* 1, 2. IN the beginning God created heaven and earth and the earth was void and empty, and dark.

ness was upon the face of the deep, and the Spirit of God moved over the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and He divided the light from the darkness. And He called the light Day, and the darkness Night; and there was evening and morning, the first day. And God said, Let there be a firmament amidst the waters, and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament; and it was so. And God called the firmament, Heaven; and the evening and morning were the second day. God also said, Let the waters that are under the heaven be gathered together into one place, and let the dry land appear: and it was so. And God called the dry land, Earth: and the gathering together of the waters, He called Seas. And God saw that it was good. And He said, Let the earth bring forth the green herb, yielding seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good; and the evening and the morning were the third day. And God said, Let there be lights in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days, and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so. And God made two great lights: a greater light to rule the day, and a lesser light to rule the night; and the stars. And He set them in the firmament of heaven to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good; and the evening and the morning were the fourth day. God also said, Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good And He blessed them, saying, Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth; and the evening and morning were the fifth day. And God said, Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts

of the earth, according to their kinds. And it was so. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And He said, Let us make man to our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image; to the image of God created He him; male and female created He them. And God blessed them, saying, Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said, Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat; and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth and wherein there is life, that they may have wherewith to feed upon. And it was so. And God saw all the things that He had made, and they were very good: and the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had done.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

O GOD, Who didst wonderfully create man, and hast still more wonderfully redeemed him: grant us, we beseech Thee, to withstand with a strong mind the allurements of sin, that we may attain to reach everlasting happiness. Through our Lord Jesus Christ Thy Son, Who with Thee &c.

Prophecy 2. *Gen. 5-8.* AND Noe, when he was five hundred years old, begat Sem, Cham, and Japhet. And after that men began to be multiplied upon the earth, and daughters were born unto them, the sons of God seeing the daughters of men that they were fair, took to themselves wives of all which they chose. And God said, My spirit shall not remain in man for ever, because he is flesh; and his days shall be an hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart

was bent upon evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said, I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations; he walked with God. And he begat three sons, Sem, Cham, and Japhet. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), He said unto Noe, The end of all flesh is come before me; the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower, middle chambers, and third stories shalt thou make it. Behold, I will bring the waters of a great flood upon the earth, to destroy all flesh wherein is the breath of life under heaven. all things that are in the earth shall be consumed. And I will establish my covenant with thee: and thou shalt enter into the ark; thou and thy sons, and thy wife, and the wives of thy sons, with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live. Thou shalt, therefore, take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and for them. And Noe did all things which God had commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened, and the rain fell upon the earth forty days and forty nights. In the selfsame day Noe, and Sem, and Cham, and Japhet his sons, his wife, and the three wives of his sons with them, went into the ark; they and every beast according to its kind, and

all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth, and all the high mountains under the whole heaven, were covered; the water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated: the fountains also of the deep, and the flood-gates of heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth, going and coming; and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven; which went forth, and did not return till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth; but she, not finding where her foot might rest, returned to him into the ark; for the waters were upon the whole earth; and he put forth his hand and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive-tree with green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days, and he sent forth the dove, which returned not any more unto him. And God spoke unto Noe, saying, Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee and go ye upon the earth; increase and multiply upon it. So Noe went out, he and his sons, his wife, and the wives of his sons, with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord; and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savour.

P. Let us pray *D.* Let us kneel down. *S.* Rise up.

O GOD, power unchangeable and light everlasting, mercifully regard the wonderful mystery of Thy whole Church and peacefully carry out by the effect of Thy perpetual disposition the work of human salvation: and may the whole world experience and see that what was cast down, is raised up; that what was grown old, is made new; and that all things return to a perfect state through Him, from Whom they received their beginning, our Lord Jesus Christ Thy Son, Who with Thee *&c.*

Proph. 3. *Gen.* 22. IN those days, God tempted Abraham, and said to him, Abraham, Abraham. And he answered, Here I am. He said to him, Take thine only-begotten son Isaac, whom thou lovest, and go into the land of vision; and there offer him for an holocaust upon one of the mountains which I will shew thee. So Abraham, rising up in the night, saddled his ass, and took with him two young men, and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off; and he said to his young men, Stay ye here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said unto his father, My father. And he answered, What wilt thou, son? Behold, saith he, fire and wood; where is the victim for the holocaust? And Abraham said, God will provide Himself a victim for a holocaust, my son. So they went on together; and they came to the place which God had shewed him, where he built an altar and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword to sacrifice his son. And behold an Angel of the Lord from heaven called to him, saying, Abraham, Abraham. And he answered, Here I am. And he said unto him, Lay not thy hand upon the boy, neither do thou any thing unto him; now know I that thou fearest God, and hast not spared thine only-begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, caught by the horns, which he took and offered for a holocaust instead of his son. ℣ And he called the name of that place, The Lord

seeth. Whereupon even to this day it is said, In the mountain the Lord will see. And the Angel of the Lord called to Abraham a second time from heaven, saying, By mine own self have I sworn, saith the Lord; because thou hast done this thing, and hast not spared thine only-begotten son for my sake, I will bless thee, and will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore; thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

O GOD, the sovereign Father of the faithful, Who diffusing the grace of adoption, dost throughout the world multiply the children of Thy promise, and by the paschal sacrament dost make Abraham Thy servant, according to Thy promise, to be the father of all nations; grant that Thy people may worthily enter unto the grace of Thy calling. Through *&c.*

Proph. 4. *Ex.* 14, 15 IN those days, The morning watch was come: and behold, the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us. And the Lord said unto Moses, Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and upon their horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharao who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and believed the Lord, and Moses His servant. Then Moses and the children of Israel sang this song to the Lord, and said:

Tract. **Cantemus Domino, gloriose enim honorificatus est: equum et ascensorem projecit in mare: adjutor et protector factus est mihi in salutem. — Hic Deus meus, et honorificabo eum: Deus patris mei, et exaltabo eum. — Dominus conterens bella: Dominus nomen est illi.**

Let us sing unto the Lord, for He is gloriously magnified: the horse and the rider hath He thrown into the sea; He is become my helper and protector unto salvation. — He is my God, and I will glorify Him: the God of my father, and I will exalt Him. — The Lord crushing wars: the Lord is His Name.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

O GOD, Whose miracles of old we see shining even in our own days; since, what by the power of Thy right hand Thou didst confer upon one people by delivering them from the pursuit of the Egyptians, Thou dost now accomplish for the salvation of nations by the water of regeneration: grant that the whole world may pass over to the children of Abraham, and to the dignity of Israelites. Through *&c.*

Proph. 5 *Is.* 54, 55 THIS is the inheritance of the servants of the Lord, and their righteousness with me, saith the Lord. All ye that thirst, come to the waters: and ye that have no money, make haste, buy, and eat: come, buy wine and milk, without money and without price. Why spend ye money for that which is not bread, and your labour for that which doth not satisfy? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold, I have given Him for a witness to the people: for a leader and a master to the Gentiles. Behold, thou shalt call a nation, which thou knewest not; and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the holy One of Israel, for He hath glorified thee. Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him, and to our God, for He is bountiful to forgive. For my thoughts are not your thoughts, nor are your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from

heaven, and return no more thither, but soak the earth, and water it, and make it to spring and give seed to the sower, and bread to the eater: so shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it: saith the Lord Almighty.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

ALMIGHTY and everlasting God, multiply to the honour of Thy Name what Thou didst promise to the faith of our fathers, and increase the children of promise by holy adoption; that what the Saints of old did not doubt would come to pass, Thy Church may acknowledge as already in great measure accomplished. Through &c.

Proph. 6. *Baruch* 3. HEAR, O Israel, the commandments of life; give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thine enemies' land? that thou art grown old in a strange country; that thou art defiled with the dead; that thou art counted with them that go down into hell? Thou hast forsaken the fountain of wisdom; for if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? that take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust; and there is no end of their getting? who work in silver, and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are come up in their place. Young men have seen the light, and dwelt upon the earth, but the way of knowledge they have not known; nor have they understood the paths thereof, neither have their children received it: it is far from their face. It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of His possession! It is great, and hath no end: it is high and

immeasurable. There were the giants, those famous men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge; therefore did they perish. And because they had not wisdom, they perished through their own folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths. But He that knoweth all things, knoweth her, and hath found her out with His understanding: He that prepared the earth for evermore, and hath filled it with cattle and four-footed beasts: He that sendeth forth light, and it goeth, and hath called it, and it obeyeth Him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said, Here we are: and with cheerfulness they have shined forth unto Him that made them. This is our God, and there shall no other be accounted of in comparison with Him. He hath found out all the way of knowledge, and hath given it to Jacob His servant, and to Israel His beloved. Afterwards He was seen upon earth, and conversed with man.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

O GOD, Who art always multiplying Thy Church by the calling of the Gentiles: mercifully grant that they whom Thou dost wash with the water of Baptism, may be defended by Thy continual protection. Through *&c.*

Proph. 7. *Ezech.* 37. IN those days, The hand of the Lord was upon me, and brought me forth in the spirit of the Lord, and set me down in the midst of a plain that was full of bones: and He led me about through them on every side: now there were very many upon the face of the plain, and exceedingly dry. And He said to me, Son of man, thinkest thou these bones shall live? And I answered, O Lord God, Thou knowest. And He said to me, Prophesy concerning these bones, and say to them, Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones, Behold, I will send spirit into you, and ye shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and ye shall live, and ye shall know that I am the Lord. And I prophesied as He had commanded me; and as I prophesied, there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I be-

field, and lo, the sinews and the flesh came up upon them, and the skin was stretched out over them, but there was no spirit in them. And He said to me, Prophesy to the spirit; prophesy, O Son of man, and say to the spirit, Thus saith the Lord God, Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as He had commanded me: and the spirit came into them, and they lived; and they stood up upon their feet, an exceeding great army. And He said to me, Son of man, all these bones are the house of Israel. They say, Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, I will open your graves, and will bring you out of your sepulchres, O my people; and I will bring you into the land of Israel: and ye shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people; and shall have put my spirit in you, and ye shall live, and I shall make you rest upon your own land; saith the Lord Almighty.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

O GOD, Who in the pages of both Testaments dost teach us how we should celebrate the Paschal Sacrament: grant that we may understand Thy mercy; that through the receiving of these present gifts, our expectation of those which are to come may be sure established. Through &c.

Proph. 8 *Isaias* 4 IN that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, take away our reproach. In that day shall the bud of the Lord be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called Holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where He is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all shall the glory be a protection. And there shall be a tabernacle, for a shade in the day-time from the heat, and for a security and covert from the whirlwind, and from rain.

Tract. Vinea facta est dilecto in cornu, in loco uberi.—Et maceriam circumdedit, et circumfodit, et plantavit vineam Sorec, et ædificavit turrim in medio ejus.—Et torcular fodit in ea: vinea enim Domini Sabaoth, domus Israel est.

The beloved had a vineyard on a hill, in a fruitful place.—And he surrounded it with a wall, and dug round about it, and planted the vine of Sorec, and built a tower in the midst of it.—And he dug a wine-press therein. for the vineyard of the Lord of Hosts, is the house of Israel.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

O GOD, Who in all the children of Thy Church hast, by the voice of the holy Prophets, manifested that it is Thou who, in every place of Thy dominion, art the sower of good seed, and the cultivator of chosen branches; grant that Thy people, who by Thee are called a vineyard and a sown field, may remove the unsightliness of thorns and briers, and produce worthy and abundant fruit. Through *&c*

Prophecy 9, *Exod.* 12. In those days, The Lord said unto Moses and Aaron in the land of Egypt *&c.*, *page* 154.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

ALMIGHTY and everlasting God, Who in the dispensation of all Thy works art indeed wonderful: grant that they whom Thou hast redeemed may understand that the creation of the world in the beginning was not a work more excellent than is, in the end of time, the sacrifice, as our Passover, of Christ: Who with Thee *&c.*

Prophecy 10, *Jonas* 3. In those days The word of the Lord came to Jonas *&c.*, *see Supplement*, page S. 32.

P. Let us pray *D.* Let us kneel down. *S.* Rise up.

O GOD, Who hast united the diversity of nations in the confession of Thy Name, grant us both to be willing, and to be able to do that which Thou commandest; that the people called unto an eternal inheritance, may be of one faith in mind, and of the same piety in action. Through *&c.*

Proph. 11. *Deut.* 31. IN those days, Moses wrote a song, and taught it unto the children of Israel. And the Lord commanded Josue, the son of Nun, and said, Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying, Take this book, and put it in the side of the ark of the covenant

of the Lord your God, that it may be there for a testimony against thee. For I know thine obstinacy, and thy most stiff neck. While I am yet living, and going in with you, ye have always been rebellious against the Lord; how much more when I shall be dead? Gather unto me all the elders of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, ye will do wickedly, and will quickly turn aside from the way that I have commanded you; and evils shall come upon you in the latter times, when ye shall do evil in the sight of the Lord, to provoke Him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

Tract. Attende, cœlum et loquar: et audiat terra verba ex ore meo.—Expectetur sicut pluvia eloquium meum: et descendant sicut ros verba mea.—Sicut imber super gramen, et sicut nix super fœnum: quia nomen Domini invocabo.—Date magnitudinem Deo nostro; Deus vera opera ejus, et omnes viæ ejus judicia.—Deus fidelis, in quo non est iniquitas: justus et sanctus Dominus.

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth.—Let my speech be expected like rain; and my words descend like dew.—As a shower upon the grass, and like snow upon hay: because I will invoke the Name of the Lord.—Give ye magnificence to our God. God's works are true, and all His ways are judgments.—God is faithful, in whom there is no iniquity: the Lord is just and holy.

P. Let us pray. *D.* Let us kneel down. *S.* Rise up.

O GOD, the lifter up of the humble, and the strength of the upright, Who by Thy holy servant Moses wast pleased so to instruct Thy people by the singing of Thy holy song, that that iteration of the law might likewise be our direction: stir up Thy power throughout the justified Gentiles, and give joy by diminishing fear; that the sins of all being blotted out by Thy remission, what was denounced in vengeance, may turn to our salvation. Through *&c.*

Propha. 12. *Daniel* 3. IN those days, King Nabuchodonosor made a statue of gold, sixty cubits high and six cubits broad, and he set it up in the plain of Dura, in the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the

captains, and rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which Nabuchodonosor the king had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue which Nabuchodonosor the king had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice, To you it is commanded, O people, tribes, and languages, that in the hour that ye hear the sound of the trumpet, and flute, and harp, of the sackbut, and psaltery, and symphony, and of all kind of music, ye fall down and adore the golden statue which Nabuchodonosor the king hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, flute, and harp, of the sackbut and psaltery, and symphony, and of all kind of music, all the people, tribes, and languages fell down and adored the golden statue which Nabuchodonosor the king had set up. And presently, at that very time, some Chaldeans came, and accused the Jews: and said to king Nabuchodonosor, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, flute and harp, of the sackbut, and psaltery, and symphony, and of all kind of music, shall prostrate himself, and adore the golden statue; and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon: Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach, and Abdenago, should be brought; who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said, Is it true, O Sidrach, Misach, and Abdenago, that ye do not worship my gods, nor adore the golden statue that I have set up? Now therefore if ye be ready, at what hour soever ye hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves and adore the statue which I have made; but if ye adore not, ye shall be cast the same hour into the furnace of burning fire: and who is the God

that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor, We have no occasion to answer thee concerning this matter: for, behold, our God, whom we worship, is able to save us from the furnace of burning fire: and to deliver us out of thy hands, O king. But if He will not, be it known to thee, O king, that we will not worship thy gods; nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury; and the look of his face was changed against Sidrach, Misach, and Abdenago; and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments: for the king's commandment was urgent; and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down, bound, in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord.

P. Let us pray (*but* Let us kneel down *&c. is not said*).

ALMIGHTY and everlasting God, one hope of the world Who, by the preaching of Thy Prophets, hast declared the mysteries of these present times; mercifully increase the devotion of Thy people for in none of the faithful can there be any increase of virtue without Thine inspiration: Through *&c.*

Then the Font is blessed: or, in Churches where there is no Font, the Litany is sung: see page 168 of the Missal

Whitsun-Eve.

The Prophecies.

First Prophecy In those days, God tempted Abraham *&c.*, page S. 92 (*Supplement*). *After it, as also after the other Prophecies, the Priest, before reading the Prayer, says,* Let us pray

O GOD, Who, in that which Thy servant Abraham did, hast given to mankind an example of obedience: grant that we may both break our perverse wills, and in all things fulfil Thy righteous commandments. Through *&c.*

Second Prophecy In those days, The morning watch was come *&c.*, p. S. 93 (*Supplt.*): *followed by the Tract,* Cantemus *&c.*, p. S. 94

O GOD, Who by the light of the new Covenant, hast disclosed the meaning of the miracles wrought by Thee of old that both the Red Sea should be a figure of the sacred Font, and the Israelites, delivered out of the bondage of Egypt, should in figure carry with them the Sacraments of Thy Christian people: grant that having obtained the privilege of Israel by the merit of faith, all nations may be regenerated by the participation of Thy Spirit. Through our Lord . . . in the unity of the same Holy Ghost *&c.*

Third Prophecy. In those days, Moses wrote a song *&c.*, p. S. 98 (*Supplt.*): *followed by the Tract* Attende, coelum *&c.*, page S. 99.

O GOD, the glory of the faithful, and the light of the just, Who dost will that we also should find instruction in the sacred canticle sung by Moses Thy servant: do Thou in all nations exercise Thy gift of mercy, granting happiness, and removing all cause of fear: that that which was spoken for punishment, may turn into an everlasting remedy. Through *&c.*

Fourth Prophecy. In that day seven women shall take hold *&c.*, p. S. 97 (*Supplt.*): *followed by the Tract,* Vinea facta est *&c.*, p. S. 98.

ALMIGHTY and everlasting God, Who through Thine only Son, hast proved Thyself to be the husbandman of Thy Church: and Who, in order that it may bring forth abundant fruit, dost compassionately cultivate every branch bringing forth fruit in the same Christ Thy Son, Who is the true Vine: let not any thorns of sin prevail among Thy faithful people, whom, through the Font of Baptism, Thou hast, like a vine, transplanted from out of Egypt; that strong in the sanctification of Thy Spirit, they may be enriched with an unceasing harvest. Through *&c.*

Fifth Prophecy. Hear, O Israel *&c.*, page S. 95 (*Supplt.*).

O GOD, Who by the mouth of the Prophets hast commanded that we should turn aside from the things of this passing world, and fly towards those of everlasting life: grant unto us Thy servants that that which we know to be commanded by Thee, we may be strong enough to accomplish through Thine heavenly inspiration. Through *&c.*

Sixth Prophecy. In those days, The hand of the Lord *&c.*, page S. 96 (*Supplt.*).

O LORD, God of Hosts, Who restorest that which was fallen, and preservest that which Thou hast restored: increase the number of them who are to be renewed in the sanctification of Thy Name; that all who are washed clean in holy Baptism, may ever be directed by Thine inspiration. Through *&c.*

☞ *After the reading of the Prophecies the Font is blessed, etc* p. 97

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